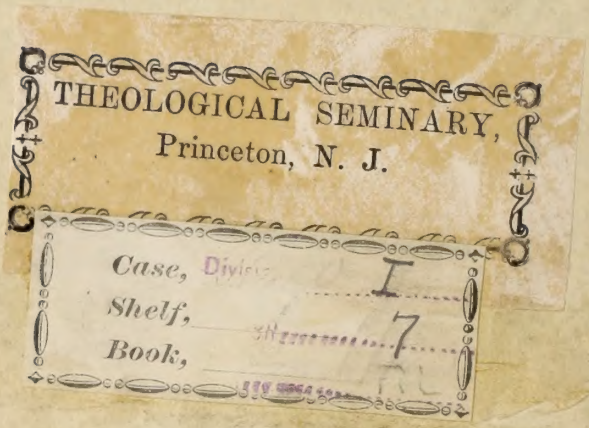
50-3-


THEOLOGICAL SEMINARY,
Princeton, N. J.
Case, Divis I
Shelf, 7
Book,

7-5
28

THE

CALCUTTA

CHRISTIAN OBSERVER.

EDITED BY

CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

VOL. X. OLD SERIES.—VOL. II. NEW SERIES.

ESTABLISHED, JUNE 1832.

JANUARY TO DECEMBER,

1841.

CALCUTTA:

PRINTED AT THE BAPTIST MISSION PRESS, CIRCULAR ROAD;

AND SOLD

BY MR. G. C. HAY, 99, DHARAMTALA.

1841.

Digitized by the Internet Archive
in 2015

https://archive.org/details/calcuttachristia02unse

CONTENTS.

ESSAYS, &c.

	Page
Aborigines of New South Wales, &c., (Mission to the,) with some account of the tribes in the Vicinity of Moreton Bay, ...	600
Abyssinia, Account of, ...	99
Auckland's (Lord) Minute on Native Education—292, 353, 401, 497, ..	615
Balutadar Association (The) of the Southern Maratha Country, considered with reference to the inadequate remuneration of its members, ...	15
Berá, or Illuminated Raft, The Festival of the, ...	564
Bombay in April, 1840. With special reference to the Church of Scotland's Mission there, ...	84
Brahmanical Gáyatris, The, ...	629
Calcutta Baptist Missionary Society, Twentieth Annual Report of the, ..	486
Chambers (Dr.) as a Christian Philanthropist, ...	597
Christian Landholder's Society, Prospectus of a, ...	533
——— School Book Society, The, ...	571
——— Native Education, ...	777
Coles, The, ... 265,	488
Colporteurs or Bible Distributors of France, The, ...	731
Conversion of the World, Prayer in the whole Church for the, ...	628
Cooly Trade, The, ... 170,	236
Dinájpur, Murder at, ...	228
Editorial Remarks, ...	1
Editor's Last Words for 1841, ...	779
English School at Mysore, ...	771
Exclusion of Religion from the Government System of Education in India, An Essay on the, ... 665,	753
Friend, Letters to a, ...	437
Fyvie (the late Rev. Alexander) Missionary in Surat, Sketch of the character of, ...	426
Hindustání Translations of the "Word" and "Son of Man," in reply to the article of W., ...	36
History, Mythology, Antiquities and Customs of India, Importance of Indian Missionaries studying the, ...	349
History of Missions in the, Middle Ages, Fragments of the	547
Japan, (Notices of)—Domestic Life and Customs of the Japanese, relating to Births, Marriages, Funerals, &c. 157—sketch of the Religious Sects of the Japanese, ...	687
Knowledge and Practice of Christianity, The, ...	337
Marriage and Divorce, chiefly as they affect Native Converts to Christianity, Propositions regarding, ...	224
Melá at Allahabad, The late, ...	197
Memorial to the Right Honorable the Governor General of India in Council, ..	609
Missionary Conference in Calcutta, (Circular Letter from the,) to their fellow Christians throughout India, 5—Resolution of the, March 2, 1841, in reference to Native Catechists and Private Christians, ...	223
——— Prayer Meeting, Lál Bazar Chapel, Address delivered at the, ..	141
——— Labours, (Journal of) from Cutack to Ganjam, Berhampore, &c. 284 —to the Eastward of Cuttack, ...	340
——— Enterprize, Present Aspect of the, ...	461
——— Trials and Missionary Encouragements in India, .. 621,	694
Mission at Vizagapatam, State of the,—Mr. Malcom's Errors corrected, ..	684
——— s in Southern Africa, ...	469
Mission Work in India at present chiefly preparatory, ...	773

	Page
Native Christians,	382
New Testament, (Strictures on the Hindustáni version of the,) made by the Calcutta Baptist Missionaries, 10—Reply of the Baptist Missionaries, 82—Final Reply to the remarks of T. S., 101—Answer of P. to the reply of the Baptist Missionaries,	346
Parsons, (Rev. G. B.) late Missionary at Monghyr, Memoir of,	69
Piffard, (Rev. Charles,) Short Memoir of the,	24
Proposed Publication for the Young Ladies of India,	351
Púrí Pilgrims,	505
Query, A.,	384
Rath Festival of 1841, Details of Labours and Events at the,	560
Sabbath, (Infringement of the,) or the compulsory attendance of Native Christians at the offices of Police Darogahs on the Sabbath Day, &c.	611
Sacred Literature of the Hindus,	280
Slavery in British India,	676
Students of Muhammadan Colleges, Giving certificates of Proficiency to,	383
Support of Idolatrous Feasts by Professing Christians,	763
Sutton's (Mr.) Rejoinder (on Native Pupils studying the English Language,) Reply to,	20
Temperance Society, 232—Suggestions,	544
Theory of the Hebrew Tenses, A few Thoughts concerning the,	663
Translations of the Scriptures,	150
Truth defended and Error exposed—Strictures upon Hara Chandra Tarkapachánan's answer to Mr. Muir's Matapariksma, and upon Bábu Kásináth Bosú's Tract on Hinduism and Christianity,	311
Universal Concert for Prayer, Memorial respecting a,	441
Varieties, Chapter of,	430
Vernaculars versus English—the Conference, 37—English versus Vernaculars, 90, 151—Rejoinder to T. S.,	216
Why is the Spirit of God restrained in Northern India?	764

POETRY.

Christian Aspirations,	240
Death of the Rev. G. B. Parsons, Lines on the,	385
Evening Voluntary,	644
Kangálune and her Dead Child, The	491
Leaving India, On,	39
Lines taken from a Scrap Book. The Better Land,	102
Memory of S. M. A. M., To the,	172
Sketch, A.,	386
Vase and the Flower, The,	448

REVIEWS, &c.

Bengal and Agra Guide and Gazetteer for 1841, 2 vols. Rushton and Co., The,	579
Church of the Fathers, The, 507, 630, 717,	781
Native Female Education, (An Essay on,) by the Rev. K. M. Banerjeá,	703
Native Females, (Prize Essay on the Condition of,) by Dádabá Pandurang, 703—by Hari Kesanaji,	*Ib.*
Smith (Lieut.) on Economic Geology, and Capt. Hutton's Geological Report on the Valley of the Spiti,	572
Travels in the Burman Empire. By Howard Malcom. Illustrated with a map of South Eastern Asia, and Wood Engravings. (People's Edition.) Edinburgh: W. and R. Chambers: 1840, 44,	103

MISSIONARY AND RELIGIOUS INTELLIGENCE.

Presidency of Fort William.

Societies and Associations.

Agra Missionary Society, The First Annual Meetings of the,	173
Anniversaries, The,	113
Annual Meeting of the United Churches, The,	114

	Page
American Mission at Allahabad, in relation to their Orphan Asylums, Report of the,	185
Benares Missionary Society,	647
Bengal Auxiliary Missionary Society, Twenty-Second Annual Report of the, and Appendix,	49
Calcutta Seamen's Friend Society, The Fourteenth Anniversary of the,	54
——— Bible Association, The Anniversary of the,	108
——— Auxiliary Bible Society, The 28th Anniversary of the,	111
——— ——— Baptist Missionary Society, Anniversary Meeting of the,	316
——— Additional Clergy Aid Society,	646
Christian School Book Society,	52
——— ——— ——— ——— 's Report,	655
——— Tract and Book Society, The 11th Anniversary of the,	129
——— ——— ——— ——— Extended Operation—Pecuniary Embarrassment,	649
——— Landholder's Society, Proposed,	589
Church Missionary Association, The,	119
——— ——— ——— Society,	177
——— Building Fund Society,	590
District Charitable Society—Alms House, &c.	651
Himalayan Missionary Society,	597
Ladies' Native Female School Society,	177
——— Missionary Society for 1840, Brief Report of the,	241
Operations in Translating, &c. the Sacred Scriptures, by the Calcutta Baptist Missionaries, The Second Report of,	648
Public Examinations,	63
Educational Institutions.	
Armenian Philanthropic Institution,	116
Balasore School,	251
Benevolent Institution, The Examination of the pupils of the,	182
Barisal School,	134
Christian Institution, The Second Annual Examination of the,	181
Free School, Examination of the,	449
General Assembly's Institution,	457
——— ——— ——— School, The 11th Annual Examination of the,	135
Hindu College, The Annual Examination of the pupils of the,	250
Indian Academy, Annual Examination of the,	183
Medical College, The Annual Distribution of Prizes to the Students of the,	250
Native Boys' School at Agarpara, First Annual Examination of the,	62
Parental Academy,	394
——— ——— ———, Anniversary of the,	249
Prizes to Native Students,	243

MISCELLANEOUS.

Agarpara,	456
Agricultural Society—Captain Charlton—Tea Discovery—the Reward of Merit,	650
Arrivals :—	
Rev. R. C. Mather with Mrs. Mather and family—Rev. Mr. and Mrs. Mundy—Rev. Jno. C. Rankin and wife, Rev. Wm. H. McAuley and wife, Rev. Joseph Owen and Miss Jane Van Devour, from Boston,	48
Rev. Mr. Krukeburg from the Straits—Rev. Mr. Small and Mrs. Small from England,	108
Messrs. Vaughan and Norgate from the Straits,	172
Rev. J. Paterson and Mrs. Paterson, from England,	241
The Bishop of Calcutta, from his Tour—Rev. Mr. Jones and Mrs. Jones, from England,	316
Rev. J. Watt, from London,	449
Rev. G. Pearce, and Mrs. Pearce ; W. T. Beeby, Esq. from England,	646
Rev. M. Artop and wife ; Rev. M. Hunter and three ladies from England,	728
Rev. J. A. Budden ; Rev. Mr. Grant and Mrs. Grant ; Mr. Brooks, and Mrs. Brooks ; Miss Derry ; from Europe—Rev. Mr. Paine and Mrs. Paine and family (of Bellary) at Madras, from Europe,	788
Bibles for the Army,	647
Bishop of Calcutta's Sermons, Third Edition of the,	48

	Page
Bright Spot, The, ...	66
Church Psalmody in Roman Hindustáni, Prospectus for publishing a new book of, ...	653
Coal Committee, Report of the, ...	590
Clarributt (Dr.), Death of, ...	250
Cooly Report, and the Cooly Trade, The, ...	50
Charak Pujá, The, ...	388
Deaths:—	
Rev. Chas. Piffard; Rev. J. Evans (of Malacca); Rev. F. Wybrow (of Goruckpore), ...	48
Rev. J. Hughes (of Malacca); Rev. J. Reid (of Madras), ...	108
Rev. Mr. Allan (of Hazareebaugh); Rev. Mr. Backhouse (of Agra), ..	316
Rev. Mr. Walton (of Madras), ...	449
Rev. R. Kerr (of Bombay); Rev. J. Fox (of Madras); Rev. E. Schutze, (of Patna), ...	645
Departures:—	
Rev. F. Tucker; Rev. Mr. Wilkinson; Rev. Mr. Chambers; Rev. Mr. Ruspini, for England—Rev. Messrs. Parsons and Moore to Monghyr,..	48
Mr. Lockhart, to Chusan—Rev. R. C. Mather, Mrs. Mather and family, for Mirzapur—Rev. G. Pffander and Mrs. Pffander for Benares, ..	108
Rev. A. Leslie, Mrs. Leslie and family, and Mrs. Ellis, for England, ..	172
Rev. Mr. J. Paterson and Mrs. Paterson for Berhampore, ...	241
Rev. E. Noyes and family, for United States; Rev. J. P. Menge and Mrs. Menge, for Goruckpore, ...	387
Rev. J. D. Ellis, to England—Rev. J. Watt, to Benares, ...	449
Dr. Judson and family, to the Mauritius—Rev. J. Panting to Singapore,	589
Rev. Mr. Leupolt, Mrs. Leupolt and family; Mrs. Schürman and family, for Europe—Rev. J. Morison, to the Hills, ...	645
Rev. T. Smith; Rev. G. Gogerly, and family; Rev. A. F. Lacroix and family; Rev. J. Weitbrecht; Rev. J. Hutton and family; Mrs. Parsons,	788
Dharma Sabhá, The, 457—Expulsion of Raja Radhakánt Deb, by the, ...	67
Dinajpur Mission (Attack on the), and the Murder of Native Preacher, ...	181
Dissenters' Marriages, ...	127
Dost Mahomed and Christianity, ...	456
Duff (Dr.) and Lord Auckland's Educational Minute, ...	591
Durgá Pujá, ...	646
Female Education, Prize Essay on, ...	647
Female Children for Prostitution, Sale of, ...	455
Government Connexion with Idolatry, 648—Dissolution of the, ...	452
Governor General's Minute, ...	241
Gungá Saugor, Melá at the, ...	126
Hindustáni Version, Martyn's, ...	115
Holy Scriptures, Jewish Translations of the, ...	60
Kálí Krishná Bahadur (Rajá)—new works, ...	449
Kulin Brahmans, ...	454
Lent Lectures, The, ...	172
Leslie, (Rev. A.), ...	*Ib.*
Lectures in Bengálí	179
Law of Inheritance—the Dharmá Sabhá and the Hurkaru, ...	63
Masonic Sermon and Masonry, A, ...	51
Mechanics Institution, 179, 650,—Third Annual Meeting of the, ...	249
Memorial on Inheritance—Marriage—Rights of Parents, ...	451
Missionary and Ecclesiastical Movements, 387, 449, 589, 645, 728, 316, 241, 107, 48, 172, ...	788
Missions in India, History of a good example, ...	52
Missions—Local Societies, State of, Feeling, ...	393
Monthly Missionary Prayer Meeting 62, 114, 173, 250, 451, 323, ..	646
Murders on the Banks of the Ganges, ...	593
Native Education, ... 252,	317
Native Catechists—Salaries—Advice, ...	652
New Hindustáni Church, ...	449
New Testament in Sanskrit, Version of the, ...	175
Orissá Mission—Opening of a New Chapel and Missionary Labors, ...	594
Oriyá Mission in Calcutta, ...	647
Parisnath and the Melá, The, ...	183
Pearce, (Rev. W. H.) Memoir of the, ...	251

	Page
Polynesian, The,	457
Púri Pilgrims,	456
Prize Essay,	66
Private Theatricals,—Government House,	114
Public Dessecration of the Sabbath in High Places, The late,	175
Puseyism,	246
Raja of Mysore, Liberality of the,	54
Rebaptism—Practice ceased,	589
Sailor's Home, 120, 251,	590
Signs of the Times—Hinduism—Christianity,	179
Suicide,	393
Temperance Society,	316, 391
Theatre, The,	395
Things as They are and as They should be,	450
Tucker, (Rev. F.),	387
Uncovenanted Service Family Pension Fund—Provision for Families.	650
Vernacular Scriptures,	241
Wybrow, (Rev. F.) Death of the,	49
Yates, (Rev. W.)	60

MADRAS PRESIDENCY.

General Assembly's School, Madras, Annual Examination of the,	325
German Missionaries, Mangalore,	61
Madras Temperance Society, Sailors' Home,	187
Reid, (Rev. John) Bellary, Death of the,	128

BOMBAY PRESIDENCY.

Arrival of Missionaries at Bombay,	330
Auxiliary Bible Society,	262
Baptism, of two Chinese,	189
Bombay Auxiliary Church of Scotland's Missionary Society, Annual Meeting of the,	190
Bombay Religious Intelligence,	458
Commemoration of the Hon'ble James Farish, Esq.,	330
General Assembly's Institution, Bombay, Annual Examination of the,	326
Miscellaneous Notices,—Bombay Presidency,	189
Rise and Progress of a Religious Sect of Hindus, at Katywar and Goozerat,	191

GREAT BRITAIN.

Anniversaries in London, The,	658
Dyer, (Rev. J.) Secretary to the Baptist Missionary Society, Death of,	659
Duelling,	388
England,	659
Indian Advocate, The,	316
London Missionary Society,	248, 392
Mission Field and Feeling, in a Letter from the Rev. J. Macdonald, Calcutta, Real state of the,	660
Overland, The last,	127
Pastoral Address,	334
Scotland,	659

FOREIGN.

AMERICA.—American Annual Reports,	243
BURMAH.—Maulmain Baptist Missionary Society,	243
———, Fourth Report,	729
Tavoy Baptist Missionary Society,	247
CEYLON.—Baptist Missionary Society,	251
News from,	184
MADAGASCAR.—Martyrdom of Rasalama,	194
NEW ZEALAND,	457
SINGAPORE,—Auxiliary Bible Society,	451
„ Monthly Missionary Prayer Meeting,	387
„ Free School Institution,	51

INDEX TO SIGNATURES OF ORIGINAL PAPERS.

A. B. C., 352.
A. D., 378, 418. 587, 600, 620, 753.
A. F. Lacroix, 38.
A Friend to Translators, 151.
——— to the People, 384.
A Missionary, 383, 764.
Anon, 386.
A. Sutton, 101.
A Vernacular, 38.
A Young Missionary, 771.
Benevolus, 773.
B. M., 84.
C. Lacey, 345, 563, 588.
D. M., 547.
E. N., 283.
Ed. Porter, 687.
George Small, 778.
Indagator, 776.
J. A. S., 37.
J. G. S., 240.
J. H. Jameison, 53.
J. K., 98, 172, 197, 222.
J. M. D., 441, 628, 703.
J. P., 216, 506, 571.
Junior, 339, 629.
J. R. Campbell, 53.
M., 40.
M. J. C., 172.
M. Hill, 544.
Omicron, 279.
P., 15, 348.
Philologus, 349, 664.
R., 315, 559.
R. deRodt, 497.
S. B., 384.
Theta, 717.
T. B. H., 20.
T. S., 23, 157.
W. S. M., 448, 532, 601, 644, 645, 728, 788.
Z., 223.

THE

CALCUTTA

CHRISTIAN OBSERVER.

NEW SERIES, VOL. II. NO. 13.—OLD SERIES, VOL. X. NO. 104.

JANUARY, 1841.

I.—*Editorial Remarks.*

THE flowers of summer fade—their beauty and their fragrance perish. The leaves of summer grow, sear and decay. The rich foliage of the oak, the sweet rose and the beautiful lily equally become a withered and unadmired mass of decaying matter, trampled upon without a feeling of fear or regret. Amid the mass of unseemly leaves and decaying floral beauties, though unseen, or if observed unadmired, may be found nursed in the lap of winter, the seeds of the foliage and beauties of the next or succeeding years, that they may burst forth in the coming spring with new fragrance and glory, and cover the face of summer with their bright hues and fragrant incense. Time like these flowers and leaves, like all things human, fadeth away. Our life is as the grass of the field. It appeareth in the morning beautiful and fresh as the grass when refreshed by the dew-drops of the morning; at noon it droopeth under the influence of the powerful rays of the sun, and in the evening it is cut down and withereth. One year passeth away and another cometh. Man appeareth for a little, flourishing in all the vigor of zeal and faith and love, and anon he passeth to the tomb and is hid for ever from our sight. The seeds of time and eternity are however thickly scattered. They do not wait for the nursing care of winter. No sooner has the last moment of one year ceased to beat than the moment of the next succeeds. Time ceases not, but like

"An ever-rolling stream"

bears us and all to the eternity for which we are destined. Man, like time, though ever passing away, ever abideth in his kind upon the earth. Though thousands descend annually into the tomb, their places are occupied by as busy and as heedless a generation as that which has passed away for ever. Time is especially the "seed time for eternity;" "Whatsoever a man soweth, that shall he also reap;" man shall not always sleep in death. No; there shall arise from the unseemliness of the grave-dust the bodies of all men, and they shall come to the judgment, each man to give an account for himself unto God. Another year has rolled away. Heaven has inscribed upon it, and all connected with it, "Let that which is unjust be unjust still, and that which is holy be holy still." The seal of Heaven is set upon it. He that openeth and no man shutteth, and shutteth and no man openeth; He that hath the keys of death and the invisible world shall alone break the seal and unfold the record of 1840, in the last day. Dear Reader, out of Christ, out of His mercy, His intercession, His atonement, the resurrection of the year 1840 will be an awful resurrection—an awful meeting time for you. In Christ it will be all joyous, all praise. Seek Him while He may be found; call upon Him while He is near. Kiss the Son lest he be angry and ye perish from the way while His anger is enkindled, but a little.

It is impossible to have watched the heavings and throeings of Society, social, political and religious, during the last year, without being impressed more than in any previous period with the evident tendency to some marked revolution in the whole structure of Society. Politicians appear baffled in their plans by the very rapidity with which important events transpire; and benevolence itself appears almost incapable of supplying the means requisite to meet the constantly opening necessities which unexpectedly new fields of labour afford for the exercise of her energies. To us the events speak but one language: the wars and rumours of wars, the dissatisfaction with the superstitious usages of men, the breaking up of small and petty powers and the bringing of mankind under the influence of enlightened and Christian powers, the thirst for knowledge evinced on every hand, and the stretching forth

of the half emancipated hands of large sections of the world to God,—these, together with the struggle of all that is dark and despotic in politics, morals and religion for the mastery,—these all indicate to us that we are approaching nigh unto that day when the powers of light and darkness shall be called upon to array their armies for the last terrible conflict which is immediately to precede the Sabbath of the world,—which, while it may be terrible in prospect, must terminate as did the encounter between Abdial and the Prince of Hell. Yet, nevertheless is it the duty of the Church to prepare her hosts for the mighty struggle and not to slumber at her post in an idle consciousness of the omnipotence of her Lord. He aids those who aid themselves. Let us therefore who live in this stirring age be up and doing;—let it be our work to baptize every thing into the name of Christ; to set his seal and impress upon all men and things; to infuse the spirit of our divine religion into every thing educational, moral, political—into every thing that assumes the name of religion; yea let us endeavour to infuse it into every thing entertaining or instructive, that it may be mingled up with the every thought and action of our fellow-beings,—so that when the contest shall arrive many who have imbibed its temper, but who in less eminent times had not dared to adventure in a cause so good, may come forth to the help of the Lord, to the help of the Lord against the mighty. We intreat all our friends at the commencement of this New Year to seek to honor God by the more diligent and prayerful perusal of his word; by the stricter observance of his holy Sabbaths, which are grievously profaned in this land; by the erection of altars for prayer and praise unto Him in their families, by the more diligent education of their offspring and household in the truths of our most holy religion; by a more constant and prayerful attendance on the ordinances of God's house, and by a most rigid and constant attention to that which is the life and soul of all these duties, the devotions of the closet. We would urge them to the performance of all these duties, by the responsibilities which are upon them as Christians, and by the blessedness which does invariably flow to those who strive to live in all the ordinances of the Lord blameless.

The uncertainty of life, the assuredness of the judgment, and the eternity of being allotted to us all by the Lord of the Universe, should urge us constantly to walk with God in newness of life. May God grant this to all for His name's sake !

It is scarcely needful for us to remind our friends of the many that have fallen in the forefront of the battle during this year, and yet it were unpardonable not to allude to their patience and zeal, their unwearied labours and consecration to God, and to the noble manner in which they closed their eminently consistent and useful careers :—they were good soldiers of Jesus Christ. Some of them too were the last of that noble band with whom permanent efforts for modern Missions in this land first commenced. May we follow them as they followed Christ !

For ourselves and our labors we can only say that we have endeavoured to discharge our duties in the fear of God and with a view to promote His glory. We may sometimes have discharged it in error, for to err is human ; but we have the testimony of a good conscience, that we have never allowed our own private opinions and partialities for men, either as individuals or bodies, to actuate us for one moment ; for we do feel and always have felt in conducting this Magazine, that in so doing we are discharging a duty on principles which compel us to act out the Catholic principles of our holy religion,—a conviction that is so consonant with our own feelings that the acting of it out affords us the highest reward which human labor can bestow ; and it will ever be our endeavour to maintain that Catholic principle and conduct, which the fundamental principle and practice of the *Observer* involves. To our friends both contributing and subscribing we tender our best thanks, intreating a continuance of their favors ; and with this we take our leave of them, praying God to keep them, and not only to make this year in its commencement but throughout the whole of its months—a year of happiness, a year spent in His service in whom we live and move and have our being.

II.—*Circular Letter from the Missionary Conference in Calcutta, to their fellow-Christians throughout India.*

Jan. 1st, 1841.

Brethren and friends, holding the faith, and bearing the name of our common Lord and Saviour Jesus Christ throughout India, we send you Christian greeting. Receive in love our salutation! May God bless you exceedingly, in the bestowment of every good and perfect gift, and in leading you to the performance and maintenance of all that which is pleasing in His sight, for evermore!

Be not surprised at receiving this our communication; neither be displeased with us, as if we acted unwarrantably in writing you:—are we not indeed brethren and friends, in our evident relations, as Christians? and shall we not write and act and communicate with each other freely and without offence? We believe we may so do;—and we now confide in your brotherly kindness, in your Christian love. If we should speak as if we doubted the faith or works of *some* who bear the name of Jesus Christ our Lord, this you will see to be as much a matter of necessity with us, as the occurrence itself is a matter of fact daily shewn in the world. Are we not commanded, as Christian brethren, to "exhort each other daily, whilst it is called to-day, lest any of us be hardened through the deceitfulness of sin?"—Are *we* not in danger of being thus overcome by the deceitfulness of sin, even as others? and is there any thing in regard to which we are more apt to become careless, than in our *sense of responsibility to God* for all our actions or neglects? How much are we creatures of personal habit, common opinion, conventional practice and official routine! living for days, months, years, as if accountable to none but ourselves, and for nothing but our own pleasure and profit. Let us awake from this torpor, this sinful torpor of soul. In every action in which it is possible to exercise reason or grace, we are responsible to God the author of them. Wherever we are, whatever we have or can do, or wheresoever we may be placed, we are accountable to God in all these, for attempting, or accomplishing, the great ends of our actual existence and relative position in the world. Life cannot shake off this responsibility:—sin cannot destroy it; it only clothes it with terror:—poverty, weakness and ignorance, only change its form, but not its nature;—they modify the items, and reduce the amount, but cannot cancel the bond:—death itself but consummates it;—and eternity will be as the result of our responsibility, forever experienced.

Now, do men inquire *for what* are they accountable to God? we reply in few and simple words. "Thou shalt love the Lord thy God with all thy heart and soul and mind and strength—and thy neighbour as thyself!" On these, our blessed Lord tells us, hangs the principle of all human duty, of all man's responsibility. Herein is the root of religion and morality, of piety to God, and benevolence to man. It is from the guilt of neglecting this, that we are freed by the pardoning mercy of God in Christ Jesus;—it is into a capacity of fulfilling this rightly, that we are introduced by the regenerating grace of the Holy Spirit.

Now, brethren beloved, it becomes us as Christians, to inquire, how shall we best fulfil this obligation of love to God and man, to the greatest extent, and in the most direct manner, in this land of our sojourning, *India?* Here we are, in a country where God is to be honoured, and his creatures to be blessed—how shall this be done? We hesitate not a moment to say, by *seeking the conversion of India to God.* Use what subordinate ends you will, but let this be your steadfast aim, to bring back India to her God, the living and the true God, as revealed by Jesus Christ our Lord. See, brethren, how idolatry dishonours God, by all its foul representations, its silly images, its contemptible ceremonies, its incoherent assertions, and its impious claims! How must He, who is infinitely pure and good, hate such a system as this, in direct opposition as it is to His character! It was of such idolatry that He said of old, by His prophet Jeremiah, "Oh do not the abominable thing that I hate!" See also, how idolatry ruins man as a rational and moral agent, the accountable subject of God. It prohibits reason, entangles intellect, pollutes the heart, stimulates the passions, enslaves conscience, deadens sensibility, excludes light, consecrates vice, deifies sin, exalts some fellow-men into the tyranny of fictitious godhead, and tramples upon others as the dust and filth of the world! These are things naked and open as noon-day to them who will turn aside to consider them. The GOD of India is dishonoured, and the *men* of India are ruined by a vicious idolatry—who will deny this?

Would you then, O Christian friends, bless this land of evil and misery! Go, teach her, WHO IS GOD. Proclaim to her His character; publish to her His will and law! Tell her that "GOD IS LOVE;" for *that* no nation ever knew or imagined until the gospel told it. Tell her, that *the Son of God is the Saviour of the world;* that He is the true and only sacrifice for sin. Go, teach her the Book of Truth, the Book of all books; with whatever else is good to be known. Attract her

youthful sons, and train them up in all that is glorifying to God, and beneficial to man, making them disciples of grace and truth: bring her daughters also, as far as your power can go, within the influence of the gospel of love, and teach what else benevolence may suggest. Oh, how much might be done for India, if we in earnest sought her good! How many preachers might be maintained for the old, how many teachers for the young! How many books and tracts be written, translated, circulated! How many little associations for usefulness, how many little meetings for prayer and supplication, be established! How much wasted property might be employed, and how much leisure time be occupied, in striving after the honour of God, and the good of our fellow-sinners in this open and free land! Go, speak a sound truth, do a kind work, and uphold a consistent character, in the name of Christ; and, if each earnestly and in faith, act for himself, soon shall the work be done. Christ once said of a poor woman, "She hath done what she could!" When may it again be said?

"Ah, my friend," said a retired Indian in Britain some years ago to one of our number, "in consequence of the little work which you gave me yesterday, I lay awake this morning, and began to think of my past life. I am sorry to say, it has been a useless one—*I have done good to no one.* What can I *now* do? I think I could do as F——, in your book, establish a Sabbath-school on my property, or in the village, and defray all necessary expenses. But, where shall I find a teacher—this is my difficulty." "I will undertake that," said the person addressed. "But when shall we begin to arrange?" "To-night," was the reply; and that night was the work begun. The school was established, the young were invited, and the old accompanied them. Sinners were converted, and souls were saved in that little country school, meeting once in seven days;—and all sprung from the sleepless thought, "I have done good to no one!" Go, think, determine, and act in like manner. Do what you can do. The more simple, humble, and unobtrusive your work is, the better. Vain-glorious systems, and self-trumpeting schemes, God does never bless. Nothing that is good, can be amiss in India. Every atom of benevolence can find a corresponding misery to diminish or remove. Have you rank? Sanctify it for good. Have you wealth? Consecrate it for good. Have you learning? Direct it for good. Have you the native tongue? Use it for good—for you possess an apostolic gift; translate the truth, and so make your talent an eternal blessing. Are you a magistrate? Be a Christian magistrate, and the people will learn righteousness from you. Are you a physician? Be a Christian physician,

healing the poor and the needy; and the people will bless you and your Lord. Are you a soldier? Be a Christian soldier, spreading divine peace amidst human strifes;—and the people will learn that the gospel seeks not blood, but can heal all the wounds of war. Are you a *merchant?* Be a Christian merchant, buying and selling according to the eternal law of God, and the people will learn honesty and truth, and trust in Christ, because they can trust in you his servant. So be it in all relations; "whatsoever ye do, whether in word or deed, do all in the name of Jesus Christ." Then Jesus Christ will make that which is yours, His;—and will grant a correspondent blessing to it, as to His own.

Arise then, we beseech you, brethren! arise, in the name of the true Lord of the universe—and do your duty to this land, every one in his place, and according to his ability! The land is His—the people are His—the means are His—and you are His—the truth is His—the power is His—the result will be His. You are not alone then, but associated with the Proprietor, the Conquerer, and Ruler of all. Shall the disciples of the crucified Jesus be the only idlers, and the associates of the Saviour of men the only sluggards? Oh ye that bear the name of the blessed Jesus, shall it be so with us ever? Shall those who are the servants of man work, and shall the servants of Jesus sleep? Shall the workmen of time labour, and shall the workmen of eternity only slumber? Shall only one out of ten, and ten of an hundred, do their Master's work, and all the rest sit down to eat and drink and then rise up to play?—Brethren beloved, what time have we to spare for childish trifling? There is a great work before us, to be done, and how can we play?—nay, how can we even rest? Time is short, very short—see how our years fly! Life is uncertain; alas, how uncertain! Whilst your thoughts begin to move, your purposes begin to form, your hands begin to stretch forth, and your heart begins to be satisfied; just then, ye may sicken and die. The voice is heard, "This night thy soul is required of thee!" and your offices, salaries, prospects, homes, riches, opportunities pass to other men; but, your account goes with you to the tribunal of eternity! Whilst training for work, we die—whilst preparing to preach, we die—whilst purposing to form a school, we die—whilst dividing our income, we die—whilst forming a plan, we die—whilst resolving to do many things, we do nothing, and die! Oh, what a vain shew is such a life, brief and uncertain, if it be not devoted to the love of God and the love of man! And what shall compensate for its consequences to a neglected world? Nothing can ever be a recompense.

But, brethren bearing the name of Jesus, we exhort you to rally around your Master's cross and unfurl the banner of your Master's love. See *how* He loved the world, He died for its salvation. See how He gave himself for its good, even in agonies upon the cross. Do we indeed belong to Him?—are we His disciples, and shall we be His contrasts?—live we by His death, and shall we seek only our own life? Christians of old were called fools and madmen by the world for their zeal and self-denial; but now we are all wise, discreet and sagacious, whilst yet laying claim to the same faith and love that animated Peter and John and James and Paul! These things cannot be. Where is the soul-animating, heart-exciting, enthusiastic love of Him who gave His own life for us, that we might give our lives to Him? Is that cold, calculating, measuring, balancing thing, *Love?* Is this the noblest of human passions directed to the noblest of universal objects, even love to God? India is waiting to see the love of God and the love of man exemplified in full. In every portion of it she waits. In what portion do you dwell, beloved reader and disciple? THERE, and NOW, begin to shew how God is Love—and that Jesus Christ is Incarnate love crucified for us, the true sacrifice for sin—and exercise your own love by every work of mercy and goodness which your hands can find to do.

Take refuge for your past sins in the everlasting atonement of Christ;—and seek new life in the regenerating grace of the Holy Spirit of our God. Let your mind feed on the Gospels and Epistles of truth; and let your eyes dwell on the necessities of your fellow-men. Remember the Love of God and the cross of Christ. Look forward to the grave and the judgment, and survey Eternity. These things do, day by day; serving your Lord every day, and waiting for the time when you shall appear before Him, face to face.

Are you just entering on life, seeking to enjoy to the utmost all that the world can give? Listen to these words and ponder them well, for they are good and true—"Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but, know thou, that for all these things God will bring thee into judgment!"

Have you been long in the world, pursuing after your own interests in this land of temporal enterprise, but neglecting your neighbours dying in sin around you? Then consider these words of truth and warning: "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain:—if thou sayest, Behold we knew it not;—Doth not He that pondereth the heart consider it? and He that

keepeth thy soul, doth not He know it? and shall not He render to every man according to his works!" "Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

These words of our common Lord and Saviour, we leave in your hearts as a sacred deposit. May we all be filled with that love of God, which blesseth the world, and would soon turn India into a garden of the Lord. Pray with us that God may speed the day of her mercy!

May His grace be with you all, beloved friends and brethren! Despise not these words which we write to you; but treat us kindly for the Lord's sake, whom we serve; and may He ever bless you!

III.—*Strictures on the Hindustáni Version of the New Testament made by the Calcutta Baptist Missionaries*.*

To the Editors of the Calcutta Christian Observer.

SIRS,

The importance as well as the great difficulty of the task of procuring good and faithful versions of the Holy Scriptures, is acknowledged on all sides, even by those who have paid but a slight attention to the subject. India with its millions of Hindus and Muhammadans, and its rising Christian churches must have, and ought to have had ere this, the word of life clearly and faithfully rendered into her principal languages. But after all the attempts that have been made, and all the labour which has been bestowed to attain this good object, the greater were the difficulties, that presented themselves. This, however, cannot, and dare not discourage us. The thing is possible, but it requires perseverance and concentrated efforts.

It is not enough that some devote their whole time and talent to the work; every one who possesses any knowledge of the languages, into which the word of God has been translated, and who has the evangelization of benighted India at his heart, ought to come forward to add his mite to the general stock, and aid, as far as he can, to improve and perfect the translations produced by others. By such united exertions all the difficulties would at last be overcome, and good and faithful translations be procured at no distant period.

It is this principle which induces me to make a few remarks on the Hindustáni version of the New Testament made by the Baptist Missionaries, and to point out some passages, which I think incorrectly translated.

* NOTE.—We are confident that our Baptist brethren will receive the remarks now inserted, in the spirit in which they are written. They had, we understand, intended to adopt many of the renderings suggested by our correspondent, in the margin of a new edition of the Testament shortly to be put to press.—ED.

I have had no leisure to read the whole carefully through, comparing it with the original, but I have done so with some parts of it, and with many separate passages: as far as I am able to judge of the style—not considering myself a perfect Hindustáni scholar—I think it superior to that of Martyn's version, being easier and more generally understood than the latter, but it is inferior to it in correct and faithful rendering of the text.

It is a first principle in translations of the word of God to adhere to the literal rendering of the text as much and as close as the nature of the language into which the translation is to be made will possibly allow. The translator has therefore conscientiously to refrain from giving *his* view of the passage; he has *not to expound* but to *transfer*. Only in those passages which are less perspicuous in the original, or where the idiom of the language does not allow of a literal rendering some allowance must be made to the translator; for in such cases he cannot otherwise but give that meaning which he thinks to be the most correct one.

But whoever has carefully read any portion of the translation before us and compared it with the original, must have observed that the translators have not always acted up to that principle as much as they could or should have done, and that therefore the translation is not as correct and faithful as it ought to be. The following passage will establish our assertion.

Matt. vi. 10, is translated "Terí badsháhat howe, aur sab terí marzí ke mutábiq jaisí asmán par hota hai, zamín par bhí ho." The translation of it is, "Let thy kingdom be, and let all be according to thy good pleasure, as in heaven so also upon earth." It is difficult to perceive what induced the translators to depart from the literal rendering of the text, as the English version has it, which would have been so much more expressive. It is not for the *being*, but for the *coming* of the kingdom of God that we have to pray; and not so much, that all, or every thing be and happen according to God's good pleasure, but that *His will* be done on earth, *by us* and by *our fellow-men*, as it is in heaven.

Luke vii. 35, is thus rendered: "Hikmat ko sáre hakím be aib jánte hain." "All wise men (or all philosophers) count wisdom faultless." It is true the passage is a difficult one, but that will not justify the translators in giving us their view of it instead of a literal translation, as we have it in the English and also in Martyn's and other Hindustáni versions. Besides it is clear that this their view is not the correct one, for by thus generalising the meaning the passage loses its force. Wisdom is here to be taken not only in an abstract but also in a concrete sense, in which it implies *Christ*, who calls himself the Wisdom in Luke xi. 49, or Matt. xxiii. 34. Her children are then the sons of this heavenly and eternal wisdom, the true believers of the old and new covenant, of whom and through whom the heavenly wisdom has been, and will always be justified.

Rom. i. 25. The first part of this verse is translated as follows: "Unhon ne haq Khudá ko bátil buton se badal kiyá." "They have changed the true God into vain idols." Here την ἀλήθειαν τοῦ Θεοῦ (the

truth of God) has been rather changed into the words "the true God," and ἐν τῷ ψεύδει (into a lie) into "vain idols," and thus the meaning has been completely altered. According to this rendering the first part of the verse contains the same idea as the second, but as the words stand in the original, and as we have them rendered in the English and also in Martyn's Hindustáni version, they contain the important statement that spiritual idolatry proceeded and caused gross external idolatry; men changed the truth of God into a lie, and then worshipped idols.

Rom. iii. 23, has been thus translated: "Ki sabhon ne gunah kiyá hai, aur Khudá kí buzurgí záhír nahín kiyá hai." "All have sinned, and not made known God's greatness (or glory)." This again is a very imperfect rendering of the text. ὑστεροῦνται τῆς δόξης τοῦ θεοῦ cannot mean nor be translated, "They have not made known God's glory." The δόξα τοῦ Θεοῦ in this passage signifies the glory which God had given to man, that is, the divine image, which he is now wanting, or has come short of it, as the English version has it, because he has sinned. And thus has the passage been understood by most of the commentators.

Coloss. i. 19, is rendered, "Ki Khudá rází húá ki har tarah ká kamál us men rahe;" that is, "it pleased God, that every kind of perfection should dwell in him." This is a very vague and inexpressive rendering of the comprehensive and majestic expression πᾶν το πλήρωμα, "all fullness." "Sab kamál, or sárí takmíl," as Martyn has given it, would at any rate have been more expressive than "har tarah ká kamál.

Heb. ix. 16, 17 is thus given: "Ki jahán ahd náma hotá hai, wahán muqararí jánwar ká guzarná zarúr hai, ki ahd náma murdon se sábit hotá hai, ke usse kúch faida nahín jab tak ki wuh muqararí jánwar jítá hai." "Where there is a covenant" (or quite literally, "the document of a covenant,") "there the appointed animal must be sacrificed. A covenant is established by the dead; for it is of no use as long as the appointed animal is alive." The translators have taken τοῦ διαθεμένου in verse 16, for the neuter, which it might be, being in the genitive case, and therefore rendered it, "the appointed animal," instead of "testator," as the English Bible has it. As the same word is used in v. 17, not in the neuter, but in the masculine gender, it must of necessity also in v. 16, be thus taken; and διαθέμενος being the middle form cannot be taken in a passive sense. It is therefore difficult to see what induced the translators to deviate from the literal and common rendering of the passage.

But still greater liberties have been taken in the translation of the following passages:

John xiv. 6, has been thus translated: "Yasú ne usse kahá, haq aur zindagí kí ráh main húnn." "Jesus said unto him: the way of truth and life am I." According to this translation, Jesus is not all in all, not the beginning and the end, as the original does imply. He is not truth and life, but only the way to it. As the Greek text does in no wise justify or allow such a rendering, it can only have been the private view of the translators (a wrong one at all events) that induced them to render the passage in such a way.

In Matt. iii. 11, and Luke. iii. 16, the words, "He shall baptize you with (or in) the Holy Ghost and with (or in) fire," which is a literal rendering of the original, are translated "Wuh tum ko ágsí Rúhi Quds men ghotá diláwegá." He shall immerse you in the Holy Ghost as in fire. Καὶ "and" is in this sentence either the simple copulative, adding a new idea to the former, or it is the copula exegetica, explaining or more closely defining the foregoing word. In the latter sense it explains the nature of the work of the Spirit, or the effects produced by it, signifying its enlightening and quickening and purifying influence on the believer's soul. And in this sense the words, "and with fire," are generally understood. But the translators rejecting this meaning, have without cause referred the words mentioned to the mode of baptism, and to make out their views, translated the passage as stated above.

Similar to the foregoing passages, and no doubt for the same reasons, John iii. 5, "Except a man be born of water and of the Spirit" is rendered, "Agar ádmí pánísí Rúh se paidá na howe to wuh Khudá kí bádsháhat men dákhíl ho nahín saktá." "If a man be not born of the Spirit as of water he cannot enter into the Kingdom of God."

In Rom. iii. 21, 22, is the important expression δικαιοσύνη θεοῦ "the righteousness of God," thus translated: "Khudá se jo nekí hai." "The goodness which is of God." That this rendering falls altogether short of the significant meaning of the original words will be clear to every one who reads the passage attentively. The righteousness of God revealed in Christ and received through faith, is not only and not primarily the goodness, or the grace of God, though this is included as the necessary consequence, but it means first and principally, as Paul says, in verse 26, the declaration of God's righteousness or justice in justifying him who believes Christ. This important sense of δικαιοσύνη the translators seem to have overlooked altogether, else they would not have chosen "nekí," which never implies this meaning.

Mark xiii. 32, is rendered "Us din aur us ghaṛí kí bát síwá báp ke, na to firishte jo ásmán par haín, aur na beṭá, koí batláne nahín saktá." "The word of that day and hour, except the Father, can no one make known (οἶδεν) neither the angels who are in heaven, nor the son."

The translators have taken the verb εἶδω "to see, to perceive, to know," in a transitive meaning, and translated it to make known, to avoid in this way the difficulty which the passage seems to present to many. The meaning would then be that though the son and the angels know the time of that day and hour, they can or dare not make it known to others. But there is this objection, that εἶδω has no transitive meaning, and does never mean to *make known*, but only *to know*, in which meaning it is also used in the next verse, "Watch and pray for ye know (οἴδατε) not when the time is," and thus the passage has always been translated. To change any word, or give it another meaning than it has, with the view to avoid a difficulty of the text, the translator has no right. He dare not add or alter, but only to translate.

Coloss. i. 15, is thus given: "Ki wuh nádída Khudá kí surat aur sab makhlúq ká khálíq hai." "He is the image of the invisible God and

the Creator of all creatures." It is indeed difficult to perceive what may have induced the translators to render the latter part of the passage in this manner, and on what they ground their right to do so! The literal translation of it is, as we have it in the English version, "the first-born of every creature." Did the translators think πρωτότοκος when applied to Christ had no proper meaning, and must therefore as an incorrect expression be corrected by them? Or do they object to the truth contained in this word? It can only be the one or the other reason which induced them to alter the word as they have done. But their private views can never justify them in deviating thus from the original verse and a literal translation.

Other passages which I have met with, and which I consider incorrectly translated, I will merely note here, and the reader, who understands Hindustáni will, by comparing them with the original, or the English version, easily find out the difference. They are Coloss. i. 18, Rev. i. 5, Rom. viii. 29, Heb. i. 5, Eph. i. 3, (this passage has however been corrected in the last edition,) Eph. ii. 14, Rom. viii. 2, 4, 23, Rom. ix. 5, and 14, 17, and ii. 15, 16 and i. 3, Heb. ix. 1.

Besides these there are several words introduced which I think objectionable. So is δικαίοσυνη "*righteousness*" translated by, nekí "*goodness.*" This expression conveys, even rightly understood, but very imperfectly the meaning of δικαιόσυνη as mentioned above. But where it stands alone, without θεοῦ as in Gal. v. 5, Rom. iv. 5, and viii. 10, and x. 4, and many other passages, it will convey to the native reader quite a wrong idea; he will take it not for the goodness or grace freely given by God, but as the goodness of man, wrought out by his own works. If therefore no better word for righteousness can be found than rástbází, which Martyn has used, it will certainly be better to preserve this, than to introduce nekí.

The word δόξα *glory*, is in many passages, as John xi. 4, and xvii. 24, Rom. ii. 7, Colos. i. 11, Rom. viii. 21, translated by "buzurgí," "greatness," but δόξα means certainly more than greatness; it would have therefore been better to translate it always with "jalál or hashmat," which has been used in several passages, as in Acts vii. 55, Heb. i. 3, and ix. 5, Coloss. ii. 4, and others. Altogether false is the translation of it with "behesht," as in 1 Tim. iii. 16, where the words "received up into glory," have been translated "received (or taken up), into the behesht (or paradise)." In Phil. iii. 20, behesht is also used for heaven, where the word ásmán, used in all other passages, would have been much better. *Temple* has been always translated by "ibádatgáh," worship place. This word may do very well in those passages where the word *temple* has no metaphorical meaning, but in those passages where Christ calls his body "the Temple," as in John ii. 19 and 21, or where the believers are called "the temple of God," as in 1 Cor. iii. 16, 17, 19 and 2 Cor. vi. 16, Eph, ii. 21, it conveys not only a wrong but also a very objectionable meaning, not to use a stronger expression; for "Khudá ki ibádat-gáh," means either the place where God is worshipped or where he himself does worship. In these passages the word "temple of God," ought to be translated by "Tehadaki maazil," an expression which the Muhammadans use, when calling the

heart of the believer the dwelling and resting-place of God. Martyn has always used "haikal," for temple, a good word but not generally understood.

The word "*covenant*," διαθήκη has been translated "ahd náma," in Heb. ix. 1, 4, 15, and x. 16, 29, &c. but as that means the written document of a covenant, it cannot be considered as a correct rendering of διαθήκη "Ahd," alone, or "wasíka," which word Martyn has used, would be much better.

No doubt more passages of this nature might be found if the whole New Testament were carefully read through. However those mentioned above, will be sufficient to bear out our ascertion, that the Hindustáni version of our Baptist Missionary brethren cannot be considered a correct and faithful one. This charge may appear a severe one but is nevertheless true, and is brought against them not to depreciate in any way their zeal and labour in such a good or grand work, but rather to assist them, if possible, and to forward the cause in which they are engaged. And should these strictures of a brother, who loves and esteems them, induce them to keep in their translations closer to the principle laid down in the beginning of our remarks, and lead them to revise their version and render these and other objectionable passages more correctly and literally, the object would then be fully attained.

P.

IV.—*The Balutadár Association of the Southern Maratha Country, considered with reference to the inadequate remuneration of its members.*

To enable you to arrive at any thing like a satisfactory conclusion as to what is really free and forced labour, and what is not, I now submit a list of the village servants, called Balutadárs, and the services they are in the habit of performing; who, though not the same in number and description in all parts of the country, are generally as follows.

1. *Patel.* This person is the principal Rayat and a Watandár. He promotes the cultivation, distributes the village assessment, collects and remits all revenue payment, and superintends the police of his village. He also adjusts trifling disputes amongst the Rayats. He is paid with Watan or Inám land, which are charged with a Jodí or quit rent. He has several haks, or perquisites, both on the land, called aya mirá, and rúsums on custom collections, besides the rahdí rúsums, or fees on convoys of bullocks, laden with merchandise when halting at the village; *also the services of the Bárá Balutadárs*, over whom he *exercises a prescriptive authority, and all the village artizans in general*, as hereafter detailed.

2. *Kulkarní* or *Shámbog.* This officer is the village accountant and generally speaking, the coadjutor of the Patel. He keeps the *Zamín Jhárá* or Register of all lands, their extent and quality, cultivated by each Rayat, the Láwaní patrak, or amount of individual assessment, after the Rayatwár settlee ment has been made; their payments and balances. He gives receipts in th-name of the Patel, and writes depositions, and other official papers. For these duties he possesses also Jodí land, and numerous perquisites *similar to the Patel.*

The Inám lands of both these officers, are generally divided among the body of relations, among whom the office is hereditary ; but the officiating members only are entitled to the aya mirá *or fees in kind*, both when the grain is cut, and when thrashed out; and where these do not exist money allowances on each mar of land called húgi rúsums on the customs, and fees on bullocks laden with merchandize, halting at their villages, and others perquisites. *Pattís* or *contributions* too still continue, to a greater or less extent, such as Gam Dewati, or propitiatory offerings to the gods, on occasion of epidemical diseases, among the villagers, or their cattle.

Utsawa Pattí, for village ceremonies, tasríf and shádipattís presents of cloths at marriages—jastí sádilwáred Pattí, Sút Pattís, and *Darbár khárch pattís*, also appropriations from the ordinary village charges, called gam sádilwáred and gam khárch.

3. *Talárís* or *Talwars*. They are the village watchers, trace thieves and other offenders,—they sleep at the cháwadí at night—carry the village Daftars to the Táluk Kacherí whenever the Patel and Kúlkarnís attend there. They also assist in making collections—they carry letters *and loads* to the next village —they keep watch on the occasion of weddings, sweep out the cháwadís and perform various menial offices in the houses of the village and Talúk Zamíndárs, for all which they have Jodí lands, make *Balotí collections* in kind, and receive a faskí, or handful of grain from the bazars.

4. *Mahárs*. They clean out the cattle sheds daily—clean and attend to a horse when one is kept—fetch grass, and take it to water, &c.—sweep the yards, plaister the floors of houses—dig grain pits—remove and skin dead cattle, where there is no chambhar—furnish leather fastening for cattle and ploughs, and leather neck ornaments for the cattle, also leather to cover the wicker corn baskets—furnish sandals to the Zamíndárs and Rayats, take the seed to the land at the time of sowing—bring corn from the fields at the time of harvest—carry the baggage of travellers—attend the Patel and Kúlkarní. when they travel. They know all the grounds of the different Rayats and their exact boundaries, and are in consequence the oracles in all disputes respecting the village limits, and land marks—supply the houses with firewood, and cut it up—beat the drums at weddings—dig graves—provide what is necessary for the interment, or burning of the dead—accompany travellers at night with torch sticks, and convey letters to the next village—and in fact perform all kind of jobs required of them by the Zamíndárs ; for which labour they are paid as follows.

Produce from aya, or fees in kind, from 20 to 50 seers of grain, when the grain is taken out of the grain pits, and 5 to 8 seers when grain pits are dug,—their food at feasts and festivals, when required to attend ; a rotí or cake daily, when employed in cleaning the back yards,—digging graves,—furnishing things for burning or burying the dead, on which occasions they receive from 6 to 12 pice. When called to perform all kinds of work they receive a seer of grain. Cattle dying, the skins are the property of the Mahár, in return for which they find the leather rope required by the cultivators. On the feast of *Nága panchami*, &c., &c., sugar-cane, cocoanuts and kobara are given to them. On the occasions of wedding they receive small presents. Such are the returns they receive for their labour. The Mahárs are also required to perform the following services to the Sirkár servants ;—convey remittances from the villages to the Táluk kacherís—accompany the tappal runners at night with torches to the next village, and furnish monthly from 20 to 30 torch sticks for the tappal relief station—take up all stray animals, bring and tie them in the village and feed them—furnish wood—clean out the village cháwadis, &c., &c., bury people, dying without heirs—furnish yearly a skin to the huzur kacherí to cover the Sirkár Dafter baskets—patrol at night with torch sticks, in company with talwáris and shetsandís for the safety of the place—supply wooden pegs, lamp and wooden stands for the Sirkár Daftar baskets in the taluk kacherís, and on

Jammábandi; conveying things to the Táluk kacherí—supply the kacherí with 20 or 30 torch sticks or as many as may be required—when the Collector or his Assistants make the Jammabandí settlement, furnish the Collector and his subordinates, European and Native, with supplies of water, firewood, pegs for tents and horse heel ropes—take care of the poultry—fetch supplies, and materials for erecting sheds, for which they sometimes receive some thing, but more generally nothing—act as guides to the Sirkárs servants, when the collector sets out, and in fine perform all jobs required of them from the Sirkár.

5. *Malpatí.* They attend at the Tálúká kacherí during the Jammabandí or Louí seasons, on which occasions they bring bread and cook victuals for the Rayats. On the arrival of a Government officer the Malpatí acts as purveyor, going from house to house to provide milk and butter, and other necessaries of life for him. He also makes bread, or cake for Lingayit travellers, who find their own flour—the same at the time of festivals, and to fetch water—they enjoy aya or faski, which is a handful of grain in the bazar.

6. The *Lohárus* or *Blacksmiths.* They manufacture the ploughs and other agricultural tools of the Rayats; they are obliged to make and repair the gates of the village and Tálúk Zamíndárs, whom they furnish annually with several articles such as a small key, one ghee spoon, one (cocoanut) scraper, one bridle-bit, and curry-comb. They manufacture the iron work for their (the Zamíndár's) houses, and when employed for any length of time, they receive their daily food—and occasionally presents of turbans, dotars and other cloths. On occasion of marriages, they make fireworks,—for all which they are entitled to aya,—and in some villages have Jodí lands.

7. The *Budhái* or *Carpenters.* They make and repair the wooden part of the plough and other agricultural implements of the Rayats—build and repair the house and sheds of the village officers and Rayáts—supply wooden stands for lamps and for daftar baskets—erect pandals at weddings—make the seats and wooden cots—cut up into slices the Jack fruits, and green mangoes at festivals, for all which duties, they hold Jodí lands, and make balúti collections in kind. When new houses are built and their services are required for a month or six weeks—and on finishing a job not connected with the implements of husbandry, they receive their food and presents similar to those of the blacksmiths.

8. *Chámbárs* or *Curriers.* They supply a pair of shoes annually to the village and Tálúká Zamíndárs *gratis*, make bridle reins, grain bags, and leather girths, leather bags used in drawing water, leather thongs for whips, and perform all the leather work required in agricultural instruments—cure hides, &c. It is only in towns and the larger villages there are chámbárs. They receive for their labour balúti haks and grain.

9. *Kumbhárs* or *Potters.* They furnish to the Zamíndárs, Patels, Kúlkarnís, and others, earthenware *gratis*, and also once a year to the Rayats; make images of idols on Ganesh Chaturthí and other festivals in honor of their gods, *gratis* to the Rayats, for which they receive balúti haks in kind at festivals, and especially marriages, they receive food, sugar and cocoanuts. It is only in towns and large villages they are found.

10. *Hajámas* or *Nhavís.* They perform the office of barber, and sometimes Doctor, or Apothecary, to the Zamíndárs, Patels, Kúlkarnís, and all the Balútadárs and Rayats *gratis*, for which they receive balúti haks in kind, when they perform the operation of Jáwal (cutting a child's hair the first time) they receive "Ulphá."

11. The *Dhobís* or *Washermen.* It is their duty not only to wash the clothes of the village and district Zamíndárs, but also of the women, gratis—they also wash for the Rayats, for all which they receive balúti haks the same as the other village servants. On occasions of weddings, they furnish old rags for torches, for which they receive their food.

12. The *Joshí, Astronomers and Astrologers.* They read over daily the "panchang" or Hindu calendar, to the village and district officers, also to the

Government stipendiary servants whenever they come to the village; name the "Muhúrt" (auspicious moment) for marriages to be celebrated on; calculate nativities; inform the Rayats of the Muhúrt, when they should sow their fields, &c.; foretell eclipses and the passing of the sun and other planetary bodies from one sign of the zodiac into another, for which they are remunerated in land, and aya balúti in kind. They also receive "dakshiná" or money present: "Shidhá," i. e. undressed provisions, and fuel to dress them; for the "Muhúrt" or weddings, they get from two to four annas, and presents of cloths.

The above is an enumeration of all the public servants of a village, and the sources of their several perquisites: in some villages only a portion of them are found; in others, the number are greater than have been above described: those are the Pujárí, Sonár, Potdár, Barkí, Gurú, Jangam, Muttadaia, Mullana, most of whom possess Jodí lands, and balúti haks. Besides the Bárá Balútadárs, are numerous artificers, artizans and professions who are obliged to give their time and labour, and even articles to the village and Tálúk Zamíndárs, such as Jingar, Dharjí, Pinjar, Boorud, Attoor, Chowra, Bagwan, Manegar, Pulárí, Kalagar and Bajantrí, who receive a mere subsistance on ordinary occasions, and Tasíf and Ulphá when the work is considerable, or articles in large quantities or expensive.

I have not noticed the duties and perquisites of the Mahal Desais or Deshmukhas and Deshpándies, but generally they are expected to look after their Mahals in the same manner that the Patels and Kúlkarnís superintend the villages; besides their Jodí and Chaurat lands, they have various haks, called Hagi, and Rúsúms; both upon the land and the trade of the country, and also the services of the Balútadárs, and other professions. Many of them, as well as the village Zamíndárs have, through the fraudulent collusion of the bráhmans in office, got possession of the wahiwatí of Patels and Kúlkarnís, which should have escheated to Government: they also have villages and lands rent-free in their own name or that of temples, bráhmans, &c. for which they can shew no authority; they have been even detected in fabricating accounts, to substantiate their claims, all which rights are very prejudicial to the prosperity of the country. Thus, some of the village and Mahal Zamíndárs have ten and even thirty villages at a distance of many miles asunder, to manage, in which they employ Mutáliks, who are generally very corrupt and very oppressive.

It would be difficult to give an adequate idea of the drawback these payments in kind, and above all gratuitous services, is to the industry of the country, for although the aya mírá and other perquisites are supposed to be proportioned to the labour exacted, the allotted shares are more nominal than real. They are, if possible, more harassing to the people than the payment of tithes in kind in England; they are, in fact, much worse: they are in reality formed upon no fixed principle.

That the village and Mahal Zamíndars, &c. exacted free labour even from Balútadárs in many ways, unsanctioned by ancient institutions, and that the services exacted from all other artificers and professions who possess neither lands nor balúti are innovations, must, I think be prima facie evident from a perusal of the above details, and such as no prescriptive right can recognise, being equally at variance with the law, which says "that no service of any kind is admitted to be exacted, or allowed of without paying for the labour" the only compulsory labour authorised by regulations being "on occasions of emergency and for the public service," and then only at a rate of remuneration not below the highest they may be in the habit of receiving; and especially with the principles of British rule.

As far as regards the Balútadárs, there would be no great hardship, as long as they receive regularly the established remuneration of aya mírá or fees in kind, and hold lands, in their continuing to give the labours and supplies as prescribed by ancient institutions, as long as they are scrupulously observed, but those

are very different from what are at present being exacted—and with respect to artizans, tradesmen, and all persons indeed following the occupations of furnishing labour or articles for hire, *not* included in the denomination of Balútadárs, the practice of exacting labour or supplies, whether gratis or for an inadequate return, however much custom or prescription may be advanced in favour of its continuation, cannot be too soon put down by a proclamation, and by rendering it imperative in the magistrate to take instant cognisance of all violations thereof as provided in Section XVII. of Regulation XII. of 1827.

Exaction of labour prevails during the Jammabandí settlement ; and that much of this sort of oppression does exist, is too notorious to be denied. I grieve to say, that instances of the kind have come before me, wherein gentlemen, and those in the highest situations, have not been free from the imputation of conniving at it. I have known even of whole villages being deserted by the Dhers to avoid being pressed and made to serve as bearers or coolies, without any remuneration—and with respect to our Native servants, from the Huzur Daftardár, down to the lowest peon, the practice is universal.

Among the numerous charges preferred against one was employing his peons in obtaining by force from the Patels, Kúlkarnís and Rayats, about one hundred gádí loads of kadábí, and assembling the Dhers of from 40 to 50 villages, and compelling them to cut down and send for his private use about 200 gádí loads of firewood, and 300 cooly loads of bindwood for buildings ; also for keeping constantly employed several of the Tálúká peons, in making up conveniences, for constantly employing four of the Mahárs of Gupdug to furnish his horse with grass, and cut up his fire-wood for daily use, without payment.

In my account of the labour required from the mahárs I have mentioned the service exacted from them during the Jammábandí settlement, and as a proof of the recklessness with which our servants do exercise sway over the village servants, it was only last week, I received a complaint from the Savanur Nawáb against one Keshawaráo, a karkún in the Tálúk of Bankapúr, for sending a person in the middle of the night to Savanur, with a rapdárí for a Tulwár and Dhed, to bring away a chest and some articles from the house of a prostitute, whose daughter, Dawasaní, was in his, the karkún's keeping.

I am aware that in making communications of this nature, I am subjecting myself, as usual, to much obloquy, but to this I have been too long accustomed, to shrink, (at this eleventh hour) from what I conceive, and indeed know, to be in the strict performance of public duty.

There is another description of forced labour, which requires notice, when treating of practices trenching on the liberty of the subject, and, that is, *domestic slavery*. In the course of my examination before the House of Lords, and in my answers to the list of questions received from the Commissioners of the India Board (see answer B), I have explained in what ways individuals become slaves in this country ; and (in answer K) I noticed that the continued sale of slaves had been expressly prohibited by the Governor General in Council under date the 18th December, 1819.

That slavery is very common in the familes of bráhmans, Maráthás, and Muhammadans, cannot be denied, though of a much less repulsive character than obtains in the neighbouring districts of Canara, excepting in those in the possession of dancing women, who gain their livelihood by prostitution.

As I am considered an enthusiast on this question, I submit extract of a report made by Mr. Dunlop to the Sadar Foujdárí Adálat under date the 19th March, 1836, which will sufficiently shew the extent to which slavery is prevalent, and the customs observed regarding it, in the Southern Maráthí country.

" Domestic slavery prevails very extensively in the respectable families of this zillah, and among the petty states of the Jághírdárs, and more especially among the Maráthás, who have few other domestic servants ; they are principally females, who perform the domestic drudgery of cleaning (plastering with

cowdung) their floors and houses, grinding gram, carrying water, &c., and were formerly obtained, sometimes by purchase, but more commonly by condemnation to this state, for various offences, to which the prospect of benefiting by their services offered strong temptations. It not unfrequently happened that these persons fled from their owners or more properly masters, generally, in consequence of some real or fancied ill treatment; these persons have not been compelled to return, but a mutual agreement generally recommended, which both parties are usually well disposed to, for the sake of obtaining their services on one side, and on the other to secure at once a home and provision for old age."

Instances are very rare of complaints on the part of owners or their slaves: the last I received was in August last from the Toregulkur to deliver up two of his slaves, viz. a Banda named Narasing, and Lubí his wife, or Laundí whom he charged with having robbed him of valuables during a visit he made to the Yellama Devi in the Parsagur Tálúk. The vakíl of the Gajendargadkar, hearing of this, preferred a counter claim for the female Lubí, as the offspring of one of his Master's *laundís* (female slaves), declaring the charge of robbery a mere pretext for demanding their surrender. It is needless to say that the claims of neither party were allowed, and as no proof was adduced of the charge of robbery, I did not think myself justified in forcing them to return to either of the claimants, leaving it to them to prevail upon them to do so, if they could.

T. H. B.

Dharwar, 6th Feb., 1838.

V.—*Reply to Mr. Sutton's Rejoinder in the last Number.*

To the Editors of the Calcutta Christian Observer.

MY DEAR SIRS,

Mr. Sutton's "Rejoinder" leaves the matter exactly in the position in which it was before. The controversy is still between unanswered arguments on the one hand and declarations on the other that T. S. is a very young man. "It will be much more easy to communicate a liberal education to a portion of the natives of this country through the medium of the English than through that of any vernacular languages." This is a statement which if it were false might be shewn to be so by adducing instances of natives of this country who have been liberally educated through means of Bengali or any other of the vernacular languages, or if this could not be done by pointing out the reason for the fact that hitherto no such instances can be produced, while multitudes of cases exist of natives liberally educated through the medium of the English language. But what is the course pursued? Instead of shewing the falsity of the statement in the way we have pointed out, Mr. Sutton triumphantly sets aside the statement by the declaration that "T. S. is a very young man." "It would require (it is said) a long course of years to produce even a tolerable library in even one of the languages of India, whereas to provide in each of the languages of this country a library equal to that which is to be found ready-made in English may well be deemed for all practical purposes tantamount to an impossibility." Here again is a statement which if

it were incorrect might surely be shewn to be so; but what instead is the answer? T. S. knows nothing about it; he is a mere boy! It is very unfortunate for Mr. Sutton that his favorite argument is growing weaker and weaker every day; weaker in so far as its being a fact is concerned, though there is not much danger of its ever being weaker as an argument than it was at the beginning.

Mr. Sutton seems to be aware of the fragility of his darling, and therefore makes an attempt to hedge it in by a very strange and to me altogether inexplicable piece of reasoning. Here are his own words, two of them being put into Italics in order to bring out more clearly the point of his reasoning. "Nor do I object to his scribeship, but simply to incompetence from *inexperience* to pronounce with so much confidence on the subject in hand; and here I crave the indulgence of extending my remarks to his more *experienced* colleagues." Well certainly I have little reason to complain; there is allowed to me the capability which it is said that fools are possessed of, the capability of being taught by experience; but it appears that the experience of many years has been all thrown away upon my poor colleagues. The fact is that some of them have formed a different opinion from Mr. Sutton upon a subject in regard to which *they have had much more experience than he;* and therefore they are to be denied the possession of those capabilities which the universal consent of mankind allows to be the property of the most foolish. If I had written so in regard to any, the least gifted of my Missionary brethren, I should soon have had my ears deafened with redoubled shouts of juvenility, inexperience, impertinence; and as I think most deservedly so. Would not Mr. Sutton think it unfeeling and unkind if I were to pass this over with the equivocal apology, He is an old man, he has not only smelt the air, but has held rather too close intercourse with the sun of India? He assuredly well might. But let me look at this statement of Mr. Sutton. Only two of my colleagues of the General Assembly's Mission have ever published any thing in favour of English Education. It must be with these only then that Mr. Sutton has to do. Now I call upon him to point out in any one of their publications any passage which is calculated to do disservice to the general cause of Missions. Or as this is a matter of opinion, *I call upon him if he can, to point out any passage which either directly or by fair and necessary inference can be construed into a depreciation of the Divinely instituted ordinance of preaching to the people in their own tongue.* Meantime I make the assertion that no such passage is to be found in the published writings of any one of the Missionaries of the General Assembly, and consequently this other assertion, that Mr. Sutton charges a body of men with doing that which they never did, of depreciating that which all their words spoken and written have uniformly tended to magnify and exalt, of being more anxious to maintain a favourite system, than to promote the Missionary cause. I firmly and conscientiously believe that Mr. Sutton did not wilfully or intentionally misrepresent my much loved and honored brethren, but he has misrepresented them; and this I hope for his own sake he will either acknowledge, or will respond to the call that I have just addressed to him.

And now having done with preliminary matter, I wish to bring the question back to the point where it ought to be. The question is this: "*What position does the English language occupy, and what influence is it destined to exert as a medium of communicating the entire range of sound literature, science and theology with a special view to the evangelization and civilization of India?*" The answer given UNANIMOUSLY to this question by a *large* meeting of the Missionary conference was this: "*That while so many thousands of teachers are wanted in order to the evangelization and civilization of India, the English is the most effective medium of contribution in the way of imparting to them the whole range of European knowledge; that the native languages must be the medium of distribution, and that therefore these vernacular languages ought to be cultivated and improved to the utmost.*" Upon this question and this answer to it I made certain remarks, which have given rise to the present discussion. The first part of the resolution of the conference I defended; the second part, believing that it would commend itself to every one, and that it could not possibly be controverted, I contented myself with merely stating. My arguments in defence of the former part of the resolution were these.

1. English is the language of the Instructors, and therefore they will be able to teach more effectively in that than in a foreign tongue.

2. English is to the Natives of this country a foreign tongue, and therefore the learning of it *in addition* to their own language will be a useful exercise to those whose circumstances enable them to learn it.

3. As the chief part of instruction must be communicated by means of books, and there exists in English a sufficient supply of books, and as it is practically impossible to provide a sufficient supply in the native languages, we can at once carry out the most complete system of education in the one language, whereas it appears well-nigh impossible to do so by means of the others.

By publishing these theses I of course virtually professed my willingness to defend them, and so I am still against all who may choose to impugn them; and meantime I shall notice all in Mr. Sutton's two letters that bear upon them.

1. Mr. Sutton in reference to my first argument maintains that a Missionary's first work ought to be to make himself master of the language of the people among whom he is to labour, and he seems to state that I have greatly overrated the difficulty of the acquisition. Now here the difference between us is clearly one as to the meaning of the term "acquiring the language." I am quite prepared to admit that a Missionary following the plan recommended by him in his second letter will be able at the end of the time he specifies, to communicate a few simple ideas, and these the most important of all; but this is a different thing altogether from the "communicating the entire range of sound literature, science and theology." The testimony of a Missionary who is generally allowed now to know more of one of the languages of India than any man living, is very striking. "When I had been two years in the country I thought I knew the language, but at the end of six years I found that I did not know it at all." There are

various different senses in which a man may be said to have acquired a language.

2. My second argument remains untouched altogether.

3. It is said that teaching by lectures is very generally and advantageously employed. Now on *this* point I must be allowed to say that I have had some *experience;* and I venture to say that no one who has tried both methods will ever prefer the teaching by lectures *alone* if he can get suitable text books. Again, Mr. Sutton seems to think that I have myself furnished an answer to this argument; at least so I understand him when he speaks of my statement regarding the second part of the resolution of the conference as being "nearly suicidal." That is, if I understand him, he means to say that because it is very difficult to get a sufficient supply of books for "communicating the whole range of sound literature, science and theology," therefore it is equally difficult to supply those books that are needed for the mass of the people. Now the difficulty of producing books does not depend upon the number required but upon the magnitude and the quality of the book itself. Ten thousand copies of a book are produced almost as easily as one copy, but Henry's commentary is not so easily produced as the Shorter Catechism.

These are the arguments I have used, and these are in substance the arguments that have been brought against them. And what concern has this with depreciating Vernacular preaching? I most cordially concur in Mr. Sutton's own statement on this point. "It is not necessary to the prosperity of Institutions where English is the medium of teaching to depreciate the clearly divine institution of preaching to the people in their own tongue." If this be so, and it most assuredly is so, then why does Mr. Sutton continually write as if he was arguing in favour of vernacular preaching against one who opposed it? But if it be said that it is not in the resolution of the conference, or in my direct arguments in favor of it, that the vernacular preaching is opposed, then I answer that according to Mr. Sutton's own declaration, he considers his remarks rather as a testimony against the resolution of the conference than any thing else, (p. 759.) Now surely in that resolution there is not a word that can by any fair means be construed into a disparagement of vernacular preaching.

Mr. Sutton says he has made his bow, and unless he see proper to resume the correspondence I shall consider it closed also on my side. Although it has been painful to me to be placed in opposition to one so much my superior in age and tried worth, yet I cannot upon the whole regret that the correspondence has taken place. I should certainly have wished that the treatment of the subject had fallen into other hands than mine, yet am I not sorry to have had an opportunity of lifting my feeble voice in support of a cause which has been advocated again and again by the most eloquent tongue in India, and a cause which I believe is destined to commend itself to all who come to the trial of its claims with unprejudiced minds.

I am, very sincerely yours,

T. S.

VI.—*Short Memoir of the Rev. Charles Piffard.*

Seldom has it been our lot to discharge a duty so painful as that which devolves upon us, in announcing the death of our highly esteemed brother, the Rev. Charles Piffard, for so many years associated with the whole Missionary circle in every good word and work; but he has gone to his rest and

"We will not deplore him."

For him to die was gain. While we sorrow in his removal, we do so not as those without hope, for those who sleep in Jesus shall he bring with him in the last day, and our friend now sweetly sleeping in Christ shall be found amongst that favored throng, for he was a good man and full of the Holy Ghost. His excellencies were in many instances such as were only known to his most intimate friends, but excellencies they really were. It is not our intention to furnish, on the present occasion, an extended Memoir of Mr. Piffard. This is to be done by one of his colleagues in a more permanent form as soon as materials can be collected, and we are authorized to state that any information in the possession of our friends which may serve to aid the compiler in his work will be thankfully received. It may be forwarded to our publishers. But knowing as we do the uncertainty of human life, and hence the frailty of the best intentions, we have availed ourselves of an extract from the very excellent sermon of the Rev. A. F. Lacroix, preached on the occasion of Mr. Piffard's death at the Union Chapel, Sabbath the 20th December, 1840, from Gen. v. 24. The extract exhibits in a concise, manly and vigorous manner some of the most prominent features of Mr. P.'s character, and leaves us, in prospect of a more extended memoir, nothing to add, save an extract from the *Christian Advocate* in which the circumstances of the death and funeral are more fully detailed. We have appended also a copy of the Resolution passed by the Committee of the Bible Society at their first meeting after the mournful event. Were justice done to the memory of Mr. P., nearly every Missionary institution in Calcutta might place a similar resolution on record, but he sought a higher reward—a reward which doubtless he has obtained. It will be gathered from the extract from the *Advocate* that it is the intention of Mr. P.'s friends to erect a tablet to his memory in the Union Chapel. Subscriptions for the purpose may be forwarded to us. With these remarks we leave the extract to speak for itself.

Mr. Lacroix after referring to the general features which distinguish those who walk with God, observed:—

"The same God who worked in the saints of old "*to will and to do of His good pleasure,*" does the same in all ages: He does it in our days. He *has* done it in the case of our beloved and esteemed Missionary Brother whom it has pleased Him so suddenly to take from the midst of us. And it is *his* bright example, which in addition to that of Enoch, I now wish to hold to your view; not so much for the purpose of doing honor to him (though he is worthy to be held in the highest honor), as for the imitation and benefit of us all.

"It is said in Scripture of elders, that is, of ministers, that they should be *an ensample to the flock.* Moreover we are all admonished *to let our light so shine before men, that they may see our good works, and glorify our Father who is in heaven.* Agreeably to these precepts, it cannot but be right and proper, to exhibit the example and to shew forth the good works of the eminent servant of God whose death we are met to improve, with a view that we may strive to follow him *as he followed Christ.* To describe his whole character and life, would be impracticable on an occasion like this. I shall therefore confine myself to a few distinguishing features in the feelings and conduct of the deceased, on account of which he may truly be said to have "*walked with God.*"

"And I would commence by stating, that as it was in the case of Enoch, so it was in his, viz. that there was a time when he was an entire stranger to God. Till after he had attained his 20th year, he was entirely careless about the concerns of his soul and the service of his God. Having through the political events of those days, been compelled to reside many years in France with his family, and to receive his education in that irreligious country—surrounded as he was there by superstition, infidelity and immorality, he had not even an opportunity to know what religion was.

"He continued in the same state of spiritual darkness several years after he had (at the peace) returned to England and joined his father's counting-house. On a Sabbath day having gone to take a walk, he chanced to pass by a place of worship where divine service was just being held, and which proved to be the chapel of the Rev. J. Yockney, Islington, London. He stepped in out of mere curiosity, but still listened with attention to the faithful address of the preacher; and what was the consequence?—although the things advanced appeared to him strange, he was led to perceive that there was more in religion

than he had up to that time been apt to suppose. After the service was ended he bent his steps homeward in a thoughtful mood. The next day he procured a bible in order to study its contents for himself and to see whether these things were really and truly as he had heard them stated. So great, however, had been his prejudices against religion, that at first he was ashamed of being seen reading the sacred volume. He used therefore to proceed to the counting-house very early in the morning, before any of the persons connected with the establishment had arrived, and peruse it there in secret. It was not long ere the word of God produced its effects. God blessed its perusal to the soul of our friend. He was pleased to open his mind and to touch his heart. He then felt himself a guilty and undone sinner and panted for salvation.

"With these feelings he called on Mr. Yockney, to whom he disclosed the state of his mind; and by the judicious and salutary guidance of this faithful minister of the gospel, he was soon led to embrace the Saviour in faith, and had pardon and peace imparted to his soul *through the blood of the cross.* A new principle of life was infused into him, which increased in vigour and steadiness with his years, and by which he was guided until his entrance into the eternal world.

"This is a brief account of the conversion of our beloved friend, as I heard it from his own lips. Praised be God, who thus, in his great mercy, *called him out of darkness into his marvellous light!*

"It is worth noticing here, that the simple perusal of the sacred volume, having been the means of his conversion, he ever afterwards retained a peculiar regard and love for the word of God, from which he had received such benefit; and his greatest enjoyment was to meditate and converse on its contents. For the same reason, he became greatly attached to the Bible Society, which dispenses to the world the treasure of heavenly wisdom and was to his death one of its staunchest friends and supporters. O! may we like him prize and highly value that *word which is able to make us wise unto salvation,* and exert ourselves to communicate the blessed boon also to those who are perishing for lack of knowledge.

"The piety of the deceased was of a *cheerful and lively* character, and well calculated to make religion appear amiable in the eyes of those who held converse with him. It had moreover, nothing in it of shew or wild enthusiasm, and it exhibited itself more in actions than by words. *His* was the piety of *principle*, and not that of the imagination or of

mere feeling; it was therefore not unequal and transitory, as is so often witnessed in many professors of religion, but consistent, steady and even in its course.

"I would further mention *Catholicity of sentiment* as a distinguishing feature of the deceased's character. Having, as has been observed, become a Christian through the simple perusal of the word of God brought home to his heart by the Holy Spirit, he never imbibed that *undue* partiality to peculiar views and tenets which many of those who have been taught of men but too frequently receive, mixed together with better instructions, from their teachers. He therefore loved all those who loved the Lord Jesus in sincerity and in truth, whatever name among Christians they might bear. Indeed it is a fact, that some of his most intimate friends belonged to denominations different from that to which he acknowledged himself. So little of a sectarian spirit was there in him, that whilst you might after a single day's acquaintance have known that he was a Christian and one of a high standard, you might have resided a whole year under the same roof with him, and not have been able to find out to what particular division of the Church he belonged, unless you had pointedly made inquiries on the subject.

"He rejoiced from the heart in the prosperity of all denominations of evangelical Christians, and at the success of the various societies for the diffusion of the gospel connected with them. He loved and supported them all; at the same time the Societies dearest to his heart, were those of a Catholic nature where all Christians can unite as brethren, as servants of the same Lord, and to promote a common cause, as the Bible and Tract Societies, and it was for the same reason that he had joined the London Missionary Society whose principles in this respect, agreed so well with his own and were so congenial with his feelings. Ah! my friends, would to God, that the Christian world exhibited more instances than it does of this enlarged and Catholic piety. In vain do Christians expect the coming of that happy period when their Lord shall reign on the earth, so long as they are divided and at variance with each other as they are at present; for has not that blessed Lord declared it, and prayed as the consummation of his great work on earth that his people *should be one even as the Father is in him and he in the Father—one* in heart and purpose.

"It can scarcely be anticipated, owing to the infirmity of our natures, that that *oneness* will shew itself in understanding precisely in one and the same way certain passages of scripture which are rather obscure; nor that Christians will adopt *pre-*

cisely the same *external* forms and rights, which subject God has not defined so explicitly as not to allow of deviations according to times and circumstances. But what after all, are these points of difference? Comparatively mere trifles. May therefore Christians not differ in opinion as to these things and still love one another as brethren? and co-operate with each other in furthering the glory of their common Redeemer? Why should they not? Are they not agreed on all that is really important. Have they not the same Lord, the same hope,—are they not to dwell in the same heaven? It is, my friends, this want of union among God's people which is a chief cause of the low state of religion in the world and of our enjoying so little of the Lord's blessing. I was struck a few days ago, when reading an American Publication, with a very apposite remark on the subject, by a poor old Negro preacher in Virginia. Speaking on the low state of religion in the present day, he said, 'Christians do not love one another enough. They do not keep close enough together. They are too much like fire-coals scattered about over a large hearth. Coals in that condition soon die out. Only gather them together, and they at once become bright and warm again;' and who must not agree with the saying of this poor African? O! let us then cultivate a spirit of affection towards each other and of forbearance towards Christians of denominations different from our own; love them as children of the same Father, and endeavour *to keep the unity of the spirit in the bond of peace*. Then and then alone shall we see better days dawn on the divided and suffering church of Christ.

"*Nonconformity* to *the world* and *weanedness* from it, were equally remarkable points in the character of our deceased friend.

Conformity to the world,—that besetting sin of so many professors of religion, he was peculiarly free from. Although from his particular circumstances, he might, as to style of living and company have had ample opportunity to adopt and enjoy such things as the world prizes, he retained as to the former, the most perfect simplicity,—and as to the latter, being himself spiritually-minded, he found no enjoyment in the society of those whose whole mind and conversation did not reach beyond this world of sense; he preferred as his companions those who though perhaps little esteemed in this world, had minds congenial with his own, and in whom he could trace the image of the Redeemer. In short, he was a stranger to the maxims, the principles of the world, its spirit, its temper, its company, and its pursuits. He never consulted either the approbation or

disapprobation of the world in what he undertook. The word of God was his guide and Christ was his pattern, and when he had these on his side, it was of very little moment to him what men thought of him or of his conduct.

"So weaned also from the world was he, that I could not fix upon any terrestrial object respecting which it could be said that his heart was SET upon it. He truly used this world without abusing it, and lived as a pilgrim who had no abiding city here below, but was seeking one to come. O! my brethren, what an example for our imitation. *Let me therefore beseech you by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be ye not conformed to this world, but be ye transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.*

"And what shall I say of the deceased's *Disinterestedness* and *benevolence?* In these *Christian* virtues O! how he excelled! Blessed with ample means—he accounted himself only as the steward and not the owner of his worldly goods, and used them, not for the purposes of his own ease or aggrandizement, but for the cause of God and of suffering humanity. It is perhaps not generally known that he never received any pecuniary support from the Society of which he was so active and useful an agent. And not this only, but he bore himself nearly all the expenses connected with his Missionary labours, as the building of Chapels, the erection and support of Schools, the maintenance of Native teachers and catechists and the like. To the very utmost of his income did he ever answer every call which presented any prospect of his promoting the glory of God and the spiritual welfare of his perishing fellow-creatures. And what enhanced in him this noble procedure, was the perfectly unostentatious way in which he acted in all this. He never appeared conscious that he was doing more than others; and the great humility of his heart led him to think that what he was doing was only his duty, and what many Christians would have done, if they had been similarly situated.

"As to his *benevolence* and *liberality* to the poor and needy, few persons, even among his most intimate friends, are aware of its extent. Many are the widows and orphans and indigent of all classes, Christians and heathen who experienced the effects of his enlarged charity and who will now mourn over his loss. In short, I have never known a man who appeared so cordially to approve of and so fully to enter into

the spirit of that beautiful expression of the Lord Jesus, 'that it is *more blessed to give than to receive.*'

"Ah! my brethren, how superior was our dear friend in this particular to the general run of Christians, and how calculated is his conduct to humble even the best among them! When of their superfluity, they have given a *limited* sum towards the furtherance of the Gospel or other benevolent purposes, they think they have done much. But behold one who devoted to the promotion of those objects, not only almost his whole income, but his own *person*, as well as his whole time and talents.

"Europeans coming out to this country, do it usually with a view to amass a competence and then to return home to enjoy it. But behold one who HAD a competence in Europe, leaving his relatives and friends, submitting to a long exile from his native land, and exposing himself to the chances of an unhealthy climate which eventually carried him to a premature grave, for the purpose of *spending* his competence for the benefit and improvement of the degraded inhabitants of this land! Ah! after this, let us think more humbly of ourselves and of our own performances, and be stirred up, by the example before us, to *increased love and good works.*

"Permit me further to observe, that our excellent friend was not one of those lukewarm Christians to whom it is indifferent whether God be worshipped or idols adored, whether the Saviour be revered or his name blasphemed. No, he was zealous for the Lord; and to advance his glory was the most anxious desire of his heart. He gave a proof of it when he devoted himself to the work of a Missionary at a time when that sacred office was far from being popular, and when he had the fairest prospects at home; for besides having an independent fortune, had he chosen to enter the Established Church, there were more than one valuable living at his disposal in his family. But like Paul, he *did not confer with flesh and blood*, and accounted all advantages as nothing to the privilege of making known the Gospel where Christ was not *known*, and where *his name had not been named.*

"He went through his theological studies in Glasgow University and at the Missionary College at Gosport; he then came to this land of spiritual darkness; and with what diligence and zeal, he pursued the work of his ministry is not unknown to most of you.

"For upwards of 15 years, he laboured among the heathen in various ways and by various means, and not without success.

He was not an advocate of any *peculiar* line of operations to the exclusion of others. Trusting upon the Lord for his blessing, he undertook all that God gave him an opportunity to undertake.

"He established and superintended Schools for the religious and scientific education of the young, a department to which he was always very partial as well as extremely well fitted for. He wrote and translated and distributed Tracts. And as a preacher in the native language, he was one of the ablest, most zealous, active and persevering Missionaries that ever came to India. His aptitude in addressing the natives, his patience with them, and his visible desire to benefit them, caused him generally to be listened to most attentively. His favorite theme was *Christ and him crucified.* And thousands and tens of thousands are those who heard the Gospel from his lips; and doubtless the last day will reveal that his labours of faith and love were not vain in the Lord.

"Nor did he seek to instruct and benefit the natives merely at stated occasions and places; but wherever he met any willing to hear, he would speak to them about their souls and earnestly *entreat them to be reconciled to God.* All his servants he collected every morning to instruct them in the way of life and to pray for and with them, thus giving an example to all, how to care for those of their own household.

"You are aware that he was Pastor of two native Churches in the villages South of Calcutta, many of whose members had been brought to a knowledge of the truth through his instrumentality; and during more than 12 years, it was my privilege to be associated with him in the same office; and so amiable and Christian-like was his temper and disposition, that during that long period, I do not recollect a single intance even of the least approach to any unpleasant differences between us. He discharged the difficult duties of a Pastor of a native Church with exemplary fidelity, and was unremittent in his efforts *in season and out of season.* At all times of the year, and even when the weather was most inclement, he might be seen going in his canoe from village to village, entering the meanest hut, visiting the sick, instructing the ignorant, and frequently relieving the temporal wants of the poor of the flock. He was extremely attached to the native Christians over whom the Holy Ghost had made him overseer, patient with them, bearing their manifold infirmities, and at the same time very faithful to them, exhorting and fearlessly reproving where he saw need.

"Shew and display were not what he courted, and his desire

was not to exhibit in Reports large numbers as added to the congregations over which he presided; but rather that those who were received were sincere men, seeking earnestly for the salvation of their souls; and it was his constant aim, to make them a *peculiar people, zealous of good works,* and *following the Lord fully.*

"O! and how great was his grief, when his efforts were disappointed, and when any of the native Christians went astray and behaved unworthily of the *doctrine of God their Saviour.* It was on such occasions, and *then* alone, that I ever perceived any thing like discouragement in him. Ah! and who that knows the trials of a faithful Missionary will not make allowances for this apparent weakness? Have not prophets and Apostles felt and expressed the same when groaning under a similar trial?

"And I must add here with satisfaction, that his attachment to the flock was not unappreciated by it. Last Sabbath day, when I apprised them of the death of their beloved pastor and reminded them of all he had been *to* them, and had done *for* them, they were all melted in tears, and it will be long, I doubt not, ere they forget their affectionate and faithful guide along the way of life, and all his acts of kindness and benevolence to the poor and destitute among them.

"While speaking of the Missionary character of our beloved friend, I cannot but allude to his *sincere and devoted attachment to the Society with which he had connected himself.* Although, as you have heard, he was, as to pecuniary support, perfectly independent of it, yet having once enrolled himself under its standard, he thought it his duty most punctually to adhere to all its rules and ordinances. He undertook cheerfully whatever department of the work was allotted to him, although sometimes opposed to his own inclination and connected with much toil and personal inconvenience. In Committee, when important subjects were discussed, and his opinion did not happen to coincide with that of his brethren, yet, not in a single instance did he ever as much as hint at his independence of situation; but cheerfully submitted to the majority as any other Missionary did.

"In financial matters, though liberal and generous to an extreme of his OWN funds, yet when those of the Society were at stake, he was one of its most conscientious and even scrupulous stewards; indeed, his last occupation before he was taken ill, was to make computations with a view to lessen the expenses the Society would be at in building a new Chapel in the village of Gangree, towards the erection of which he

had already himself contributed 200 Rupees, and proposed to contribute still more.

"Altogether, I must say, not because he was my friend, but because truth compels me, that a man more devoid of selfishness and petty feelings, a man with greater simplicity of heart and purpose, and more a stranger to all crooked policy, a man of a more tender conscience, of greater integrity, honesty and straight-forwardness, it has seldom if ever been my lot to meet with.

"He has left behind him an impression of regard, esteem and love on those who were familiarly conversant with him and especially on his brethren in the Mission, which will not be effaced until their death. Truly, *the memory of the just is blessed!*

"The *end* of our friend was as his life had been. It seems, that from the moment he was taken ill, he had a vivid impression that he would not survive; but though still possessed of all his faculties, this impression did not produce in him the least dismay. He *knew in whom he had believed, and was persuaded, that he was able to keep that which he had committed unto him, against that day.*

"His firm belief in the Redeemer's power and willingness to save, his confident, though humble hope that his sins were forgiven and that he was included in the covenant of grace, kept his soul in perfect peace. All his expressions on his dying bed were those of a saint matured for heaven.

"The day before his death, he seems to have been favored with a glimpse of the joys and glory that awaited him, but which he could not describe; only he exclaimed, 'Oh what a prospect lies before me, what a fulness of perfection awaits me! I shall soon be in heaven. Oh! what a happiness!'

"He then requested a friend who attended him, to repeat some encouraging hymns and passages of Scripture, upon which, the beautiful hymn (we have sung) There is a land of pure delight, was read and he said, 'O repeat it again.' The first part of the 14th of John, commencing with *Let not your hearts be troubled*, was also read to him, with which he seemed much pleased and said: 'O! how comforting.'

"After this he asked to see his dear children, and said, 'How precious; they are two little immortals.' He kissed them, told them to love and serve God ere it be too late, and putting his hands on their heads blessed them, and said to each, 'the Lord bless you.' He also sent for one of the native Christians, blessed him and told him, 'I am dying, do you stand fast.'

"About this time, having heard of his precarious state, I

called. O! when I entered his room and he perceived me, what a sweet smile of recognition and good will did he give me. Never as long as I live shall it be obliterated from my memory. Being scarcely able to articulate any longer, he beckoned to me to place my ear to his lips, when, with a whisper faintly audible, he told me he felt quite happy; remembered most affectionately the native Churches over which we had both so long conjointly the oversight, and among its members, he mentioned especially by name *Radhanath*, one of the best native catechists of the London Missionary Society, a young man of genuine piety, whom he had been the blessed instrument in leading to the knowledge of the truth, and to whom he was always particularly attached *as to a son in the Gospel.* He also remembered his brethren in the Mission, and requested me to encourage them to go on faithfully in the work before them, with the assurance that the Lord would surely bless their efforts in his own good time. And finally he commended to his covenant God, and to me and his remaining friends, his beloved partner and dear children, praying the Lord to bless, guide, and support them.

"From exhaustion he could not proceed further, but gave me another affectionate smile and closed his eyes. After this, though through extreme weakness he could not speak any more, he appeared to be in a calm, serene and heavenly frame, and remained so up to the moment when his happy spirit took its flight to a better world. Thus *lived*, thus *died* our beloved friend! O may our life and our end be like his!"

From the Calcutta Christian Advocate.

"Last week it was our mournful duty to announce the death of the Rev. Charles Piffard. It would appear that Mr. Piffard had been labouring under the influence of dysentery for about a week previously to his demise. The complaint, however, did not assume an alarming aspect until the day before his death, and so suddenly was he brought to his latter end, that his friends were scarcely apprized of the sad event. Mr. Piffard had labored in this country upwards of 15 years, and by the simplicity, catholicity, and integrity of his Christian character had obtained a good report of all men. From the commencement of his labors until the close, he had been diligent and useful in his Master's service. Preaching the gospel to the heathen and the education of the young, were the principal objects which engaged his attention. His disinterestedness and benevolence were not less remarkable than the Catholicity of his spirit. Possessed of an ample fortune he devoted the whole of it, as well as his time and talents at an early period in life, to the cause of Christianity in this country, and with a consistency worthy of imitation, he never regretted the step he had taken or withheld any thing that he possessed when the cause of Christ demanded it. He looked upon all he possessed as belonging to God—he was a cheerful giver. The extent of his private benevolence and the kindness with which it was ministered are alone known to those many persons who have been its recipients. His house, like unto his heart, was open to all, and at his board might be found constantly persons of all countries and holding every shade of difference in the Christian church, yet meeting there as brethren.

Cheerfulness was an element in which he loved to move, and hence he cast it around him wherever he went. That which particularly distinguished Mr. Piffard as a missionary, was his forbearance with and attachment to all native Christians, but especially those over whom the Holy Ghost had made him overseer; and they loved him for the work's sake. As might have been naturally expected, he was an ardent friend of those noble institutions, the Bible and Tract Societies. For the latter he had rendered much labor, the last being one of the most useful, and which he had only just completed, the translation of Barth's Church History into Bengali. But we shall not pursue the subject further, as we understand it is the intention of the friends of Mr. Piffard to draw up a memoir of his instructive life. Mr. Piffard was interred on the evening of Friday the 11th, in the Scotch burying-ground. Previous to the removal of his remains from his residence in Garden Reach, the Rev. G. Gogerly offered prayer, and the assembled friends united in singing that beautiful Hymn,

'Why do we mourn departing friends,
Or shake at death's alarms;
'Tis but the voice that Jesus sends
To call them to his arms.'

"At the grave's mouth the Rev. T. Boaz addressed the weeping friends, and offered up prayer to God. The pall was sustained by the Rev. Dr. Yates, C. Rattray, Esq., C. S., Rev. W. S. Mackay, Rev. J. Campbell, Ramjee, and Piritrám, two of the first converts to Christianity in Bengal and elders of the church over which Mr. Piffard presided for many years, and other friends. The assembly at the grave was large and consisted of ministers and laymen of all denominations who mourned for him as for a brother beloved. His end was pre-eminently peace. His last expressions were indicative of a steady and firm hope in the atonement of Christ, and his anxious desire for the salvation of men, and the establishment of the church. May our last end be like his. The departure of such men as Penney, Pearce and Piffard should speak loudly to the junior members of our missions, and lead them to pray that the spirit of Elijah may descend upon those that remain. We understand the friends of Mr. Piffard design erecting a tablet to his memory in the Union Chapel. Subscriptions for this purpose may be forwarded to the Pastor of that place of worship. We need only suggest to the friends of our departed brother the loss sustained by his partner and offspring to ensure for them an interest in their sympathy and supplications."

"The funeral sermon, for the Rev. Charles Piffard, was preached last Sabbath evening, (Dec. 20,) to a crowded audience, by the Rev. A. F. Lacroix, from Genesis v. 24. The sermon was characterized by a manly and generous exhibition of divine truth as exemplified in the life and conversation of his departed friend. The Chapels in the Circular Road, Lal Bazar, Cooly Bazar and the Bethel were all closed on the occasion, in order that the members of the different congregations might testify their respect to the memory of Mr. Piffard."

Resolution passed by the Committee of the Bible Society.

"That this Committee record with deep regret the loss of their valued friend and colleague, the Rev. C. Piffard, a man who has approved himself in varied labors for a period of 15 years as a Missionary in this country, for whose mild and catholic spirit as evinced in ardent attachment to this Society and others of a kindred spirit they would render praise to God the Saviour—as for the consolation of his peaceful departure in the Lord."

Who after the perusal of the foregoing statements is not ready to exclaim, not only, "May my last end be like his," but May the whole tenor of our life be modelled after his example.

VII.—*On Hindustáni Translations of the "Word" and "Son of Man," in reply to the article of W. in the last number of the Calcutta Christian Observer.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

Allow me to make a very few remarks on W.'s article. Your correspondent seems to suppose that Messrs. Bowley and Yates and the Benares Translators made their versions for Muslims. This is a mistake. They were made for Native Christians; that is, for East Indians and converts from Hinduism and Muhammadanism, and if they be good for this class they will be useful to all other classes of natives. No versions made for persons out of the Church has been able to stand. In the present state of Hindustan, Urdu versions should be made for Christians and grow with their growth and improve with their improvement.

I am not authorized to speak for Messrs. Bowley and Yates who are well able to speak for themselves if they be inclined to do so, but I wish to say a few words for the authors of the Benares version. They rejected *Kalima* because it means in common Urdu the Muslim's creed. "There is but one God and Muhammad is his prophet." The Muslims maintain that the Qurán and their creed are eternal. If we therefore use Kalima in the first chapter of John, the meaning will be this: "In the beginning was the Muslim's creed, and the Muslim's creed was with God," &c. &c.

W. says, Kalima corresponds more correctly with the Greek word Logos. This is not correct; but if it be Mr. Martyn has done wrong in translating the word which occurs in 322 places of the New Testament generally by Kalám, and in no other place by Kalima.

W. says, there is no doubt but they have all made this change with the view of simplifying Martyn's version. This is a mistake. Kalima is one of the most common words in Urdu; every man, woman and child knows Kalima, Kalima parhná, &c., but not Kalám which is a much more difficult word.

W. may be sure that Messrs. Bowley and Yates and the Benares Translators were perfectly aware of the fact that Kalima is used in the Qurán, but they soberly and properly preferred Kalám, partly because they were translating for Christians, and partly because they were obliged to translate the Greek word Logos by Kalám in more than 300 places of the New Testament, and kept in mind the old good rule to explain scripture by scripture, and not by the Qurán written many hundred years later, and consequently unable to throw light upon passages in ancient books.

W. says, the same argument holds in regard to ibn i A'dam. If his argument has not been able to establish *Kalima* nothing is clearer than that it can not establish ibn i A'dam.

All orthodox interpreters of the Bible are agreed that the term "Son of God" expresses the divine nature of our Saviour, and that of "Son of Man" his human nature. Now as both Martyn and Yates have expressed the former by "Khudá ká betá," they ought to have

expressed the latter by " A'dmí ká betá." John v. 25—27. The dead shall hear the voice of the Son of God and shall be judged by him, because he is the Son of Man. Will W. explain this passage by a prophecy in Daniel?

Again the Messiah is called " Son of David," and both Martyn and Yates have translated Dáúd ká betá. It will be allowed that David was a man. Nothing can be plainer than the Greek terms υἱος τοῦ θεοῦ and υἱος τοῦ ανθρωποῦ; and those who will not have plain and uniform translations of these plain and uniform terms will confuse scripture doctrine, and hide it under a heap of learning, that is cabalistic and profound technicalities.

Your correspondent seems to wish for ibn i A'dam on account of the passage in Daniel vii. 13; but it is difficult to see why. Has Daniel used ibni A'dam, and does W. wish to keep the original expression? No, the prophet uses בר אנש which in the English authorised translation is rendered by Son of Man; that is, ádmí ká betá; and in the German and all other versions with which I am acquainted, by corresponding terms. Or have we already an authorized version of Daniel to which the New Testament must be conformed? No; we have as yet no Hindustání translation of this prophet at all. Or can the words בר אנש not be rendered by ádmí ká betá in the version to be made? Of course they can and the translators will render them by ádmí ká betá; then all will be right.

Your correspondent says that the Benares Translation Committee, that is, Messrs. Smith and Leopolt, of the Church Missionary Society have not used ádmí ká betá. This, I am very sorry to say, is again a mistake. I have before me their Romanized version of Luke in which they have invariably used ádmí ká betá; see chapter v., 24, vi. 5, 22, and about 20 other places which every one may turn up with the help of a Greek concordance.

There is still much tempting matter in your correspondent's article on which I would enter with the utmost pleasure if prudential considerations did not keep me from it.

Benares, 17th Dec. 1840. J. A. S.

VIII.—*The Vernaculars versus English—the Conference.*

To the Editors of the Calcutta Christian Observer.

Sirs,

It is with regret that I have seen a rather warm discussion carried on in your pages between two highly respectable Missionaries of the cross on the subject of Vernacular and English education. I think it a pity that such discussions should be long continued; they are not generally profitable and seldom conclusive, and in this case I fear conviction is not likely to be obtained in favor of one party or the other, and I am sorry to see that the apparent union of the parties advocating Vernacular and English education is no union at all, but that we are just where we were before, and the resolution was, as I suspected from the first, rather the effect of a desire to appear united, than any actual

coincidence of sentiment or union of parties. If I have been informed rightly the matter stands thus: a majority of the conference and those best conversant with the native languages, and practically with the natives, advocate almost exclusively the vernacular; others, distinguished friends of the people, advocate almost exclusively English as the medium of communicating knowledge to the people. Now if the resolution had been published alone, I should have gathered this much and no more from it; but the *comments* upon it induced me to believe, and inquiry did not disabuse me, that some of my old friends *staunch Vernaculars* had sacrificed their consistency, or that some marvellously new light not possessed by myself had been afforded to them. My friend Sutton appears to have cherished a similar idea; nor are we yet any more in the light on the subject, the Calcutta Vernaculars, although a doubt has been thrown over their consistency, have not uttered a syllable pro or con; all the say has been on the other side. Now, sirs, will you kindly tell me, is it true that my good friends Yates, Lacroix, Hæberlin, and a whole host of others who used to be a host, have actually lowered the Vernacular and hoisted the English standard, for if they have, though I am not disposed to pin my faith to any man's sleeve, I should like to know on what grounds they have beaten so silent a retreat; and if they have not lowered their colors and do hold still the same sentiments, why they have not briefly said, We are, what I hope they are, *unchanged*. Pray throw a little light on this subject and oblige,

Your's,

A VERNACULAR.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

The comments of your correspondent T. S. on the subject discussed at the Missionary conference held on the 4th August last, and inserted in your September number, p. 531, having caused the erroneous impression to go abroad that *all* the Missionaries had adopted the views advocated by him as to the respective merits of the English and Vernaculars for educational purposes; I beg to say that as far as I am concerned, my estimation of the very high value and importance of the Vernaculars is perfectly unaltered.

Moreover, in order to prevent further misapprehension, I would respectfully suggest the propriety of your reprinting the resolution passed by the Conference,—at the same time intimating to your readers that the Conference as such is not responsible for the comments made by one of its members in his individual capacity; but solely and alone for the resolution as then agreed upon.

Your's faithfully,

A. F. LACROIX.

Resolution.

"That while so many thousands of teachers are wanted in order to the evangilization and civilization of India, the English is the most effective medium in the way of imparting to them the whole range of European knowledge;—that the native languages must be the medium of distribution, and that therefore these vernaculars ought to be cultivated and improved to the utmost."

Poetry.

ON LEAVING INDIA,

BY A MISSIONARY ORDERED HOME.

(For the Calcutta Christian Observer.)

1.

To the sultry Indian land
Ask ye how I bid farewell?
Homewards, reckless of command,
With a swell like Ocean's swell,
Rush my thoughts, an eager band:
There alas! they will not dwell.

2.

While fond heart to fond heart straining
Gathers in the love of years;
While beloved eyes are raining
Smiles that gladden, sweeter tears,—
O that blessed light is waning,
Saddens, darkens, disappears!

3.

Lo! a den of lust and blood,
Dark, unutterably foul,
Where, in hell-born brotherhood,
Men, with cold and cruel scowl,
For their idol's chosen food
Slay the body and the soul!

4.

Midst a dull and bloody gleam,
There, where in yon cursed pile
Rises what a throne may seem,
Sits a hideous THING and vile,
Palsying even the victim's scream,
Devil-like, with curdling smile.

5.

Millions,—living, dead, unborn,—
Reason, love, and hope give o'er
To that thing, too mean for scorn,
Puppet, dripping human gore!
O is it enough to mourn,
Weeping idly on the shore?

6.

GOD of LOVE, in this *thy* earth
Are there none to hear thy word?
When thou bid'st thy people forth
To the battle of the Lord,
All unworthy of their birth,
Shrink they from that thing abhorr'd?

7.

Men *have* risen for the right,
Few, obscure, but fearless men,
Sworn, in Earth's and Hell's despite,
To destroy that murderous den,—
Sworn to bear the gospel light
To the blinded heathen's ken.

8.

Words of peace and love are heard;
Viewless shields before them thrown;
Mortal arms they may not gird:
Yet, while mortals scorn or frown,
Hell through all its depths is stirr'd,
Heaven with joyful eyes looks down.

9.

Onwards ever as they move,
One by one they sink, or die:
Each has left his home of love;
Each has borne his agony:
Not in their own might they strove,—
Therefore calm are heart and eye.

10.

Not in weariness or fear
Leave I that beloved band.
Sad at heart, a voice I hear,
"Sick one, to thy native land!
Go! for what availeth here
Failing knee, or weary hand?"

11.

He, who in the van hath ridden,
When the battle's heady roll
From his eager eye is hidden,
Wounded, faint, can he control
Passions, fears, that all unbidden
Sweep, like storm-clouds, o'er his soul?

12.

When I see my brethren go
On, to bear the brunt of fight,
On, to leave me in my wo,—
O, before that solemn sight,
Dies the exile's burning glow,
Fades each thought of home delight!

13.

When the crowds, that to and fro
Reel around yon murd'rous den,
To the moles their idols throw,—
When these mad and wretched men,
Right of mind, their Saviour know,—
Home and all its treasures *then!*

M.

REVIEW.

Travels in the Burman Empire. By Howard Malcom. Illustrated with a map of South-Eastern Asia, and wood engravings. (People's Edition.) Edinburgh: W. and R. Chambers; 1840.

Travels in Hindustan and China. By Howard Malcom. Illustrated with wood engravings. (People's Edition.) Edinburgh: W. and R. Chambers; 1840.

These two works contain, in two pamphlets of 82 and 94 pages respectively, and at the price of eighteen-pence each, the whole of the two volumes lately published in Boston and London under the title of "Travels in South Eastern Asia, embracing Hindustan, Malaya, Siam and China, with notices of numerous Missionary stations, and a full account of the Burman Empire, with dissertations, tables, &c." We allowed the time to pass of noticing the work in its original form, and therefore embrace the opportunity presented by the appearance of the Edinburgh reprint, for introducing our readers to some acquaintance with a work that has been very popular in England and still more so in America.

The book is an exeedingly readable one, containing much that is in the highest degree interesting and important, blended with much that tends to excite a smile; and withal so closely and intimately blended that it is somewhat difficult occasionally to trace the boundary line between the serious and the jocose. The author seems to be possessed in no small degree of that species of talent which is known by the name of *cleverness;* his work bears traces of sincere piety and deep devotional feeling. Here and there occur passages of no little beauty and power, but ever and anon the effect is marred by the juxta-position of other passages in which the boundary line to which we just alluded is fairly over-passed. Altogether the author from his first chapter onwards shows that he has by no means done justice to himself or his powers. The fact is, he has attempted impossibilities, and therefore there is no reason to be surprised at his not having fully succeeded. He left Boston Harbour on the 23rd of September, 1835, and landed again on the shores of America on the 25th of March, 1838. Thus he was exactly two years and six months absent from home, and 464 days (or almost exactly one-half the period of his absence was spent on the bosom of the ocean, so that his knowledge of the numerous and vast countries he visited was acquired during the space of ONE YEAR AND

THREE MONTHS! This credit we must allow him that he certainly has made the most of his time, and we believe scarcely any but a true-born son of the land of rail-roads and steamboats could have collected so much information in so little time, and have produced so racy and entertaining a book on the thousands of subjects that he has found opportunities of handling.

Mr. Malcom, as we have said, left the harbour of Boston on the 23rd of September, 1835, with a fair wind and a favoring tide; most of his fellow-passengers were sea-sick, but he was not; on the 23rd Oct. however he was confined to his bed with a severe attack "on" his bowels, after having on the 22nd "caught the first faint *zephyrs* of the north *east* trade wind!!" On the 29th and 30th he had two ships in sight, one American and one British. His description of the latter may be extracted as an example of his happiest style.

"The monotony of a calm (for the trade-wind has already failed us) has been agreeably relieved yesterday and to-day by the neighbourhood of two ships, much larger than our own—one English, the other American. The English ship (the *John Barry*, of London) has 260 convicts, for Sydney, in New South Wales. They swarmed on the whole deck, and in the rigging, while men under arms stood sentry over them. There were probably some troops also on board, as there were several officers on the quarter-deck, and a fine band of music. This was politely mustered yesterday, when we were as near as we could safely sail, and played for an hour or two very delightfully. As the music swelled and died away in heaving and exquisite cadences, now gay, now plaintive, and now rising into marshal pomp, it not only refreshed, and soothed, and exhilarated, but awakened trains of not unprofitable thought. They belonged to our father-land; they came from the noblest nation earth ever saw; they were but lately arrayed against us in horrid war; they bore to a distant home a motley crew of refined and vulgar, educated and ignorant, now reduced by sin to common convicts and exiles. And was God acknowledged among them? Did any of them go to him in their distresses? Would they in exile finish an inglorious life, and meet the second death? Or, will some faithful preacher find them there, under whose admonitions they may recover earthly honour and find eternal life? Oh that their native land may long remain the pillar of freedom, the source of noble missionary endeavour; that her stupendous navy may rot in peace; that this ship may have souls born to God among her crowd; and that the convict colony may soon be a part of Christ's precious Church!"

The account of a squall is very graphic, but as is not unusual, would be the better for trimming. Let our readers judge.

"Reached the south-east trade-wind, and are going gaily with a steady breeze at the rate of seven miles an hour. Those who have not been to sea can scarcely realise the exhilaration of spirit produced by a strong favouring wind, after wearisome delays. We had scarcely made any advance for ten days, and were almost weary of delay. When we had wind, it was in severe squalls, accompanied with heavy showers. The majesty of a *few* sharp squalls, however, repays one for the danger they

may involve, and tempts the timid passenger to brave the wind and a wetting for the pleasure of the sight. Every sluggish sailor is converted instantly into a hero. Every order is obeyed on the run. The lofty display of canvass which had been flapping against the masts, is rapidly reduced as the threatening cloud draws on. Regardless of the huge drops which now begin to descend, the captain stands at the weather bulwark, (oh the hero !) peering through half-closed lids into the gathering gloom. Fitful gusts herald the approaching gale. More canvass is taken in, the waves are lashed to foam, the wind howls through the rigging, the bulkheads creak and strain, the ship careens to the water's edge, and the huge spray springs over the weather bow ; then comes the rain in torrents, the main-sail is furled, the spanker brailed up, and the man at the wheel is charged to 'mind his weather helm.' Soon the whole force of the blast is upon us. 'Hard up !' roars the captain. 'Hard up, sir !' responds the watchful helmsman. The noble thing turns her back to the tremendous uproar, and away we scud, conscious of safety and thrilling with emotions of sublimity.

"The rush is over. The dripping seamen expand again the venturous canvass, the decks are swabbed, the tropical sun comes out gloriously, we pair ourselves to promenade, and evening smiles from golden clouds that speak of day-gladdened realms beyond. And now the rolling billows, disrobed of their foaming glitter, quiet themselves for the repose of night, while the blessed moon beams mildly from mid-heaven."

On the 6th of Nov. he crossed the line, and was not "shaved." On the 8th caught a booby, and on the 9th succeeded in entangling a stormy petrel or mother-carey's chicken in the noose of a thread. The latter was about the size of a small robin (red-breast we presume). Our author proposed that the whole of the petrel and slices from the breast of the booby should be broiled, and notwithstanding that the proposal was at first received with scorn he carried his point ; he also stuffed both the skins. For the information of all such as may be in want of fresh provisions when boobies or petrels are within reach, we ought not by any means to omit mentioning that "they were both pronounced excellent by all who could be prevailed on to taste them." Not very many we suppose would be able to taste the poor skinned robin-sized mother-carey.

On the 11th Nov. he saw the Magellan clouds, and found that Col. Symmes was in error when he affirmed that these clouds are always close on the water's edge ;—a conclusion by the way which even a less scientific and a more cautious man than Mr. M. might have reached without having the advantage of ocular demonstration. By this time also "the comet had become more glorious, and its train was visible to the naked eye, stretching upwards almost a fourth part to the zenith." (*Query*, from the horizon?) Our author proposes a theory of the trade-winds, from which we gather that he dissents from the Copernican theory of the planetary system. On the 28th he examined a porpoise that was brought on board, and detect-

ed an error of the Encyclopædia Americana in regard to the physiology of that animal. It never rains but it pours, and so the porpoise had hardly been discussed when they discovered a sail, and not a sail only but also a whale. On the 29th they sailed from morning to night "amid a countless fleet of Portuguese men-of-war"—"they extended on every side as far as the eye could reach, varying in size from that of the palm of the hand to that of a finger nail, and close enough to average probably one to every two cubic feet." *Query,* Did Mr. M. see them under water, or does he mean *square* feet? We suspect the latter. On the 1st Dec. he boarded the Tigris. Shortly after this he had a false notion rectified in regard to the meaning of the term "doubling the cape," and found that persons embarking for India (unless between October and January) should be provided with flannel for five or six weeks' use. On the 24th December, another porpoise was caught of a different species from the former, but not less estimable as an article of food. Its flesh was like the tenderest beef, and all agreed that they had never eaten more delicious meat. Its liver especially was quite a delicacy. On the 5th Jan. 1836, our voyagers received a visit from an enormous shark, and he was politely treated to—not a piece of the porpoise—but a harpoon, which he received near his head and took the rope along with it. On the 26th they were becalmed within 90 miles of Jagannáth. On the 6th Feb. Mr. Sutton and other passengers were landed at Kedgeree, while Mr. Malcom and the others proceeded on their way to Burmah. On the 26th Feb. 1836, the voyage was concluded and the ship came to anchor at Amherst. And here we must pause. We have given a running sketch of a few of the incidents that enlivened the author's outward voyage, and have called attention occasionally to the rapid racy manner in which he darts from one subject to another, and the heedlessness of accuracy he displays in regard to matters, which if they were too trifling to merit the care of being stated accurately, ought to have been considered too trifling to have been stated at all. But our readers will contract a very false and a very unfavorable opinion of the book if they suppose that there is not mixed up with all this a great deal of most excellent matter. The domestic arrangements (if we may be permitted to make use of such an expression) of the Missionary party on board ship, seem to have been of the most excellent kind and worthy of all imitation. The public services seem to have been duly appreciated and punctually observed, and the greatest peace and harmony to have prevailed.

Of the establishment of the American Mission at Burmah,

with the varied and hardly to be surpassed sufferings of the Missionaries during the war, our readers are all acquainted from the biography of the former Mrs. Judson, and various published journals of her estimable husband and other Missionaries. In that country as in most, we may say in all others, the precious seed has been watered with sweat. and tears, and blood, which only makes the ultimate event all the more sure, that the harvest, rich and glorious, shall in due time be gathered in with joy and rejoicing.

Our space this month, however, does not permit us to do more than present a few extracts relative to that interesting people among whom the Missionaries in Burmah appear to have had most success. It will appear that the Karens bear no very distant resemblance to our own Hill Tribes. We may mention that a very interesting paper relating to some of their customs may be seen in this Magazine for January, 1837.

"Two days' journey from Tavoy, a considerable number of Karens, converted in different places, have been brought together, and formed into a Christian village; the heads of every family being members of the church. These Christians now amount to about 200, and conduct themselves with exemplary rectitude. By the aid of the missionaries, they have obtained goats, bullocks, oil-mills, seeds, &c.; and with these, and still more by the increased industry they have been taught to practise, they have been enabled to cease their wanderings, and acquire many comforts to which their countrymen are strangers. Cleanliness, in which Karens are universally deficient, has been attained in no small degree. The men have been exhorted to raise plenty of cotton, and the women induced so to apply themselves to spinning and weaving, as to furnish every one of their families with a change of raiment. They now wash their garments often, which before they scarcely ever did. The ground under their houses, which always used to be receptacles for filth and vermin, is all swept out clean every Saturday afternoon, and the rubbish burnt. On Sunday they come to public worship perfectly clean, and, as their costume covers the person entirely, the sight would please the most fastidious American eye*.

"But it is the spiritual change visible at Mata†, which is most delightful. In this respect they present a most attractive spectacle. Punctual in all public services, they fill a large zayat on the Sabbath, and manifest a decorum and devotion far superior to any thing ordinarily seen in America. Being a musical people, and having a book of over a hundred hymns, composed by Mr. Mason, they, almost without exception, unite in the singing; and to my ear their psalmody was correct and sweet. After a prayer or a benediction, they all utter an audible "Amen," remain silent on their knees for the space of half a minute, and retire in perfect silence—a practice which would greatly improve our meetings. Mrs.

* "Friends who wish to make little presents to the Karen Christians, might send fine tooth-combs, brown soap, writing-paper, slates and pencils, quills, strong scissors, cotton cloth, thread, large needles, and penknives. Garments of any description are not wanted."

† "The name given their village, importing, literally, "Love." Sometimes they call it Mata-Myu, or 'City of Love.'"

Wade has been in the habit of holding daily a prayer-meeting with them at sunrise. Almost every morning before daylight, many gather at the zayat, and commence singing hymns. As soon as Mrs. Wade is seen issuing from her door at sunrise, they strike the gong, and presently the multitude come together. It is remarkable, that not one man or woman refuses to pray when called upon. On Sunday a Sunday-school is held in the morning, at which all the children of proper age attend; those that are not professors being formed into one company, and the others into another, superintended by the missionary and his wife alternately. Public worship and preaching are held morning and evening. The afternoon is often employed in baptising, or administering the communion; and when this is not the case, prayer-meetings are held at the houses of the sick. Some fifty or more members of the church live at different distances in the country, as far round as five or six miles. These attend punctually, generally walking in on Saturday afternoon, that they may lose no part of the blessed day.

"It will of course be supposed that this people, so lately wild and wandering, without books, without even the forms of religion, and furnished as yet with no part of the word of God in their own tongue, and but a single manuscript copy of the Gospel of Matthew, would be exceedingly ignorant of the claims of Christianity. They are indeed so. But it is exhilarating to see the readiness and cordiality with which they enter into the performance of every duty, as soon as it is made known to them. Time would fail to describe all the instances which illustrate this remark; but one or two may be named. Mrs Wade had on one occasion read to them that chapter in Matthew, which, describing the judgment, speaks of visiting Christ (as represented in his disciple) when sick or in prison, &c. They at once saw how regardless they had been of persons under sickness and sorrow; and the very next day began to perform services to the sick, such as they had never thought of doing before. A poor widow, who had a leprous sort of disease, and a child about two years old, similarly affected, were visited by many of them the very next day. They performed many repulsive offices for her and her child, brought water, cleaned the house, gave them rice and other articles, and so enriched and comforted the poor creature, that she was bewildered with delight. These attentions have continued constantly. Another, who was bed-ridden with loathsome sores, was attended to in the same way. Since that time no one is suffered to want any thing which the rest enjoy. These kindnesses are done with studied concealment, and can be learned only from the beneficiaries themselves.

"On being told of the persecution of Moung San-lone and others at Rangoon, and how they had been chained, imprisoned, and excessively fined, they unexpectedly proposed subscribing towards paying his fine and releasing them from prison; and out of their deep poverty actually sent to Rangoon fifty rupees for this purpose. They have built, of their own accord, a sufficient house for the residence of their missionary and his family, and a zayat. A greater evidence of Christian generosity is seen in their missionary zeal. Those whose abilities, as assistants or schoolmasters, warrant the missionaries in sanctioning it, are ever ready to part with their families, and go wearisome journeys of six months at a time among distant villages, where they are utterly unknown, carrying on their backs tracts and food, sleeping on the way in trees, or on the ground, and enduring many privations. Young men whose services are very important to their aged parents in clearing jungle and planting paddy are readily spared, and go to various points during the rainy season teaching schools, for which their salary is from two to three dollars a-month—half what they could earn in other employ. About twenty

schoolmasters and assistants are now thus employed. Mr. Mason has, in his excursions, baptized many converts, who were brought to the knowledge of the truth by these assistants. His last journey among the retired villages between Tavoy and Mergui has been cheered by the reception of a number of such.

"The change in regard to temperance is not less remarkable. Unlike the Burmans, whose religion utterly forbids strong drink, and who scarcely ever use it, the Karens use it universally, and generally to excess; every family make arrack for themselves, and from oldest to youngest partake. Drunkenness, with all its train of horrors, is of course rife among them. But no sooner do any become serious inquirers, and consort with the disciples for further instruction, than they totally abandon the accursed thing. In Mata, therefore, not a drop is made or drunk. The children of the very men who were sots, are growing up without having tasted or seen it. The consequences to domestic peace and general welfare may be supposed.

"It will be recollected that they knew nothing of letters or books, till Mr. Wade reduced their language to writing about three years ago. It is found that the system he has adopted is eminently philosophical, and so easy for learners, that, in a few weeks, pupils who have never seen a letter learn to read with facility."

The following will put some of our readers in mind of Oberlin.

"When endeavours to do good fail, it is a sweet reward to see those we meant to benefit grateful for our interference. And when good is really done, our pleasure is often neutralised by the pain of being ungratefully requited. Those who support our enterprise ought to know that this people testify aloud their continual gratitude towards the Christians of this country for the knowledge of Christianity. They often compare their former degradation and misery with their present comforts and hopes. The pastor of the Mata church frequently speaks of these things in moving terms—himself once a sot, and cruel. The missionaries cannot remain in the forest during the rains, so that this church is left six months in the year to itself. Their return is the occasion of a general rejoicing. When they are ready, many come to Tavoy to accompany them out, and to carry portions of the articles to be transported; and where the way is sufficiently level, carry Mrs. Wade or Mrs. Mason in a litter. As the long file winds under the trees, along the narrow crag, or up the bed of a torrent, songs of Zion echo among the dark recesses, and nature rejoices to see her Maker glorified by men who for ages received his favours brutishly. Warned of their approach, the villagers come forth in troops, some hours' walk, and after glad greetings, fall in behind (for the path admits no double file), and the lengthened train comes into the village with resounding joy.

"Nor is Mata alone in its brightness amid Burman shades. All along the jungle, as far as Mergui to the south, and above Maulmain on the north, Karens are turning to God. The missionaries properly discourage their always collecting into exclusively Christian villages, but in some cases it seems expedient and necessary. Among the Karens in the Tavoy provinces are the following churches, besides Mata, which are also regular out-stations:—*Toung Byouk Galæ*, two and a half days' south of Tavoy—16 members, 25 inquirers: *Pee-kah*, four days' south of the last-named church—15 members, 43 inquirers: *Kah-pah*, three days' south of Pee-kah, on a stream of the same name, navigable for boats—20 members, and, within a day's walk, 34 inquirers, most of whom have asked for baptism: *Tahmlah*, on the Tenasserim, three days' from Mergui—9 mem-

bers. All these have good places of worship, built by themselves; and each has a native pastor and a Christian schoolmaster. There are also in the region six other schools, under Christian masters; and measures are in train to form others. On an average, last year, ten learned to read in each school, some of whom are middle-aged, and some quite old persons. The names of the pastors are not given here, because, being young men, they are changed every year, to give each an opportunity of being with the missionary half his time in the acquisition of Christian knowledge."

(To be continued.)

Missionary and Religious Intelligence.

1.—Missionary and Ecclesiastical Movements.

Since our last issue the Missionary circle has been deprived of one of its brightest ornaments, the Rev. Chas. Piffard. A brief memoir will be found of him in another page. Mr. P. had labored fifteen years in this country, he died at the early age of 43 in the midst of his usefulness.—The Baptist Church in the Circular Road has been deprived of its promising and excellent Pastor, the Rev. F. Tucker; he sailed on the *Owen Glendower*.—The Rev. Mr. Wilkinson (Goruckpore) has been again obliged to leave India in pursuit of health. Rev. Messrs. Chambers and Ruspini, Chaplains on this establishment, have also left.—Rev. W. W. Evans in connection with the superintendance of the Benevolent Institution, has accepted the unanimous invitation of the Lal Bazar Baptist church to become its Pastor.—The Rev. Mr. Parsons, in company with Mr. Moore, has proceeded to Monghyr.—The Rev. R. C. Mather with Mrs. Mather and family have arrived in Calcutta with restored health.—The brethren of the American Presbyterian Mission who had been scattered by indisposition, are again, we are happy to state, occupying their stations at Sabathu and Sáháranpur.—Messrs. De Rodt and Bradbury have gone on a Missionary tour amongst the Coles with a view to ascertain the exact condition of the people and nature of the localities.—Mr. and Mrs. Mundy have returned with improved health to Chinsurah.—The Rev. Mr. Pfander with Mr. Bowman are about to proceed to Benares.—The following brethren connected with the American Presbyterian Mission have just arrived per *Eugene* from Boston:—Rev. John C. Rankin and wife, Rev. Wm. H. McAnley and wife, Rev. Joseph Owen and Miss Jane Van Devour.—We have to stop the Press again to add another loss to the Missionary cause, the Rev. J. Evans, principal of the London Society's Chinese College at *Malacca:* he died of cholera: all flesh is grass.—May these various changes be sanctified to the increased usefulness and prosperity of the church of Christ.

2.—Third Edition of the Bishop of Calcutta's Sermons.

We are extremely happy to find that a *third* Edition of these excellent sermons have been called for in India. It is we hope a proof of an increasing desire for the truth as it is in Jesus, for these sermons only can be valued by those who love a faithful exhibition of Scripture truth and pungent applications of that truth to the conscience. The typographical execution of the work reflects the highest credit on the Indian Press. Our prayer is that this edition may soon be faithfully distributed and another called for.

3.—Death of the Rev. F. Wybrow.

We stop the press to record with unfeigned regret the death of another of the Lord's most valued servants; the Rev. *F. Wybrow*, after an illness of but eleven days. Mr. W. died at Goruckpore. His was a peaceful and tranquil end. Verily judgment hath of late fallen on the household of God, and upon his most faithful servants. In every circle the last messenger hath appeared, cutting down with his unsparing scythe, the fairest trees in the garden of the Lord. May we be also ready for his appearing. We shall be happy to afford a place in the *Observer* for an obituary of Mr. W., if provided us by any of his friends.

4.—Twenty Second Annual Report of the Bengal Auxiliary Missionary Society and Appendix.

We have just had time to glance over this Report and have been rejoiced to see that the Society is in a flourishing state. The Report is quite a model in its way. It is short and clear, telling its readers what they want to know about the operations, funds, successes and disappointments of the Society, keeping as free as possible, and more free than Reports too generally do, from extraneous matter.

We cannot afford space for a long notice but shall content ourselves with extracting one or two passages of general interest, and recommending the Report to the careful perusal of all into whose hands it may fall.

EVIDENCES OF THE CRISIS.

"It has just been remarked that a crisis is evidently at hand in the history of the people of this land. The signs of the times are too marked to be mistaken in this matter. The eager desire evinced for every kind of correct knowledge, the marked innovations on Hindu *practice*, the absence of practical persecution towards the Missionary, and the complacency with which the spread of the gospel and the advancement of science is contemplated by the masses, together with the lack of any vivid effort to uphold or extend Hinduism, these and other equally prominent objects are to an observant mind tokens of good. They may appear to many insignificant, but they are not so. We as Christians are only privileged to see the straws which float on the surface; but how strong and deep must be that under-current which can force up even these seeming trifles to the surface? We only hear of the occasional stand made by a single youth, but in such a community as that of the Hindu, how powerful must be the leaven which is at work to bring *one* to protest against and practise in any way contrary to the custom of his forefathers. Those who live to witness the effect of instruction of every kind on the rising generation will doubtless be called to note a marked revolution in the state of Hindu Society, in Calcutta at least. Whether that change shall be for good or evil must remain with the church of Christ to determine. We hope she will acquit herself with fidelity and then all be well. Christ shall triumph and infidelity hide its head, for the contest now is *in ambush* and soon will be openly, not with Hinduism as such, but with a cowardly infidelity."

Our next extract regards

THE HILL TRIBES.

"The spiritual condition of the Hill Tribes has of late occupied the attention of this Mission, and it is hoped that ere long an object so desirable as the establishment of a mission amongst some of these less idolatrous people, may be established in connexion with the London Society and also by others: the field is wide. The subject has begun to attract the attention of the churches at home. The events of Providence in connection with China have forced mercantile adventure into the midst of

the tribes on our immediate north-eastern hill territories, and the American church with a commendable assiduity has accompanied the tea planting speculators, so that while the natives may obtain more remuneration for the labor of this life, and the resources of their country be brought out more fully, they may themselves it is hoped possess in Christ durable riches and honor, and a country which shall be more fertile and verdant than their native hills and valleys—a land

> 'Where everlasting spring abides,
> And never-withering flowers.'

And shall British Christian benevolence be outstripped by British commercial enterprise or Transatlantic zeal? We trust it will emulate the latter and outstrip the former, so that the natives may be blest with the light and life of the gospel. The mission at present contemplated by this Society is however amongst the people of the Western hill Tribes. The protected Hill tribes bordering on the Himálayas, are still open to British Christian zeal and labor."

The Appendix consists of a Report of the Speeches delivered at the meeting lately held in the Union Chapel; of a letter from Mrs. Mundy at Chinsurah; of translations of portions of the Sanyásí, which we have already brought to the notice of our readers, and of a statement regarding the funds of the Society. With one passage of Mr. Lacroix's speech delivered at the meeting we have been not a little struck. "Our Baptist brethren (said he) especially have been severely tried during the past year. It may be that we shall soon be tried in a similar way." How soon the trial came and how nearly it affected the utterer of these words our pages this month bear witness. In the midst of life we are in death.

The Society has been of late assailed in regard to its principles; but we trust this will do it no harm but rather the contrary. The prayers of multitudes are continually offered up for its success, and by the blessing of God in answer to the prayers of this people it will succeed.

5.—The Cooly Report and the Cooly Trade.

A small pamphlet entitled the Cooly Report, which contains the opinions of the Cooly Committee appointed by the public meeting on the evidence taken before them long since published, has at length reached us; we fear it has reached those whose opinions have real influence in this matter, too late. Amidst much explanation the testimony of this report on evidence certainly not strong against the traffic, is that that traffic cannot be sanctioned without materially affecting the civil rights of the subject. In this we perfectly concur. A number of Coolies have been permitted by the Mauritians to return to this country; they have been represented by some as perfectly contented and returning to this country with considerable sums of money, the produce and savings of their labor. We doubt this, and believe that they are sent for the purpose of alluring their unsuspecting countrymen to the Mauritius. They were examined by Mr. Dowson the Cooly Exporter, the chief Magistrate and other gentlemen: the result of that examination was that they would return to the Mauritius if they were only permitted to make their own arrangements. We sought for an opportunity to examine them also, but understood that they had just that day left for their homes. The people of Australia are represented as eager to get our Coolies. The Government at home appear disposed to sanction the trade, and Lord Auckland has been represented as willing to sanction it under certain regulations. No regulations can prevent its abuse. We intreat the friends of the people of this country to be up and doing in this business, otherwise India will be soon a new slave market for the world.

6.—Singapore Free School Institution.

The Sixth Annual Report of this very useful Institution has just reached us, from which it appears that the Institution is in a very healthy and prosperous condition; the pupils of the English, Chinese, and Malay schools have all manifested considerable diligence and capacity during the past year. The number of boarders is 14. Some useful school-books have been provided by those connected with the Institution. The Report contains some interesting items to which we hope to refer in an article long contemplated, but which has hitherto been unavoidably postponed, on Christian education in the East. In the mean time we wish every success to the Singapore Institution.

7.—A Masonic Sermon and Masonry.

We have to acknowledge the receipt of an excellent little sermon preached before the Lodge Independence with Philanthrophy, No. 550, at Allahabad, June 24, 1840, by the Rev. John H. Morrison, Missionary Pastor of the Presbyterian church at Allahabad. The sermon does not touch upon the merits or demerits of Masonry, the author declaring his disqualification for such an office; he does as every minister of the gospel should do under such circumstances, declare to those who profess to be bound together by the bonds of love, that "*God is love.*" This glorious truth he set before the brothers of philanthropy in a plain, simple and faithful manner. May it warm their hearts and ever influence their lives. We had the other day a grand Masonic procession in Calcutta for the purpose of laying the foundation-stone of the Metcalfe Hall. On that occasion, judges, lawyers, doctors, and men of every grade from the highest in the land to the lowest assembled together in Masonic garbs and with what are called Masonic honors to lay this foundation-stone. Whatever may be the merits of Masonry, such an exhibition certainly possessed no dignity. It might have suited a rude age, but certainly it is now calculated to do no more than excite a smile at the expense of those who only ought to be looked up to with respect. The *Friend of India* further informs us that the pouring of oil and wine and corn on the corner-stone, a part of the ceremonial, was looked upon by the natives as an act of pujafication on the part of the Sahiblogues to some imaginary deity; and why not? The *Friend of India* hopes that education will remove such impressions, and so do we; but we have to do with the present generation and their impressions, and we can conceive nothing more unhappy than that they should receive the impression that we Christian people should worship a square and more architecturally beautiful stone than the rude and shapeless Kali. The Masons, we believe, never for a moment thought that such an impression would be produced, but so it is, and as Christians, whether we be Masons or not, we must avoid that which will be a stumbling-block to the propagation of the Gospel. The revival of Masonry necessarily leads to the inquiry, what is Masonry? So far as we are able to understand it, it is a mysterious brotherhood, the basis of whose constitution is professedly love, the end benevolence toward man, and love toward the great Architect of the Universe, than this a nobler object could not be contemplated, for it is the very object of the gospel. But why need Masonry to effect this object while we have the gospel which is open to all to effect it? Masonry in its very existence adopts the very principle of the gospel as its principle, but by its mysterious movements pretends to accomplish that which the free and generous gospel of Christ alone can accomplish. All that is good in Masonry must be derived from God's truth, and hence all who are held under the influence of that truth as it is contained in the Bible, if they are actuated by right motives, must discharge all the duties of life as faithfully and benevolently as Christians

as they would do as Christian Masons. If the intention of Masonry is to sanction the socialities of life under the aspect of benevolence, and out of those socialities to promote in any way the welfare of man, if it be to make men temperate in their enjoyments, let it be avowed; but even then it could not aid the gospel, for this is the very end of it,—that we should use this world as not abusing it, and be sober and watch unto prayer. In fact, Masonry as a religious institution, which it partly assumes, we think, cannot be sustained; as a convivial Society it may, but as to err is human, we may err on this point, and we should be happy to be enlightened on the subject by those who think with us on Christianity but differ with us on the subject of Masonry.

8.—CHRISTIAN SCHOOL BOOK SOCIETY.

The Fourth English Instructor of the above Society is just published. It is an excellent compilation, one of the very best school-books of the kind we have ever seen. We are rejoiced to see the Society advancing so rapidly in the provision of such excellent books. Works on arithmetic and geography are now in the Press; maps and other school apparatus are daily expected: in fact, the Society will most gladly provide every thing necessary for the conduct of schools. School-books in the vernacular language will, we understand, soon be provided, the first steps for obtaining such works in Bengáli, Urdú, and Hindí have already been taken. We intreat the friends of Christian education to obtain all their supplies of books from the Society in order that one general system may be adopted throughout India, and the Society be enabled to prosecute its design of providing school-books of a Christian character in every language in India. This object, it must be seen, can alone be accomplished by a union of talent, funds and action. We expect and believe that every Christian will do his duty to the Christian School Book Society.

9.—HISTORY OF MISSIONS IN INDIA—A GOOD EXAMPLE.

In accordance with our expressed intention of publishing in the *Observer* every item connected with the History of Missions, preparatory to commencing the work connected with that subject, we have now the pleasure to insert a brief history of the stations at Saháranpur and Sabathu. Will not our friends generally aid us in this work?—ED.

History of the Mission Station at Sáháranpur.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

I am truly glad to learn that you intend shortly to publish an account of all the Mission Stations in India, &c. And now, in accordance with your request, I have much pleasure in sending you the following remarks respecting the Missionary Station at Sáháranpur.

The Mission station at *Sáháranpur* is in connection with the Board of Foreign Missions of the General Assembly of the Presbyterian church in the United States of America. It was commenced on the 10th of December, 1836, by the arrival of the Rev. J. R. Campbell and J. W. Jamieson. The city is situated about 100 miles north of Delhi in Lat. 30°, 12 miles east of the Jumna and about 40 miles W. by S. from Hardwár. It contains about 40 thousand inhabitants, the half of whom are Hindus and the rest Musalmáns. The country around is well watered by the Doab canal, and is both fruitful and populous. The Missionaries commenced an English school in February 1837, which was afterwards very promising, but on account of sickness and other causes, it has been closed for more than a year past. It is intended, however, to open it again on the 1st of January, 1841. In this school several young men have been prepared for usefulness; but while many have manifested a

liberality of mind truly promising, we are sorry to add that none have as yet embraced the gospel. Inquirers at the station have from time to time given us reason to hope that they were about to forsake their idols and embrace the gospel of Jesus, but only one has given us reason to believe that he is sincere. He has been under our instruction for the last eight months, and it is expected he will soon be baptized. In the spring of 1838, Mr. Jamieson was compelled to remove to Sabáthú on account of the ill health of Mrs. Jamieson. In the autumn of the same year, an Orphan Boarding School was established. It now contains 20 boys, who are making good progress in all the branches of study to which their attention has been directed. A number of them are about to enter on a course of English study, and should they through grace become pious and zealous Christians, we hope to give them a thorough theological education, and in due time, thrust them forth as labourers in the extensive vineyard of the Redeemer in India. In December, 1838, two other Missionaries arrived from America. Since that time the Missionaries have suffered much from sickness, and as this was considered to arise from the unhealthy low ground on which their buildings were erected, a new situation has been selected during the past year, and mission houses erected. The present mission premises are high and airy, and considered as healthy as any other situation in the Upper Provinces. The Missionaries now at the station are, Rev J. R. Campbell and Rev. J. Caldwell, Mr. J. Craig, teacher of the English school, and J. Coleman catechist. The language principally spoken in the city is pure Urdú, but in the villages around a mixture of Urdú and Hindí. The people of Sáháranpur are proverbially rude, and when the Missionaries arrived they experienced much opposition and had to encounter a degree of bigotry and ignorance which was quite formidable. We can now, however, perceive a great change in these respects as the people become better informed respecting our real motives, and convinced that the Christian religion is not to be *forced* upon them as they had supposed. On the whole, we think, our prospects are now as far favourable as could be expected among a people so long enslaved by error and superstition.

Yours in the bonds of the gospel,

Sáháranpur, Nov. 24th, 1840. J. R. Campbell.

History of the Sabáthú Mission Station.

To the Editors of the Calcutta Christian Observer.

Dear Sirs,

In compliance with your published request, I forward you the following brief sketch of the Mission Station with which I am connected.

Sabáthú, the chief town in the protected hill states, 100 miles north-east of Lodiána: commenced Dec. 1836. One Missionary and his wife; one male, and one female assistant Missionaries; several village, and bazar schools for boys, and one day-school for girls; these frequently vary as to the number of scholars. In all of them the Sacred Scriptures are taught. Population 4000 with numerous villages around. Language Hindi much corrupted. There are no books in the common dialects; but all who read understand pure Hindí. Far in the interior the Thibetan language is chiefly used. Into this the Scriptures have not been translated, nor any thing of a religious character, except two small Tracts. We hope however, if spared, that some portions of the Scriptures will soon be given to the followers of the Grand Lama in their own tongue.

Believe me, Dear Sirs, yours sincerely,

J. H. Jamieson,

Sabáthú, Nov. 23rd, 1840. *American Presbyterian Mission.*

10.—LIBERALITY OF THE RAJA OF MYSORE.

The friends of native education will be happy to learn that His Highness the rájá of Mysore has lately granted to the Rev. T. Hodson, Wesleyan Missionary, the sum of one hundred and twenty rupees a month for the support of an English School in the city of Mysore to be called *The Rájá's Free School;* sixty boys have already entered. The head teacher is an East Indian, who was educated by the Rev. J. Anderson of Madras. The plan of instruction is the same as that pursued by Mr. Anderson, and also by Dr. Duff and others in Calcutta. The conduct of this liberal rájá is worthy of being made known to all the friends of education in India, and of being imitated by all its native princes.

AMICUS.

NOTE.—We are truly delighted with this act of the rájá's, and trust it may be as it deserves, imitated by all the rájás and nawabs throughout India. We are obliged to our esteemed friend for this intelligence, and shall be always happy to hear from him or any of his colleagues.—ED.

*** The following items of intelligence are kindly afforded to us by our contemporaries the *Advocate* and *Spectator*. Our many and pressing duties oblige us, instead of penning our own thoughts on the same subjects, especially when there is a coincidence of sentiments, to transfer the items to our own pages and to render our contemporaries our best thanks for their labors.

11.—THE FOURTEENTH ANNIVERSARY OF THE CALCUTTA SEAMEN'S FRIEND SOCIETY.

The anniversary of the above Society, was held at the Union Chapel, Dharamtala, on the evening of Wednesday the 23rd of December, C. W. Smith, Esq. C. S. in the chair. From the Report, which was read by the Secretary, the Rev. T. Boaz, we gather that the Society is in an efficient state, at least, when compared with former years. The Committee however design materially to extend their operations during the year on which they have entered, if enabled by Christian liberality so to do. The preaching of the Gospel, the visiting agency, the loan libraries, the distribution of tracts, bibles, and other religious books, have all been sustained, and carried on vigorously during the year. The number of Scriptures distributed has been one hundred and six; of tracts, two thousand six hundred and eight. The number of hearers at the Bethel two thousand eight hundred and ninety-six. The amount of funds, Rs. 2360—Expenditure Rs. 2277. Balance in hand Rs. 83, leaving the Society with an empty treasury with which to commence the year. We do hope that so deserving an institution will not be permitted to languish for want of funds. The resolutions were moved and seconded by the Rev. Messrs. Gogerly, Lacroix, Boaz, and Campbell, Messrs. C. W. Smith and J. F. Hawkins. We hope to give an account of the sentiments expressed in our next. The attendance, we regret to state, was very thin as it respects landsmen; the number of seamen larger than we ever remember to have seen on any former occasion. We regret the absence of those who do feel an interest in the welfare of these brave fellows, as they may go away with an impression that but few care for them: but this is not the case. The attendance at all our public anniversaries is a disgrace to the Christian church in Calcutta—a positive standing libel upon their Christianity, and a popular writer, Mr. Malcom, has published that fact to the four corners of the earth. He found some sixty people gathered together, he says, at one of our Anniversaries. But that which is too true of all, has been especially the case with the Anniversary meetings connected with the welfare of seamen, at least within the

limits of our experience; and yet there is no cause so popular, none towards which the generosities of men flow out more fully, and yet it is difficult to find a merchant, a Civil Servant or a Military man present to sanction the efforts of those who are labouring amidst much difficulty to bless those who are the means of affording us such facilities for our own transit and the transit of the things every way calculated to cheer and bless us in this the land of our adoption.

[We have with some few corrections adopted the following Report of the speeches delivered at the Anniversary of the Seamen's Friend Society from our contemporary the *Courier*, to whom we now tender our best thanks. We shall be most happy to forward any donations to the Treasurer of this truly excellent institution. The Committee, we understand, are anxious, should the funds be forthcoming, to attempt great things this year.—Ed.]

The Chairman—Ladies and Gentlemen, I feel great pleasure and gratification in being called upon to take part on this occasion in the proceedings of a Society which is established on such principles as this is. In a country whose port is crowded with merchant-men of every nation, it well behoves every citizen to care for the condition of the poor sailors, who, however well acquainted they may be with their duties as sailors, are yet ignorant of the great mercy of that God whose eye is ever overlooking them and preserving them from dangers. It well behoves, I say, every citizen to do his utmost for the benefit of poor sailors. They convey the vast riches of India to the shores of England—they carry us over the mighty deep, and when they arrive here, they ought to receive from us some return, and what can be better than the counsels of this Society; and what better name could be given it than that of the Sailor's "Friend." Our blessed Jesus deigned to call his disciples, who were but sailors, *friends*, and imparted to them the blessings of knowledge and grace. That man is the best friend to the sailor who wishes to impart to him a knowledge of eternal happiness. No sooner does a ship enter the port, but one of our friends visits her, gains permission to speak to her crew, and endeavours to obtain from them a promise to come to the Floating Chapel. Often are they met with a discouraging rebuff but they yield not, they still persevere, and perhaps at length gain a reluctant promise—and thus are they the means of informing the men of their duties as men and as Christians, and of sending them back to their homes well supplied with tracts, &c., and frequently with a library of books. I repeat, I feel great satisfaction in taking part in the proceedings of a Society which is founded on such Catholic principles.

The Rev. Mr. Boaz then read the report, an abstract of which will be found above.

The Rev. Mr. Gogerly moved the first resolution which was—"That the Report now read be adopted, printed and circulated under the direction of the Committee"—and in doing so he would remark, that though there are many other Societies in Calcutta established for the glory of God, there was none in his opinion more worthy of regard than the Seamen's Friend Society. Other Societies have a degree of grandeur and glare about their proceedings which attract public attention: but this Society possesses no such advantage; it is unobtrusive in its nature and simple in its operations. It is eighteen years now since this Society came into existence. Mr. Gogerly was present at its formation, and was its first secretary. Its origin was as follows: when the late Rev. Mr. Ward was in England in the year 1821, a great movement in behalf of the spiritual wants of seamen was made, and when he was on the eve of returning to India, he was presented by a lady with a Bethel flag in

the hope that it might be hoisted on board some vessel on the Ganges. The trial was made,—and on board a vessel commanded by Captain Beach, the Bethel flag was first seen one Sabbath day flying at the mast-head—and the first sermon preached to seamen, on the Hughly was delivered by the late Rev. Mr. Keith. Two or three vessels were afterwards visited for a similar purpose, but the Captains generally were averse to it and gave the Society no encouragement: the Bethel flag was then considered a disgrace. It was then thought proper to get a vessel of our own; accordingly a small pinnace was purchased, where divine service was regularly conducted; this vessel was not permitted to be moored on this side of the river, it was moored on the Sumatra Sand near Howrah. At this time the Governor General, the Marquis of Hastings, became the Patron of the Society, and Commodore Sir John Hayes its President. The situation of the pinnace was so far from the body of the shipping, that there was scarcely any attendance; the object therefore failed. Government was appealed to, and the vessel was allowed to be moored on this side of the river, and in consequence the attendance was considerably increased. In this way the Bethel continued for two or three years, when to preserve the seamen as much as possible from the numerous crimps in the city it was found advisable to establish a Sailors' Home in conjunction with the Bethel—for which purpose a house was taken in Clive Street. But so many difficulties presented themselves that after a twelve-month's trial and an expense of three or four thousand rupees, the Home was given up. It failed owing to the sale of spirits being permitted on the premises. He hoped the present would not fail from such a cause. During its continuance, divine service was conducted twice a week. Preaching continued in the Bethel at certain periods, till the first boat got old and another was purchased; that was also worn out and a third was built, a very commodious one too, in which service is now regularly held. No Society had a greater claim on our sympathy than the Seamen's Friend Society—there is no glare or splendour about it, but it comes to the heart of every one of us. In some Societies there is so much display attached to their proceedings, that a man might suspect his motives in uniting himself with them; but there can be no fear of that in this Society. Unassuming in its character, its agents pursue a steady course, seeking only the glory of God and the good of their fellow-men. Nothing is so distressing, as to see the number of drunken Europeans on Sabbath day, particularly in the Bow-Bazar, and, when we attempt to make known to the natives the knowledge of God, to hear one and another instancing the many examples of our own countrymen before our eyes and showing us our intoxicated sailors and soldiers in the streets—on these occasions we feel abashed and ashamed before those to whom we came to preach. If therefore it is in our power to render these poor thoughtless men assistance, surely we ought to do it. Jesus went not among the rich and wealthy to make known the benefits of the Gospel; but among the poor and distressed, and those who are desirous of following his example must be like him exposed to contempt and shame. It has been thought that there is not more than one sailor out of every two hundred whom come into this port who visit the Bethel, and the remainder go generally to no place of worship; and even when there may be as many as thirty or forty men on board the Bethel, there may be seen three are four hundred in the Bow-Bazar, rolling in dissipation and drunken riot. There has been much improvement in this Society since its establishment, but it is still in its infancy—*we want seamen missionaries*, as such Societies have at home. These missionaries at home give their aid gratuitously, they have services morning and evening, they carry about with them tracts

and other religious books, and when they happen to fall in with bodies of sailors just landed from their vessels and going along the streets in quest of some public house in which to spend their hard-earned savings, the missionary accosts them, and speaking to them in their own sailor fashion finds out their destination and tells them that he can take them to a much *better* place. Jack is noways loath, and is without much trouble brought to a place of worship. By the exertion of these Missionaries, at Hull, a 600 ton vessel, capable of holding about 700 people, is generally filled, on Sabbath days, with sailors who come to hear the word of God. In London more extensive operations are carried on; they have their morning and evening services on the Lord's-day and prayer-meetings on almost every evening of the week, and exert every other means to bring about the salvation of seamen. In this country it is otherwise: when a sailor comes into this wicked city, he is thrown immediately into a vortex of dissipation from which he cannot be easily extricated and it therefore becomes the bounden duty of all to do something for them. I trust the reading and circulation of this report will be the means of inducing many to assist us in the work.

The resolution was seconded by J. W. Alexander, Esq.

The Chairman in putting the resolution said he doubted not but that it would meet with general assent. The Society has not met with that support which it ought to have received. Instances are recorded in the Report the effect of which should not be lost upon us, and we should endeavour to join heart and hand to advance the cause of the sailor.

The Rev. Mr. Boaz moved the second resolution—"That this Meeting desires to offer its grateful thanks to God for the continuance and steadily increasing usefulness of this society, and for the existence and success of every similar Institution in the world; at the same time, taking in its prayerful consideration the express declarations of God that the abundance of the sea shall be converted to him, and the wider field opening up to them as Christians in the increasing commerce of this port, they would entreat the Lord the Spirit to lay their responsibility in this matter more fully on their hearts and enable them to discharge the duties arising out of this responsibility with that faithfulness and zeal which its importance demands." It has been said truly that every work connected with the Gospel is attended with difficulties; if so, how great must be the difficulties attending the work of bringing seamen in the port of Calcutta to a concern for their souls. But difficulties always appear great *at a distance;* when we approach them they lessen in magnitude, and when we resolutely meet them they vanish. As an instance I will mention that, at the commencement of the present service the gentleman who was to have moved the first resolution was unfortunately taken ill and could not attend—in this exigency all was bustle and confusion, no one could be found who would undertake the moving of the resolution, and the only way of solving the question appeared to be, that the person who had *composed* the report, and *read* it, should also *move* it—our friend who has just addressed you said he had not an idea in his head. But whatever were the circumstances, you have got out of him, what could never be obtained before, the history of your Society; and if no other good attended the present Meeting this would have been sufficient to make it an interesting one. In the course of his speech our friend remarked that they could not obtain a mooring on this side of the river for the floating ship, and therefore they went to the other; and when that would not answer the object they appealed to Government and got through the difficulty. The very first difficulty obliged them to get a vessel of their own: having to encounter difficulties makes men ingenious. We are placed at the present moment in great difficulties—we begin the year with an empty treasury;

we contemplate spending 10,000 rupees without a pice to commence with, but we hope to find means to do it. I was speaking the other day to a friend when he told me the best friends to the sailors were *the ladies*, and to shew that my friend was not far wrong in his opinion, when I was reading over the proof of this Report, a lady's note dropped in, with a donation of forty-two rupees, the first towards meeting the sum required. But obtaining money was not all the difficulty with which they had to contend—there was a greater difficulty in contending with the host of crimps, and also the apathy of those who ought to be the friends of seamen; and the ignorance of the seamen themselves; if we were to look at all these difficulties merely with the eye of sense we should give up the work in despair; but as one who was distinguished in the service of his country said on a celebrated occasion, "England this day expects every man to do his duty"—so poor sailors "expect every Christian to do his duty." This resolution calls on all to do their utmost. Our friend Gogerly has noticed the operations that have been going on at Hull: he saw them in their youth. I saw them in their *infancy*—there were not *then* so many as 700 people congregated at one time for the purpose of divine worship. Institutions of a similar description were now to be found in Bristol, Leith and othes cities, where the greatest success was met with; and in America, a friend has written me, saying, they are getting on "*amazingly*," and we want to write in answer that we, in Calcutta, are also going on *amazingly*, but we must await the issue of this meeting. It may be asked, if we are going on so well, why are there so few at this Meeting?—where are the *merchants?* will they not remember and lend a helping hand to those who bring and carry their rich cargoes? They will be found now at their tables or in the ball-room, but their non-appearance here must not be looked upon as a thing to discourage us; when their support is asked they will not hold back. Where are the ladies? do they forget you? Never—they are perhaps afraid of the cold; when an appeal is made to them they are always ready to help the sailor. And there are many more who care for sailors. There was a period during the year when there was not a pice in the treasury—and the question began to be asked, shall we do nothing more for sailors on this account? *Just then*, a letter was received from a gentleman enclosing a draft for 500 rupees, and the residence of this gentleman was so far up the country that I could trace the locality on the map. He with difficulty remembered that sailors brought him to this country—he had amassed wealth, and had thoughts of returning home again, and this donation was probably a kind of *peace-offering* to the sailor. The Society has hitherto been going on well, but there must be something else besides money to ensure success: we must have your prayers for this as well as every other Society. In the resolution now under notice, mention is made of the increasing commerce of the port, and the consequent increase in the number of visitant sailors; every one ought therefore to increase in the same proportion, his efforts in conjunction with this Society. If a ratio were to be formed on this increase, of what number ought and might attend, there should be now a Bethel capable of containing a congregation of 250 men; and it is the design of the Committee if possible to have another vessel in a different part of the river, to accommodate all parties—also to maintain two regular ministers and to employ other means commensurate with the increase of commerce and increase of vice; but we must seek by prayer that God would make us feel more deeply the interest we ought to take in the salvation of sailors.

J. F. Hawkins, Esq. C. S., begged to second the above resolution, and then continued—In this resolution there is a duty enjoined upon us of thanksgiving to God for the past and present usefulness of the Society,

&c. Whenever success crowns our labours, we have not only great cause for thankfulness to the Author of that success, but we should also pray for the continuance of the blessing—we should be thankful to God for every breathing of prayer offered up for God's glory—we should be thankful that the gospel has been preached in every part of the city, and that the poor and wretched condition of sailors has not been neglected. The peculiarity of their situation demands of us peculiar exertion—while they are employed to carry merchandise, and frequently the glory of our arms to the extremities of the globe, it should be our duty to endeavour that they also bear wherever they go, the excellency of the Christian character. They are in one sense real *Missionaries,* but they are messengers generally only in a worldly sense, and why should they not be missionaries for good as well as for evil. Taking this view, a great responsibility rests upon us, and it behoves each one of us to do his best for sailors. You have heard allusion made to the gift of 500 rupees by one gentleman: we wish there were many more such liberal people. From the statistics of deaths among sailors it has been shown that about a *thousand* per cent. are drowned per annum; they have sunk, but the sea must give up its dead, and it is the duty of each of us to be anxious in affording to those who are among the living every means of obtaining salvation. It has been remarked that the Society is yet in its infancy, we are therefore the more strongly called upon to labor to advance it to the full maturity of its operations. The resolution which I have seconded will be *passed,* but it must not end there; we must when we leave this assembly carry away with us feelings of the deepest interest in the cause of the poor seamen—the cause itself must prosper whether man labor or not; for it is the promise of scripture that "the abundance of the sea shall be converted unto Him." But as instruments for accomplishing this great object, let us seek for the reward of the faithful stewards of God.

Rev. Mr. Lacroix proposed the third Resolution which was—

"That the friends whose names are attached be appointed to act as the Committee and Officers for the ensuing year with power to add to their number. C. W. Smith, Esq., J. F. Hawkins, Esq., J. W. Alexander, Esq., A. Grant, Esq., J. Muller, Esq., H. Woollaston, Esq., G. C. Owen, Esq., W. Balston, Esq., J. M. Vos, Esq., D. Clark, Esq. Ministers and Missionaries Members ex-officio. Secretary, Rev. T. Boaz. Minute Secretary, H. Andrews, Esq. Treasurer, A Grant, Esq."

Rev. Mr. Lacroix stated, that sometimes great things are produced from little beginnings—who would have imagined that a few *fishermen* could have changed the religion of the world? yet so it was in the case of the apostles. An Ethiopian officer (the eunuch) who had been converted and was returning home after the wars, was enabled by his own sole exertions to bring many people to a knowledge of the Saviour and to establish several *Churches* in Abyssinia. The best translation of the Sacred Scriptures was that of the Coptic church—the church founded by the labors of this officer. Again in the time of the Reformation the words and actions of a single monk were able to shake to the centre the whole Papal power. And none can tell what good might be done by the instrumentality of one good sailor, were he to be cast ashore on an island among uncivilized human beings; he would be the means of teaching them civilization as well as enlightening their minds and bringing them to the Saviour of souls. This Society might appear small. Let us not think those things of *small* importance which God thinks great. Let every one do the good that is before him, and look to God to bless his labours.

Rev. Mr. Campbell seconded the Resolution, when the business of the Meeting was closed with a hymn and prayer.

We were very glad to observe about fifty sailors present on this interesting occasion; the whole proceedings evidently delighted them much. The amount collected after the Meeting was about a hundred and twenty rupees, and the hearty good-will with which the sailors put in their pice and some their *rupee,* was most pleasing.

12.—REV. W. YATES.

It is with sincere pleasure we announce that our excellent friend, the Rev. W. Yates, has had conferred upon him, from a highly respectable source in the United States, as the reward of his talented labors in the cause of translations, the diploma of D. D. Few men have better deserved or more worthily attained this honorable distinction.

13.—JEWISH TRANSLATIONS OF THE HOLY SCRIPTURES.

One of the most important and encouraging signs of the times, as it regards the welfare of the people of Israel, is the desire which they manifest to procure copies of the sacred volume. As many of them cannot read the original Hebrew, so as to understand it without help, Mendelsohn, the celebrated Jewish philosopher who flourisned toward the close of the last century, introduced the custom of printing a correct German translation parallel with the original text. This was a very great step. Before this time very few of the Jewish nation were accustomed to read or understand good and classical German. Among themselves, and in their intercourse with other nations they generally made use of an imperfect and very irregular dialect, which althouh it contained most of the German words necessary for the common purposes of life, was mainly indebted to the Hebrew for all the terms employed in theological works and religious discourses. Of course the use of such a mixture of jargon of two languages, often employed in a very indiscriminate and sometimes in a very ungrammatical and incorrect manner, was not likely to be favorable to regular and sound habits of thinking. It is much to be deplored that the great Mendelsohn, at the time that he taught his nation to write and speak German, and showed them that the languages of modern Europe may be properly used in discoursing on the most sacred subjects, did not at the same time endeavour to establish the authority of the sacred volume, as distinguished from all rabbinical traditions. While, however, we most sincerely regret the unsoundness which prevailed among the Jews of Mendelsohn's school on the most vital points of religion, it is quite evident that the Bible has made its way among the bulk of the nation, since the time that they were thus led to read it in a tongue which is familiar to them. As a proof of this, there are at this moment no less than three different translations of the Hebrew Old Testament into good German, either just completed or now in progress. Dr. Johnson of Frankfort, published the first part of his translation in 1831, and a second part in 1836. The eloquent Jewish preacher at Hamburg, Dr. Solomon, has given a translation which is now ready, and which is in the hands of a great many Jews; and Dr. Zunz, of Berlin, is editing another work of the same kind; he is assisted by several persons who are celebrated for their talents and learning, and his edition is just about being finished. The very existence of such books is a very important thing. It shows that the Jews have not lost that attachment to the sacred volume which marks the national character of that people. Amidst their widest wanderings and their saddest falls, "they are those

to whom were committed the oracles of God ;" and we much rejoice that their attention is still turned towards the holy page their fathers have guarded so carefully and studied diligently. It is indeed very remarkable that during the thick night of the dark ages of the Christian church, biblical learning was so diligently cultivated as we find it to have been, judging from those stupendous monuments of Hebrew learning which we possess in the writings of the rabbies of the 12th century, as Abenezra, Kimchi, Rashi, and others, who, with all their faults, deserve our warmest admiration for their unwearied diligence and patient research.

It seems that the Jews in France feel the same desire to possess and understand the word of God. It must be observed that, while we lament the awful departure from religion and truth which we find to prevail in the translation thus offered to our Jewish brethren in France, those who engage in the defence of the truth are also Jews. It is delightful to find that there are also those left in Israel who cannot and will not sit quietly by and see the ark of God thus trifled with. This, at least, is as it ought to be. God grant that the time may speedily come when all the learned rabbies shall not only stand up for the verity and authority of the prophetic page, but become themselves apostles of Jesus, and follow in the steps of their fellow-countrymen, Peter and Paul, and be successful in teaching a multitude to cry, with heart and voice, " Hosannah to the Son of David." In the meantime let us be thankful that we have been permitted to see some of these our brethren of the seed of Abraham thus engaged, and pray that God, of his infinite mercy, may grant grace to the church of Christ, that they may faithfully and diligently improve the present opportunity, and give back to the Jews the sacred volume, not in a wretched and perverted translation, but in purity, simplicity, and truth, as God has given it, to make us all wise to salvation.

14.—German Missionaries, Mangalore.

The following account of the German Missionaries is from the pen of a correspondent who has had the fullest opportunities of observing the conscientious manner in which those excellent servants of the Lord perform their duties:—

" I am sure that I cannot better employ my time and paper than in describing the manner in which those zealous servants of Christ, the German Missionaries at Mangolare, employ themselves. More hard-working men than the German Missionaries are not to be found in any part of the world. They are distinguished, moreover, by an almost Apostolical simplicity of manners and a devotion to their calling that gains them the respect of all castes and creeds, from the most wild and worldly-minded of ourselves to those who profess the strictest sense of religion. These worthy men are in fact real friends to the natives of the country, amongst whom they are settled, and whose moral, religious, and intellectual advancement they are striving to promote by practice no less than precept. The German Brethren all reside together, and eat at the same table of the most simple food ; the ladies of those married preside over the domestic department, and thus the unmarried brethren have the advantage of those comforts which female supervision can alone ensure. These Missionaries have no stated salaries : one box contains the whole of the money of the Mission, each takes what he requires and no more, and I am credibly informed that the individual expenditure does not amount on an average to sixty rupees a month. The German Brethren act on a much more regular, and, in my opinion, more sensible manner than any other Missionaries that I have ever met with ; for al-

though their exertions are unremitting in preaching the word from house to house and not without success, they place their chief dependence on their schools as the first sure step to attaining the great end of their labours, since conversion can never be hoped for unless through the medium of education, and with that view they devote many hours daily to the instruction of the Native youth of the country."—*Madras Gazette.*

15.—THE MONTHLY MISSIONARY PRAYER MEETING was held on Monday evening 7th ult., at the Circular Road Chapel. The address was delivered by the Rev. D. Ewart. The subject, the importance of the study of prophecy, with special reference to popery. The speaker entered very fully into the coincidence between the prophetical and actual character of the man of sin—in a manner which could not fail to convince every unbiassed mind as to the identity of the Romish system with the man of sin predicted in scripture. The devotional parts of the service were conducted by the Rev. Messrs. Macdonald and Boaz. The attendance was very encouraging.

16.—THE FIRST ANNUAL EXAMINATION OF THE NATIVE BOYS' SCHOOL AT AGARPARA took place on Monday, the 7th December, 1840. The Venerable Archdeacon of Calcutta presided. Several Ladies and Gentlemen were present on this interesting occasion; amongst the latter, the Rev. Messrs. Hutton, Fisher, Pffander, Sandys, Thompson, Innes, Street, Osborne, and Long, Capt. Smith; Messrs. Becher, Mackay, Abbott, &c. &c. A considerable number of natives attended. The School which is conducted by Mr. J. Cæsar, and native assistants, was opened on the 15th June last, and since that time 231 boys have been admitted. Of this number 146 have been struck off, but 20 having been re-admitted (1 being the second time struck off) the number now on the books is 104, of which 100 were present at the Examination. Truly it was a pleasing sight to witness so many of our heathen fellow-creatures attending a School where the scriptures of truth are taught; nor is it the least interesting feature in the case, that of the above number 65 are bráhmans, the remainder comprising 34 Hindus, 4 Christians and 1 Musalmán.

The great number dismissed the School may be attributed to the opposition usually to be expected from the bráhmans when efforts are made connected with religion and especially the establishment of Schools. Many determine that their children shall not attend such Schools, although not a few would gladly do so if their parents' permission could be obtained. Others prevail on the parents of some children to remove them. Another reason is, that in the immediate neighbourhood there are three English Schools, conducted by Native masters and supported by the most zealous for their religion. Several boys who came to this School at its opening, are now attendants where the (to them) *offensive* doctrine of the cross of Chrit is not taught.

The 1st Class (of two boys) was examined in the book of Genesis; Roman and English History, Grammar, Geography, Manual of Christian Evidences and Arithmetic. The replies of the boys were very satisfactory and the Archdeacon praised their diligence and attention.

There is no 2nd Class at present. The 3rd Class (of 12 boys) was examined in the Gospel of St. Matthew in English and St. John in Bengali, Bengal History, Grammar, Geography and Arithmetic.

The Rev. Messrs. Hutton and Sandys assisted the Chairman in the Examination of the above classes. Whilst the 4th Class (of 13 boys)

was being examined in Reading, Spelling and Grammar; and the 5th (of 20 boys) in reading and spelling, the Rev. Mr. Sandys, at the request of the Archdeacon, examined the 6th, 7th, and 8th classes in Bengali. The 6th Class consisted of 30, the 7th of 12 and the 8th of 11 boys.

At the conclusion of the Examination, the Venerable Chairman, addressing the visitors, stated the satisfaction he had derived and his persuasion that they must have possessed similar feelings. He alluded to the establishment of the School, through the exertions of Mrs. Wilson, —that truly pious and benevolent lady whose praise is in all the Churches; also to the erection of the Mission House and Church.

After the rewards were distributed (each boy received a book, varying in value, according to his attendance) the Rev. Mr. Sandys briefly addressed the children in Bengali, and trusted that at the expiration of the vacation (one month) all of them would return to school, and with renewed vigour prosecute their studies now so well commenced.

For the information of those unacquainted with Agarpárá the subjoined remarks may not be uninteresting. On the Eastern banks of the Ganges about 10 miles to the north of Calcutta, the Native Female Orphan refuge is situated, and in connexion, the Church now nearly completed, the Mission House, and the English School. The voyager, in passing this place cannot but be struck with the beautiful appearance of the four buildings, but the Christian voyager will not only admire, but exclaim, "What hath God wrought!"

17.—Public Examinations.

During the last month the public Examinations of the Parental Academic Institution, the High School, and the Free School, have been held. The routine of the Examinations was much as in former years, with one material improvement, the absence of all theatrical exhibition and spouting by the pupils, an improvement which cannot be too highly commended. The result of the examinations proves that those to whom the instruction of the youth of this city is committed are diligent in the discharge of their arduous duty, and that the pupils are not less anxious to excel in the pursuit of knowledge: the testimony of both private and public examiners confirm this view of the subject. The classes were examined in nearly every branch of learning, and acquitted themselves with a credit equal if not superior to similar institutions in Europe. Their knowledge of Scripture and the Evidences of Christianity, especially the youth of the Parental, were very extensive. The attainments of the pupils of the Parental in Mathematics are also very considerable; the whole of the young people in both the leading seminaries acquitted themselves in a manner which reflected credit equally upon their teachers and themselves. One thing especially has gratified us in the examinations of this year—an evidently greater tendency to the practical rather than the shewy in education. May this continue to increase. Those most deeply interested in Christian education were present and took part in the Examinations. The Ven. Archdeacon, Rev. Dr. Charles, Rev. Messrs. Boaz, Smith, Sandys, Innes, and Meiklejohn, Messrs. Byrn, Graves, Crow and others. Want of space has prevented us from inserting a more lengthy account of the Examinations, which has already appeared in the public papers.

18.—Law of Inheritance—the Dharma Shabha and the Hurkaru.

A professedly native correspondent of the *Hurkaru* has been endeavoring to stir up the slumbering energies of that most enlightened of all associations, the *Dharma Shabha*. The object which the correspondent would urge on the attention of the *Shabha* is to resist the efforts of the

missionary body who are about calmly to ask the Legislative Council to amend the Hindu law of inheritance, which, as it now stands, dispossesses a man of all hereditary if not all chattle property on a change of faith. We need not say that such a law is monstrously unjust, and the religion which would require its continuance as a safeguard must be weak indeed. The gist of *A Citizen's* letter is that the present law is a wise, good and unalterable law, and that therefore every attempt to interfere with or alter it should be resisted. He sees no difference between altering an unjust law and opening a door for the conversion of the natives to Christianity. The missionaries ask not for favor or partiality, but only for equity and justice. We know it would be worse than fighting with the air to argue with one who has sympathy with the *Dharma Shabha*—an association formed to uphold the horrid and unnatural rite of Satí, and which has continued in a course of bigotted opposition to humane and enlightened principles until its very bigotry has well nigh threatened, if it has not effected, its extinction; but we would simply suggest one or two things even for the consideration of such: with others we trust they may have the influence we imagine they deserve. Let us for a moment leave out of the discussion that which appears especially to harass the members of the *Shabha*, Christianity; for the law of inheritance affects a change of faith whether it be to Christianity, Muhammadanism or Scepticism. *A Citizen*, in common with all residents in this city, must be aware that there is such a thing as *education*—enlightened, accurate education; and that this same has for many a year been making rapid advances in this country—yea that even the Government, convinced of its influence, has undertaken to provide in some measure for the newly created want. Those that preceded the powers that be are not now less diligent in spreading abroad the principles of truth—natural philosophical and religious. The nature and tendency of the education bestowed even by the Government, though it exclude all reference to the only true faith, will and must be to sap the foundations of *Hinduism*. Every lesson taught shakes the incongruous edifice to its base. Does *A Citizen* believe that the educated intelligent thinking youth of another generation will be disposed to "pin their faith" to a system which teaches them that the world is *square*—that there are *fire elements*—that sanction satí, ghát-murders, infanticide, and all the abominations of the *Shráds*, the Kálí, Durgá and Charak pujás? We are confident they will not—it is not in the nature of things; and if this will be the result, and it will, leaving Christianity out of the question, are these young men to be deprived of all their property—their names—their estates—their all, because they cannot believe that which they know to be a lie? How monstrous! What would be thought if at the present time the British were obliged to observe the pujás of Woden and Friga and the whole host of barbarous deities that once with terrific sway influenced their ancestors? Suppose a young man to become a Deist—shall the law of inheritance come in and say, you may be a Deist, but you shall be deprived of all that you possess?—or a Muhammadan or a Christian. What! is the Hindu mind not only to be held in terror by the mantras and mummeries of the superstitions of Hinduism and the craft of bráhmans, but must Hinduism be upheld and truth stemmed in its course by the additional terror of poverty and disgrace? We trust that a liberal and professedly neutral Government will never for a moment entertain such a thought.

That which we believe will be with the masses has happened in part. Christianity has obtained its converts, their conversion involves the loss of all, and they are willing to suffer that loss for Christ's sake until a legal remedy can be found for the evil; for it is not to be supposed that such a state of things is to continue, and that Christians are not warran-

ted in seeking to maintain their rights as citizens. As those who are called to sustain all the relations of life they are bound to do so. They have no wish to hurry so important a matter, or in seeking for their own rights to inflict injury on others; nor do they think that they are guilty of imprudence, or of invading vested rights, or opening the door to the conversion of the natives to Christianity by so doing. The subject may have been mooted first by them because they are the first to feel it, and they will be the body who will be most materially affected by it, as they will doubtless become much more numerous, and that speedily, than they now are. Nor would this subject have been ever mooted except some case in point had come before the Missionary conference; had not the fact pressed itself upon the attention of that body that the *law commission* were legislating for the future generations of India, and they deemed it the proper time to offer their suggestions to that commission, whether with success or not, on every matter affecting the civil interests of native Christians. They have done so openly and candidly; they have given their opinions in such a manner that their opponents may have the amplest opportunity of replying to or rebutting them. They seek not partiality but justice. The subject affects not only Christians but all; and all that is asked by the friends of native Christians is, that the new code of laws should as far as they are concerned, be based on the principles of British law.

The *Hurkaru* endeavours to soothe the fears of his correspondent and his friends by suggesting that the Missionary body have but little influence with the *Council*. We believe they have none but such as may arise from the justice of their cause, nor do they seek other; and they do trust that the council of India will never close their eyes to such representations as those made in the *Supplement* to the *Calcutta Christian Observer* for November, on this and other subjects now engaging their legislative attention. It matters not whether the Missionaries be prudent or not—the council has to deal with their arguments and their facts, and with these we trust it will deal in a fair, candid and upright manner. It is legislating, not for the nonce, but for future ages. The Missionaries have an influence however where most an influence is felt—we mean in Britain, and that influence has been felt in India in the abolition of Infanticide, Satí and (in part) in Government connexion with idolatry, and we doubt not but that it would be again felt if called into exercise on this most momentous topic.

Since penning the above, a second letter has appeared in which the writer in the plainest terms denounces the Missionaries. He endeavours to shew that they have more influence with the council than the editor of the *Hurkaru* would admit, and that they are about to exercise that influence to induce the same council to violate their engagements with the natives; viz. to protect their native Christian subjects in the possession of their rights. The bugbear of a violation of engagements was continually held up on the subject of pilgrim taxes and the like, but when examined it proved the mere verbiage of a party—the fiction of a disturbed mind; and so will it be in this case. What engagement can the Government enter into that shall prevent a man from changing his faith? The correspondent has headed his letter by quoting the following passage:

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." We say nothing of the impiety of using the Christian Scriptures in such a sense—it is not manly, it is ungenerous to apply the truths of Holy Writ in such a way. Does *A Citi-*

zen suppose that the Saviour of men meant the least of the laws of *Menu* or Budh? or if he did not so suppose, why did he bring forward this text in confirmation of his statement (as a sin) that the Missionaries were endeavouring to urge on the Government the propriety of emending the usages of the Hindus. There are other passages which we would press on the attention of *A Citizen:*

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

We would also urge on the attention of *A Citizen* the perusal of the ten persecutions of the Christian Church by the heathen world, and he will in that at least see how futile are all such efforts as those he would adopt to stop the progress of the faith of Christ; and that God did restrain the impotent wrath of man, and the remainder of that wrath he did make to praise Him. Our prayer for *A Citizen* is, that like Paul of Tarsus, he may become the advocate of that cause he would now fain impede if not destroy.

19.—THE BRIGHT SPOT.

We have latterly heard much of the "Bright Spot," Darjeeling. Its elevation—bracing climate—magnificent scenery—and delightful prospects, have all been themes on which our public writers have descanted. Those that have hastened to it from our scorching yet humid plains have agreed to speak with rapture of its delights. Yet even Darjeeling, like every thing approaching to the Paradisiacal on earth, has its disagremens, its rains, its fogs, and its lack of comforts, and even death itself has its memorials there. The approaches to it from all accounts are difficult and unpleasant. Over rugged paths, through swampy marshes and dense jungles, the valetudinarian urges his course to this seat of new vigour and life. In this it is like the pilgrimage of the Christian life: yet that pilgrimage, however difficult and dangerous as it is, leads to a brighter spot—a more healthy clime and more blessed retreat—the hill of the heavenly Zion—a place more beauteous than even the imagination of Milton could picture, or even inspired men adequately describe—a land

> 'Where everlasting spring abides,
> And never withering flowers,'

where sorrow and sighing flee away and death itself is unknown.—How anxious are all in sickness to hasten to these Bright Spots of earth. With what eagerness do they inquire as to the best means of arriving there, and what benefit do they anticipate on their arrival—too oft defeated, or if obtained how transient its enjoyment. But how few, alas! are anxious to secure a mansion in the brightest of all Spots—how few inquire the way to the hill of Zion; what a comparatively small number do we hear saying,

> 'Could I but stand where Moses stood,
> And view the landscape o'er;
> Not Jordan's stream, nor death's cold flood,
> Should fright us from the shore.'

And yet it is to secure that heaven we live.—"Seek first the Kingdom of God and his righteousness and all other things shall be added unto you."

20.—PRIZE ESSAY.

Some time ago a prize of two hundred rupees was offered by a gentleman in Edinburgh through the Ladies' Society for promoting Native

Female Education in India, for the best Essay on Native Female Education written by a native. The prize has been awarded to the Rev. K. M. Banerji. We trust it may do much towards enlightening both Europeans and Natives and stirring them up to devise liberal plans in connection with this object.

21.—Expulsion of Raja' Ra'dha'ka'nt Deb by the Dharma Shabha'.

The call of *A Citizen* on the *Dharma Shabhá* has not been in vain. The Society heard—assembled—consulted and determined—but on what? On the law of inheritance?—No. On the importance of calling forth the resources of India?—No. On what then? On the propriety of excluding from the *Shabha* the Rájá Rádhákánt Deb; and in the abundance of its wisdom it did see proper and did accordingly excommunicate the Rájá Rádhákánt Deb from its most enlightened Councils and most tender mercies. The *Bháskar*, delighted beyond measure at this schism among the orthodox, issued an extra last Sabbath, in which he states that he could not wait until Tuesday, so anxious was he to communicate the mighty doings of this most orthodox of all Star Chambers. The *Shabhá*, it appears, had their gathering in the garden of Bábu Ashootosh Day. The members present were Rájá Kálíkishen Bahádur—Promothonath Deb—Ramchander Mitter—Maheshchander Dutt—Gopikant Tarkalankar, as the representative of Gurupersaud Bhose—Gourikant Mukerji, for Jaynarayan Mitter and others. The objects of the meeting were various. Many curious objects were discussed—so says the *Bháskar*; but the grand theme on which the members descanted was the wickedness of Rájá Rádhákánt Deb. The reason assigned for his expulsion is that he had associated with the *discarded* Nilkamal Singh. The crime is heightened by his associating with the said Nilkamal Singh from a love of riches, without consulting the *Shabhá*. The disgrace of Rádhákánt involves that of his satellite Bhabánícharn Banerji, whom the *Shaba* once thought an impartial person, but now finds that he is but a tool of the Deb's. The consequence of all this is, that the bráhmans are no longer to be feasted at the expense of the Bahádur, or of the late President the Banerji; and these two are tabooed from visiting the bigotted Hindus. To them it may be a great calamity, seeing that they are truly orthodox; but to others it could be no punishment—nay rather a relief. We notice this for the purpose of calling the attention of the public to the existence and actions of this Hindu Inquisition—for such it is. It makes rules by which it did regulate through fear the whole of the orthodox, and still does influence many, and those rules strike at the very root of all social intercourse. A man otherwise respectable and religious after his order, is tabooed—bráhmans and pandits, whom he deems essential to his happiness and salvation are forbidden to visit his house, and he is excluded from the whole range of Society under the influence of this *Shabhá*, which from his former associations may include the whole of his circle; and this is done by some half dozen men, one of whom at least figures as a member of nearly all the learned Societies, and is continually exhibiting at all our public examinations as a patron of learning. The act is the more intolerant since as a Hindu Rádhákánt Deb is one of the most pucka. We trust this act will tend to open the eyes of the community and lead them instantly to throw off the yoke of this self-constituted Star Chamber. At least we hope it may continue in the nurture of such deeds; they are worthy of it and will doubtless hasten its downfall more speedily than the support of *Sati* or the law of Inheritance. Who are the members of the *Dharma Shabhá?* Let the *Bháskar* publish a list of their names entire that the Hindus may know

who and what it is. Rájnáráyan Ráy is a member, and Kálikishen Bahádur, F. R. S., the translator of Gay and other valuable works, is a member, but we doubt whether all be equally enlightened and humane.

The following is a literal translation of the doings of the *Shabhá* in this matter. It has been forwarded to us by a young native friend, we have left it in its literality, that it may convey the real sentiments of that enlightened body.

"The article which we had written, relative to the affairs of the *Dharma Shabhá*, for the purpose of exciting the risibility of our readers, when ready for the press, we heard that there was a special meeting held of the *Dharma Shabhá* on Friday last, in the garden of Bábu Ashootosh Day. In the meeting many interesting and amusing matters were considered; therefore not delaying the publication of them till Tuesday next, we have done it now for the benefit of our readers.

"The assembly consisted of Rájá Kálikishen Bahádur, Bábu Promothonath Deb, Ramchander Mitter, Maheschander Dutt, Gopikant Tarkalankar for Gurupersad Bhose, Gourikant Mukerji for Jaynarayan Mitter and others. The reason for their assembly was that Rájá Radhákánt Deb, without consulting the Dharma Shabhá, coveting riches, went to the house of Nilkamal Singh, the Members of the Shabhá not being able to sanction such a step on the part of the Rájá, him and Bhabánicharn Banerji be excluded. The following resolutions were adopted on the occasion: 1st, Because, Rádhákánt Deb associated with the discarded Nilkamal Singh, therefore he must be excluded from this Shabhá. 2nd, The rule was that, the Bráhmans and Pandits of one Society (club), could associate with the president and members of another Society (club.) But now the bráhmans and pandits of any Society are not permitted to go to the house of Rádhákánt Deb, or of his party; nor are the members of any other parties permitted to invite Rádhákánt Deb, or any of his party to their houses. 3rdly, From this time all the connexion of Rádhákánt Deb, and his club with other clubs is dissolved. 4th, It was formerly thought that Bhabánicharn Banerji, was an impartial person; it has been now discovered that he is entirely guided by Rádhákánt Deb; therefore it is resolved, that such a person is not fit to be the president of this Shabhá, and he is now accordingly deposed from his office, and that the meetings of the Shabhá be no more held in his house. These things being settled, the meeting as usual concluded with speeches suitable to the occasion."

The *Bháskar* has courted the Muses on the occasion. The following is a literal version of his inspiration. It may not be so easy and flowing as the *Emigrant Ship*, but it conveys in some measure the native idea on the subject.

"All the honour he possessed is gone. He is expelled from the club. None will receive him into society. Who will he now expel from his club? Every one will laugh at his loss of piety for love of money. Every one will despise the name of Rádhákánt Deb. He has lost his presidentship and incurred disgrace. At last he has left a dishonoured name. The Bahádur has received the just reward of his merit. And another matter of laughter is this; he involved in his ruin the Banerji. People say that the iron age is very fatal. Though latterly good works have received their reward."

THE

CALCUTTA

CHRISTIAN OBSERVER.

New Series, Vol. II. No. 14.—Old Series, Vol. X. No. 105.

FEBRUARY, 1841.

I.—*Brief Memoir of Rev. G. B. Parsons, late Missionary at Monghyr.*

To those who have been nearly acquainted with eminently pious and useful labourers in the Church of Christ it is a pleasingly mournful task to record the dealings of Divine Providence with them, and the work of Divine grace in them, for the information of others. Perhaps, where an available medium is at hand, it is even a duty. Biography has been extensively used by Infinite Wisdom in Scripture both for our warning and encouragement, and can we do right to neglect such an example? It is, however, especially necessary that in so doing we put away every desire to honor those, whose eminent virtues we describe, except for the sole purpose of glorifying Him, who is the source of every gift in every saint. While this is our only motive, whether in writing or reading, our true spiritual profit can scarcely fail to be secured.

George Barton Parsons was born on January 23rd, 1813, at Laverton, a small village in the county of Somerset, England. His beloved and honoured parents were both eminently pious, and truly exemplary in the management of their children, and to their example and early instructions must be attributed much that shone in the character of their son. While supremely anxious for their conversion and spiritual advancement, they spared neither pains nor expense to give them the best education, and that they might attain it under the best moral influence. At an early age, therefore, George was placed at a boarding school, where he remained till his fourteenth year. During this time, he acquired a tolerable, but no remarkable proficiency in various studies, but even then displayed a singularly peaceful and amiable disposition.

He was afterwards placed with a respectable tradesman at Frome, Somerset. Here he enjoyed the advantages of a strict watchfulness over his whole conduct, and of a faithful gospel ministry. His chief associates, besides those living under the same roof, were the teachers of the Sabbath School, where he engaged with punctuality and decorum, though without right spiritual feelings. In the year 1831, he accompanied the family, with whom he resided, to London. This city, which, in the history of so many, has proved the grave of every moral resolution and early impression, was in the Providence of God, destined to be the scene of his renewal unto holiness, and patient and successful efforts to bring others to Christ. He attended the ministry of the Rev. Dr. A. Reed, a preacher distinguished for elevated piety and great faithfulness. During the first year of his residence there, it pleased God to answer the fervent, never-ceasing prayers of his beloved parents by bringing him in sincere faith to the feet of Christ. His early attachments, and his sentiments as a Baptist, led him to apply for admission to the little Church in his native village, rather than to that of the Independent denomination, among whom he was resident. He, however, rejoiced as long as he remained in London to unite in communion and co-operation with Dr. Reed's Church. In his letter of application to the Church at Laverton, dated November 10th, 1832, he says, "You might wish perhaps to inquire in what manner and at what time I consider this work was begun. I know not any particular time or service to which I can assign it. Being, by the kind Providence of God, the child of religious parents, the truths of the gospel were presented to my mind from early youth, and often they produced some convictions, which have, through the goodness of the Lord been, I trust, so far increased as to drive me, as a ruined sinner, to the footstool of mercy for pardon, and deliverance through Christ, and there, I hope, I learned somewhat of the evil of sin, and gained those desires after deliverance from it, which will be only fully realized in a better state of being. In gratitude therefore for these mercies and humble dependance on the Lord for strength to profess his name, and to adorn that profession when made, I desire to make this application for admission amongst you." Accordingly about Christmas he was baptized, and added to the church. Immediately upon his own conversion, he was led by the divine Spirit to employ unceasing and ardent, though retiring, efforts for the conversion of others. In the Sabbath-school he was most punctually and perseveringly engaged, and it is believed that some souls were given as a crown to his labours there. In the family where he lived, his example

was powerfully felt, and during the year following his baptism two of the inmates, one of them a brother whom he tenderly loved, were brought to the cross through his instrumentality; and during the same year, the Lord used his letters as the principal means of the conversion of another beloved brother elder than himself. Thus in the first stage of his Christian career, the Lord marked him out for especial usefulness. During all this time, he was spotlessly exemplary in the discharge of his secular duties, and on leaving the family, the highest testimonies were given to his eminent worth. His intelligence, piety and zeal gathered round him a circle of devoted and affectionate young Christian friends, among whom he found the highest happiness, and whose society and co-operation rendered his labours as delightful as they were important; and in this circle he felt (to use his own expression) as if "he had just made his nest and it was to extricate him from supineness and self-complacency that the Lord removed him from it." His work there was done, and the great Head of the church had in store for him a more important sphere of exertion. A sermon preached in Dr. Reed's chapel, while he was absent on a visit to America, by Rev. Mr. Knill of the London Missionary Society, at the beginning of the year 1834, produced a great effect on the younger members of the church, and led many of them to offer themselves for Missionary work. Mr. Parsons had for some time felt a hope of being so engaged, yet his retiring disposition would not permit him to take the first step in introducing himself. It was therefore wisely and kindly arranged by Divine Providence that one of the deacons pressed the matter closely upon him. This he considered a call from God, and he was quite willing to comply with it. He therefore consented to an examination before Dr. Collison, theological tutor of Hackney College, by whom he was highly recommended to the Committee of the Baptist Missionary Society and accepted by them. At their request he entered Bristol Academy in April, 1834. During the three years of his residence there, he devoted himself to his studies with unwearied diligence, oftentimes closely engaged for successive days and weeks during sixteen hours in the twenty-four. By such application he distinguished himself in every branch of acquisition. He however found as have many others, such occupations uncongenial to the maintenance of fervent piety. He therefore often recounted with glowing gratitude the services of a more practical and devotional character in which he was led to engage, as affording a most profitable stimulus to him in his spiritual life. There was a small band gathered together in one of the poorest

and most degraded districts of Bristol, chiefly by the efforts and under the superintendence of an humble layman. It was usual for some of the students in rotation to supply at the little room in which this company met, but Mr. Parsons feeling it a congenial sphere, took a larger interest in them, not only supplying them both on the Sabbath and on week-day evenings, but also visiting them at their own houses, and by frequent personal intercourse seeking their advancement. In his connexion with them he found the most exquisite spiritual delight, not unmixed, however, with much anxiety on their behalf, and he experienced very much that was calculated to increase his acquaintance with the human heart, and his sense of humble dependance on the Spirit's aid. To this day many express the profit they derived from this ministrations and advice. About the time of his leaving Bristol an application being made by the church at Torrington, in Devonshire, for a person to supply them for three months, Mr. Parsons was recommended thither. He entered on his brief charge with great fidelity and ardour, and it pleased the Lord to use his efforts as the means of a great awakening and revival. In October, 1837, he entered, according to the arrangements of the Committee, on three classes at the London University, those of Hebrew, Mental Philosophy, and Mathematics, in all which departments but especially the first, he gained considerable honours. In June, 1838, he received an intimation from the Committee through his revered uncle, Rev. John Dyer, to prepare to leave his native land, for India. In what spirit he did this will appear by the following extracts from some remarks written about that time. He says, "I wish to note down what I know to be my principal defects, and may my God and Sanctifier, the Renewer of my heart and Perfecter of my character, give me abundant grace to watch against and resist them, lest they should lessen my usefulness as a Missionary of the cross!" The remarks are interspersed throughout with fervent prayers. "O Lord the Spirit, enlighten my eyes to see the relative importance of all the plans of usefulness which will solicit my attention in India, and give me the valuable but rare grace of patient continuance in well doing!—Lord help me to reverence thee and then I shall cease to fear man. Shew me how honourable it is to be thy disciple—thy servant—thy son—that I may glory and exult in the reproach of Christ, and ever keep before my mind the solemnities of the great judgment, when those who have disowned thee shall be disowned of thee, and those who have stood fast as undaunted champions for God shall be honoured and rewarded!—O Lord

imbue me deeply with the spirit of thine apostle, who 'laboured that whether present or absent, he might be accepted of God!' Ever remind me that thine observant eye is upon me by allowing the cheering light of thy reconciled countenance to shine upon my spirit!—O thou blessed Spirit, set before me the truths of the Bible in their relative value, that I may be warmly engaged in inculcating those of saving importance, and be as earnestly engaged in contending for those of comparatively lower importance, as comports with, and shall best assist the main inculcation of the greater! And especially rest upon me as the spirit of peace: help me heartily to co-operate with all those who seek the glory of Christ and the conversion of souls. May I never excite one feeling of alienation in their bosoms or cherish one in my own. May I be a peace-maker; may I promote that Christian union which is a mark of Christ's disciples and which will precede the millenium!—O thou who didst weep over Jerusalem, and didst forego the bliss of Heaven, and suffer the agonies of Calvary to redeem thine enemies from the just curse of the Divine Law—communicate to me abundantly of thy living, moving compassion; help me to drink into the spirit of thine apostle, who could not even write of those who minded earthly things without weeping—or of thy prophet, who wished that his head were a fountain of tears, that he might weep day and night for the miseries of his people, that I may convince the Hindus that the spirit of the Gospel is the spirit of love, and that my only aim in preaching to them is to promote their spiritual and temporal welfare!—O Lord, habitually solemnize my mind. Make me serious from principle, keep the solemnities of judgment and eternity constantly before my mind. Let them be more intimately and operatively near to me than the vanities of time. May this seriousness be so modified and softened by a becoming cheerfulness, as to recommend and enforce the religion which it is the chosen object of my life to disseminate!—O Lord help me to admire and adore thy condescension in caring for the meanest affairs of such mean creatures as we. Help me to shew that I am thankful for, and believe the kind statements of thy blessed word on this point, by resting in them with complacency and on them with confidence. Help me to walk in the path of duty, calmly leaving consequences to thy wisdom and mercy, and may I joyfully anticipate those disclosures of thy undiminished love and wondrous wisdom, which Heaven shall make, as connected with the path of Providence." The very copious confessions, amongst which these prayers are interspersed, thus conclude: "If I can see so many failings, how many

more can God see! How very kind is he to allow such a defective servant to labour in his vineyard! How constant and earnest ought I to be in prayer for grace to supply my deficiencies! How watchful ought I to be, lest these defects should mar the success of my undertaking! How entirely will all the praises and glory of any good I may effect as a Missionary, belong to God."

His ordination took place at Frome, on the 31st July, 1838, during the period of the Missionary meetings, and it will long be remembered by many, as a time of special refreshing from the presence of the Lord. Previously to this event, he spent some time amongst the endeared circle of home, and was extensively engaged in preaching in Laverton and its neighbourhood. Respecting his own feelings at this time, he writes, "My experience since here has been a little singular. In my secret devotions, and in my general feelings a darkness and a dreariness has come over me, whilst I have enjoyed preaching exceedingly. The conversion of sinners has then appeared exceedingly desirable. I have felt as though I could die to obtain it, and the opportunity then possessed for making an effort to secure it has appeared truly valuable. Yet my old state of vacuity has returned almost immediately I have quitted the sanctuary. Thus God seems to say, 'Go and work and I will bless you.' How happy for us that our ground of confidence and source of comfort is not placed in our state and experience. The efficacy of Christ's atoning blood, the power of his pleadings, the sympathy of his heart, his intense desire for our salvation always remain the same. The prefections of God, the riches of his grace, the pleasures at his right hand, which are our portion, are unchanged by all our changes. 'Why should the soul a drop bemoan, who has a fountain near?'"—To leave a beloved widowed mother and affectionate brothers and sisters, was to him no small trial, but he had counted the cost. On the subject he thus writes: "When I see the tears starting into the eyes of my beloved, affectionate mother, though she is evidently trying to suppress them, the first thought at such a sight is, ought I to inflict such pain on one to whom I ought to be a solace? Yet to draw back would inflict a deeper, a settled pang. It is only by bringing the light of eternity and the truths of the Bible to bear on the point, that we can find relief. It is when we can realize a ruined world, a bleeding Saviour, a final judgment to be intimately connected with us as Missionaries, that it seems a matter of little importance *where* we spend our lives, and of all-absorbing interest *how* we spend them —that the pangs of parting, the tears of absent friends, and

the endearments of home seem a samll sacrifice contrasted with the invaluable privilege of 'declaring among the heathen the unsearchable riches of Christ.' "

On the 14th of August, he was united in marriage to Sophia, eldest daughter of Mr. Joseph Rawlings of London, and on the 22nd of September embarked for Calcutta with his beloved partner and several Missionary associates and Christian friends. The voyage was performed under peculiarly favourable circumstances, and it was to the subject of our memoir, a period of intellectual and spiritual enjoyment. Fair weather, and, with few exceptions, uninterrupted health left time for study. He applied himself to the Hindustáni language, so that before reaching India, he had obtained a knowledge of its construction, and could read and translate with facility. Opportunities for usefulness were numerous and various; and whilst his ministrations were blessed to the comfort and establishment of the Christian; his faithful searching appeals, cheerful consistent example, and friendly expostulations, were made useful to the conviction of the worldly, of which some gratifying acknowledgments were made by letter. With a heart overflowing with gratitude to God, for the rich strain of goodness which attended him, he thus concludes a review of his heavenly Father's dealings with him: "Thus the enumeration of God's mercies has grown upon me as I have endeavoured briefly to record them. What am I, that God should do so much for me? What ought I to be now God has so loaded me with bounties? Well may I exclaim with the heavenly Pearce, 'If I neglect the service of so good a Master, I may expect a guilty conscience in life, and a death, awful as that of Judas or Spira.' Bless the Lord, O my soul! the Lord be praised uninterruptedly by my life, and glorified in my death!" In the course of the voyage, a week was most pleasantly and profitably spent at Cape Town, but in making for that port, the vessel was exposed to imminent danger. This will be best described in his own words, and at the same time, the state of his mind in the near prospect of eternity will be discovered. "I write in circumstances of considerable peril, the first time during the voyage we have been evidently exposed to danger. Every day we have undoubtedly been wholly indebted to the protection and guardianship of our heavenly Father for preservation from a watery grave. And for this continuous stream of mercy his name be praised! But there has not been that visible exposure to danger which put principles and faith to the test. We are now but a short distance from the rocky abrupt coast of South Africa. There is no possibility of anchoring in our

present situation. The breakers and surf dashing and foaming against the gigantic mountains tell us plainly that there is no landing. It is a dead calm and the tide is drifting us towards that frowning unfriendly coast. Lord, how dependant are we upon thee! Furious winds destroy some vessels, the want of wind perils ours. Thou canst overthrow us in our weakness either by giving or withholding. I shall, no doubt, often in the course of my Missionary duties, be exposed to perils quite as imminent; am I prepared to endure them with calmness, and confidence? I adore the abounding grace of God, that, from the experience of this evening, I hope I am. I never felt a more settled calm, a greater willingness to be dealt with just as God sees fit, a more entire absence of a desire to dictate to him how it shall be. It was my turn this evening to lead our family devotions on board; I read the 23rd Psalm, it was a great stay to my mind. The last verse 'Surely goodness and mercy shall follow me all the days of my life,' was especially fraught with comfort. It is not only a fact that goodness and mercy have followed me till this hour; but it is the promise of God my Father, they shall follow me—in the darkest and most dread hours of my life they shall be there, as pillars of cloud and fire, both to assure me of protection, and to light me towards the path of safety. In prayer I could not feel warranted to pray for a breeze, it might not be best. But I did feel particularly earnest in begging of God to give me those spiritual gifts, which would prepare me to live usefully and die happily, to justify me by the righteousness of his Son, sanctify me by the energy of his Spirit, and testify to my spirit of my adoption and sonship. I had before been remarking that the sight of the immense massy mountains with which these shores are girt and garrisoned serves to give emphasis to the metaphors which the sacred writers borrow from mountain scenery. 'Now the Lord is my strong rock, yea, a munition of rocks.' 'As the mountains are round about Jerusalem, so the Lord encampeth about them that fear him and delivereth them.' It would therefore be more unreasonable in me, to distrust my omnipotent Redeemer than to tremble lest the vast mountains should be levelled by the little wave that washes its frothy fury against their base." Mr. Parsons arrived in India on the 22nd of February, 1839. His ultimate destination was Monghyr—a spot rendered peculiarly attractive to him from having been the scene of the brief but devoted labours of an endeared relative, whose bright example had not a little stimulated his desires in early life for missionary service. In accordance, however, with the wish of the Committee in Eng-

land, that should Calcutta require his aid he would remain there for a few months: finding the mission in that city weakened by the death of Mr. Penney and the removal of Mr. G. Pearce, he complied with the invitation of the brethren to share their labours, until Mr. W. H. Pearce should arrive from England. With his characteristic ardour, and inspired with the high and holy motive which ever governed him, labouring whether present or absent to be accepted of God, he entered on his work in Calcutta, and although suffering from the unhealthy influence of the climate during the most unfavourable seasons of the year, his zeal knew no abatement. The arrival of our beloved and lamented friend Mr. Pearce and his Missionary associates, in the month of September, freed Mr. Parsons from his engagements in Calcutta, and he accordingly proceeded to Monghyr. With renewed strength from the voyage on the river, he reached his long desired station on the 26th of November. The warmth and activity of the brethren and the Church there, and the numerous channels opening for the exercise of all his energies, kept alive the feeling of grateful joy in God, and stimulated him to abound more and more in the work of the Lord. In a month after his arrival in Monghyr, he was enabled to speak to the natives, in their own tongue, of the unsearchable riches of Christ, and this he continued until laid aside by that sickness which terminated his brief earthly career. Agreeably to the desire of friends in England, who had raised funds for the purpose, he succeeded in gathering around him a little band of native orphan children, in the full confidence that a blessing would follow careful training, faithful instruction, and fervent prayer; and that so, under the Spirit of God these little ones would become witnesses for the truth in this land of darkness. Two and often three hours of every day were spent with these children, endeavouring to convey spiritual instruction to their minds, in the most attractive form. With this view, he commenced a series of Bible stories, which, by engaging the attention, afforded an opportunity daily of bringing home some weighty truth to the conscience. These exercises were truly delightful to him; he would often remark "Whilst I endeavour to instruct them, I am myself taught; they are as texts to me for more public ministrations." It will not be necessary to enter into a further narration of Mr. P.'s engagements at Monghyr: it was not by great and mighty deeds that he expected to serve his Divine Master in the Mission field, so much as by a daily exemplification of the graces of the Christian character, that those who came within his influence might be constrained to say, "We will go with

you, for we know that God is with you." But he was soon called from the discharge of active duties by a protracted course of increasing weakness, in which the Lord had designed the further promotion of his own glory, by the spirit in which he bore the Divine will. On the 14th of July his disease, which eventually proved to be consumption, assumed a decidedly alarming character. For three weeks his bodily sufferings were acute, but his mind was kept in perfect peace, stayed on God. He remarked, "Though I am weak, it is my comfort to know that Christ is all. I can rest on Him. Though I cannot collect my thoughts to pray or meditate, the promise, 'Ye are complete in Him,' perfect in Him, is my confidence; he answers all demands." He was full of gratitude for the numerous alleviations from pain. On awakening from tranquil rest, he would exclaim, "Beloved sleep! I never knew its worth before! How good is God to me! Bless the Lord, O my soul! Were I asked now what I considered the greatest bliss of Heaven, I should reply, there shall be no more pain." On the 13th of August he removed to Bhaugulpore, where he shared largely the hospitality and Christian sympathy of R. W. Esq. and the skilful unwearied medical attendance of Dr. L. He rallied considerably during the first few weeks of his visit, and was able on two public occasions to testify of the Saviour's love, and to commend him to perishing sinners. These opportunities filled him with joy and thankfulness. The effort however discovered more fully the nature and extent of his disease, and led to a prohibition from preaching for a period ofsix months. This was a severe trial to him, he said "God has touched me in the most tender part. It seems that I could have borne any affliction but this, to be prohibited from preaching the gospel; but I can leave myself in his hands. 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice.' What have I to present? A poor, weak, useless, body, but God has accepted the sacrifice. I gave myself to labour for him, but He says, 'No, I don't intend you to work, I mean to prove you by suffering,' and knowing that he is doing with me what is best, makes me unspeakably happy. I would not that one stroke of the rod should be omitted, as I feel certain I shall see it to have been a rich mercy. I have experienced already that this affliction has been a blessed time. It has been the happiest portion of my life. I never enjoyed my Bible so much, never had such peace in God before, such fellowship and communion with him. And as it regard the future, I can truly say I have no will of my own; what He appoints I joyfully acquiesce in. If

when an enemy God gave his Son for me, why should I distrust him now?" In his entire manner and conversation, there was habitual cheerfulness combined with sweet spirituality of mind; it was a privilege to be near him; and all who enjoyed his society felt themselves in the presence of one who communed less with earth than heaven, and left him with regret. About the latter end of October it became evident that disease was making rapid progress. The medical men at Bhaugulpore gave their decided opinion that a voyage to Europe afforded the only hope of prolonging life. Such was the heavenly state of his mind, that he heard this decision with perfect composure, and replied, "The will of the Lord be done." Shortly afterwards he remarked, "We have not an High Priest, who cannot be touched with a feeling of our infirmities, that is, cannot sympathize. No; he feels every sorrow that his members feel; not merely looks upon them with pity, but enters into their feelings. Such an High Priest have we. He does not lay upon us more than he enables us to bear. How great has been his mercy hitherto; He brought me to this land, has guided me during my short journey through it. O that he had permitted me to do a little more for him here; I did not expect so soon to be led back again. But he will guide me by a right way. Yes it is all right, and at last he will bring me to a city of habitation." At another time he said, "I have much to be thankful for in the pleasure and assistance I enjoyed in preaching at Monghyr. All the glory be to God, and may all the sins connected with it be forgiven for Jesus' sake!—O how my heart clung to Monghyr. I never expect to spend a happier period on earth, than I spent there. 'As the eagle stirreth up her nest'—no, my nest was not stirred up, but God gently and tenderly took me out of it. He led me to the retirement of this place, and whilst my disease has been developing, he has been bringing down my stubborn will, so that, with all my clinging of heart to that spot, I can now calmly yield it up, and having no will but God's will, can say and feel, '*It is well.*' And as it regards the orphan children, I know it shall be well with them, God has greatly enlarged my heart in prayer for them, and encouraged my confidence that He will be especially their guide and teacher now." He felt grateful for the hope that his brother would shortly occupy his place at Monghyr. He said, "It will be a trial for him to find that I am returning; but the prospect of his arrival greatly comforts me. God by his providences says to me, 'It is well that it was in thine heart to serve me in India, but thou shalt not carry on my work here, thy brother who shall come after thee, he shall do

it.' O how tenderly God deals with me!" He then sung the hymn "God moves in a mysterious way," &c. repeating with considerable emphasis, the verse,

> "His purposes will ripen fast,
> Unfolding every hour;
> The bud may have a bitter taste,
> But sweet will be the flower."

Whilst on the river, moving towards Calcutta, he revived considerably, and his mind naturally adverted to the possibility of recovery, and he said, "Should a measure of health be again granted, I am sure I would not choose my field of labor. I can say with sincerity, Lord send me whither thou wilt—to America, to New Zealand, to Africa, any where so that I may work for thee; and yet if I have one desire above another it is to instruct the poor in my native village, and comfort the declining years of my beloved mother. O how has that mother prayed for me and for all her children. I have heard her in an adjoining room agonize in prayer for their souls, till her weak body seemed overpowered in pleading for them." This affectionate filial desire was however brought into entire subjection. The following day he repeated with much feeling, "Set thine house in order for thou shalt die and not live." "It is no easy thing to set the heart in order," he said, "but God does it for us. He has been directing my meditations to that portion of his word, and made it inexpressibly sweet, and now my last earthly wish I can submit to Him and say, 'Not as I will but as thou wilt.'" He continued, his countenance beaming with holy joy, "In this too have I found comfort, 'Ye are bought with a price, therefore glorify God in your bodies, and in your spirits which are God's.' I find in it, not only incitement to duty, but encouragement to confidence. If ye have been bought with so great a price, be careful for nothing, be anxious for nothing. God will watch over you, even unto the end; for precious in the sight of the Lord, is the death of his saints. Yes even their very dust is precious." The word of God was the food on which his soul fed continually. He would repeat "How I love thy law, it is my meditation all the day long, the joy and rejoicing of my spirit." And he would enlarge on different portions in strains of holy eloquence. His last earthly Sabbath was one of pre-eminent enjoyment, a foretaste of that eternal Sabbath which was so soon to open upon him in all its glory and blessedness. He was strengthened to engage with Mr. Moore in leading devotional exercises, and his pleadings for the different communities with whom he had enjoyed Christian fellowship in India, were most humble and fervent. He also wrote a fare-

well letter to the Native Church at Monghyr. Throughout the day he experienced a nearness of access to God, and his holy feelings found continual utterance in grateful adoring praise. Mr. Parsons reached Calcutta on the 12th of November, and was removed to the house of Isaiah Biss, Esq. The following morning almost all the Mission circle came to see him. The changes which sickness, removals and deaths, had made in that little circle in the short space of one year deeply affected the tender spirit of our afflicted friend, and made the prospect of leaving India distressing to him. Yet his confidence was in a faithful God—his anchor fixed on the rock of ages, and he could still say, "It is the Lord, let him do what seemeth him good." It was suggested that God might enable him to do much in his own land for this country. He said, "True; and Oh! if permitted to lift up my voice in England, shall I not plead for India? Yet rather would I have led a dying life here, and done but half my work, than have returned, but it is death to me to stay. The greater part of the day was spent by him in reading the word of God, and in silent meditation. Towards evening Mr. Yates came. He was the only one absent in the morning. The conversation was sustained with great cheerfulness. Soon after tea the Bible was placed on the table; Mr. Yates read the 116th Psalm and then offered up a prayer, solemn as though kneeling beside the dying couch of his suffering brother. Mr. Parsons retired soon afterwards, referring to the prayer, he said, "How consolatory! how beautiful, how I enjoyed it! 'Precious in the sight of the Lord is the death of his Saints.'" He seemed to feel acutely the afflictions that had come upon the mission. Though his words were few, they were in this spirit; "Gladly would I yield up my life, if so God might be honoured and souls saved." He remarked, "Mr. Yates stands amidst it all; those who are left (meaning the elder missionaries) seem like bearers who have carried their burden a long distance, and now none can be found to help them; all are weak or falling." He then spent some time in intensely fervent prayer. When he ceased, though much exhausted, his countenance was expressive of calm delight, and heavenly repose on God, as though having cast all his care upon Him, no cloud of anxiety could ever again overshadow his tranquil spirit. He prepared for rest. His sleep was unusually sweet and peaceful, and a placid smile was on his features. This sleep continued for nearly two hours, when it was interrupted by the cough which came on with considerable violence and occasioned the rupture of a blood-vessel. Observing the anxiety of those around him, he said with uncommon energy, "I am not afraid." His eyes instantly

closed. He spoke no more. He had fallen asleep in the arms of the Saviour, and calmly and gently, without a sigh, was the ransomed spirit conveyed from its frail earthly tenement, to the house not made with hands, eternal in the Heavens, there to join the angels and spirits of the just before the throne in their song of praise, and go no more out for ever. And now bereaved and mourning friends can but mingle with their tears the fervent prayer, that his mantle may descend on them, and the graces which distinguished him shine more and more in the Church of Christ, to the glory of Him who bestowed them.

II.—*Reply of the Baptist Missionaries to the Animadversions on their Hindustáni version.*

To the Editors of the Calcutta Christian Observer.

Sirs,

In the animadversions offered in your last number by the writer who signs himself P. upon the Hindustáni version of the Baptist Missionaries, there are some things which appear to them uncandid as well as incorrect. It is no small honor, indeed, that he has put upon them, in allowing that the style of their work is "superior to that of Martyn's, being easier and more generally understood;" and after such concession, they ought perhaps to pass over his objections to the renderings of a few confessedly difficult passages; and this they would gladly have done, had they not been convinced that their silence would be interpreted to their disadvantage.

The writer has fearlessly announced that the version is not "a correct and faithful one," and yet he as plainly says, "I have had no leisure to read the whole carefully through, comparing it with the original." We think, therefore that there is some reason to complain of the inference which he draws from such premises, and of his having come to so sweeping and condemning a conclusion without proper examination. He seems to intimate that the passages upon which he has animadverted, were taken up casually on a cursory reading; whereas it is most evident that they are a designed selection, embracing the greater number of difficult passages that occur in the New Testament. It is easy for any one to refer to passages which he knows to be difficult without reading the whole version, but it is unfair to represent a selection so made as as the result of a cursory inspection.

The writer says, "in those passages which are less perspicuous in the original, or where the idiom of the language does not allow of a literal rendering, some allowance must be made to the translator." Now if such allowance had been made by P. we believe not one of his animadversions would ever have seen the light; for instance, he would have known that in the expression, "Thy kingdom come," the idiom of the Hindustáni required *become* instead of *come*, and that *children of wisdom*, idiomatically expressed, is *the wise*.

In putting their Urdu renderings into English he misrepresents his brethren by mistranslating their words. Thus he translates mirzí, *good pleasure*. Now if there is any other word in Urdu that will better express *will* (of God) we should thank him to inform us what it is. Again *wuh tum ko ágsi Rúhi Quds mẽ ghota deláwegá*, he translates, "He shall immerse you in the Holy Ghost as in fire. The true rendering is, he shall immerse you in the Holy Ghost (who

is) like fire; yet this is the very meaning for which he appears to contend, and which he accuses us of having perverted for party purposes. His remarks on it are "Kai, *And*, is in this sentence either the simple copulative, adding a new idea to the former, or it is the copula exegetica explaining or more closely defining the foregoing word. In the latter sense it explains the nature of the work of the Spirit, or the effects produced by it, signifying its enlightening and quickening and purifying influence on the believer's soul. And in this sense the words 'and with fire' are generally understood." This is the very sense we have given —yet the writer mistranslates us, and then condems us as having from party views perverted the sense of scripture for which he contends.

The manner in which this attack upon their labours is made appears to the Missionaries objectionable. It is done under the profession of brotherly love, and if so the translators are bound to be thankful for it, according to that scripture, "Let the righteous smite me, and it shall be a kindness." They think however, that the *genuineness* of that love which would drag them before a public tribunal and there accuse and expose them, without having once condescended in a more private manner to warn and exhort them, may be fairly questioned.

It may be an honor, though to them it appears somewhat remarkable if not unfair, that their labours alone should be subjected to these animadversions. This is the second attack made upon them in one year by their brethren of another denomination, while not one word is said about the versions published by the Bible Society. Is it because these are judged faultless and needing no remark? Surely not. Look at the *Hindí* version circulated to this day, where the word Shabda, *sound*, is used in the first of John. "In the beginning was *sound*, and *sound* was with God and *sound* was God*." "And the light shined in darkness, and the darkness (nábujhá) did not *understand* it." In the *Urdu* circulated by the Society Kalima *the muslim's creed* is used, and, as it is justly stated at page 36 of the last number of the Observer. "If we therefore use Kalima in the first chapter of John, the meaning will be this: 'In the begining was the *Muslim's creed* and *the Muslim's creed* was with God, and the *Muslim's creed* was God.'" Let then writers like P. reflect on the words of the Saviour, Matt. vii. 3, 4.

Those who undertake to find fault with others ought to be prepared to shew in what their error consists, and how it may be corrected, unless the thing is so glaring as to be evident to all at first sight. This P. has not done. He has selected a number of very difficult passages, and has condemned our renderings of them, but has not condescended in general, either to point out in what the rendering is defective, or how it might be improved. Thus John xiv. 6, is rendered "Jesus said unto him I am the way of truth and of life:" upon this he writer remarks: "It can only have been the private view of the translators (a wrong one at all events) that induced them to render the passage in such a way†." Here it would be supposed that our meaning was essentially different from the one for which he contends; but we maintain that it is precisely the same. Christ is speaking of himself as the way, and says, I am the way; then follow two nouns with the copula exegetica to explain or more closely define the foregoing word. What way? That in which truth and life are found.

* The former part of this agrees with the Hindu system of philosophy, which maintains that *Shabda* or *sound* was the first thing created or that issued from God; but it was reserved to the Hindí Version referred to, to teach the idolators that it was a God.

† Surely this was penned without reflection, a quality for which P. appears disposed to give the translators very little credit. He seems to insinuate that to answer some secret purpose, they have given a new and unheard of rendering. A reference to Macknight or to Bloomfield would have shown him that it is neither the one nor the other. Might not they with more propriety accuse of party views those who, in three of their versions at least, have translated our Lord's commission at the end of Matthew thus: "Go ye into all the world, and having baptised all nations, make them disciples and teach them," &c.

But can truth and life be found in a way which does not contain them? If therefore Christ as a way has truth and life in himself, he must be the way, the truth, and the life; or according to the idiom required in Urdu "the true and living way," or "the way of truth and life," the way in which all truth and eternal life are to be found.

In like manner he has objected to the renderings in Rom. i. 25, iii. 23, but has not shewn us by what words they could be improved. In Col. i. 19, the difference he makes between sub kamál and hartarah ká kamál, is mere trifling. For the rendering given to Heb. ix. 16, 17, we would refer to Macknight's able defence of the passage, and be willing to stand or fall by the decision of the reader after perusing it.

He also objects to some of our terms, as those for righteousness, glory and covenant. We sincerely wish he had supplied us with better ones than those already employed; but alas! he gives us no assistance here. He tells us he would have us have kept to the term used by Martyn, for righteousness, rástbází, but to this we can never consent. This is a compound Persian word, from *rást*, right and *bází*, playing. Every one must at once perceive how strange this would sound: "but now the *right-playing* of God without the law is manifest," &c. When we are said to be justified through the righteousness of Christ, Neki appears to us the only proper term the language affords, as it signifies moral goodness or merit, and we are justified not by any moral goodness or merit of our own, but by the moral goodness or merit of our Saviour.

For the renderings of the other two passages Mark xiii. 32, and Col. i. 15, to which objections are made, we may refer to our Essays on Important Subjects published in the year 1822, where these are discussed at greater length than could be allowed on this occasion. These essays were written in reply to Rammohan Roy, who wished the passages to be rendered as P. says they should be, and who maintained that if so rendered, Unitarianism would remain upon an immoveable basis. For the renderings given to them by the Baptist Missionaries they received the best thanks of the Rev. T. Thomason, a critic upon whose judgment we think the public would be disposed to rely with greater confidence than upon that of P., their present opponent.

In order to prevent discussions of this kind in future, which we fear will yield little profit either to the writer or the reader, the Baptist Missionaries have come to the resolution that whenever they deviate from the English version in the rendering of any passage, they will give the rendering of that version in the margin, so that those who consider it as immaculate, will have nothing to do when they cannot agree with the translators, than to adopt the marginal readings: and they at the same time beg leave to say that they never have differed from that version until by thorough investigation, reflection, and prayer, they were convinced that it was not according to the original.

B. M.

III.—*Bombay in April*, 1840. *With special reference to the Church of Scotland's Mission there. By Alexander Duff, D. D. Edinburgh*, 1840.

Our readers are already in possession of Dr. Duff's notes on Egypt. We have here his observations at another stage of his journey from Europe, contained in a pamphlet, printed, we believe, from a letter addressed to the Convener of the General Assembly's Foreign Mission Committee. We hope

that either through our pages, as in regard to Egypt, or in a form similar to the present, Dr. Duff will furnish the Christian public with his observations on Madras, the next great stage that he visited.

The graphic description of the scenery of Bombay and its vicinity will be best relished by those who have been there, while to those who have not it will convey a very vivid impression of the grandeur and beauty of the landscapes on which our brethren of the west are privileged to gaze. If a man might "hold fire in his hand by thinking on the frosty Caucasus," it would do us Bengálís good to read of hills 4000 feet high, and of roads rising three thousand feet in six miles. But the interest chiefly attaching to the pamphlet before us arises from the descriptions of the moral and spiritual world, European, Hindu and Parsi. In connexion with the church of Scotland's Bombay Mission, the Parsis have of late become the subjects of great interest to all who care for that Mission or for Missions in general. Their position as an integral and influential part of the Society of Bombay is thus briefly described by Dr. Duff:—

"Of the *Parsis*, the history, religion, and present condition have been amply revealed by the researches and labours of Dr. Wilson. It may simply be stated here, by way of remembrance, that—as their *name* still indicates—they are of *Persian* origin, being descendants of the ancient followers of Zoroaster,—that they are worshippers of *the sun and the elements*, particularly *fire and water*,—that they are the hereditary representatives of the remnant of refugees, which originally fleeing from their native land to escape the sword of Muhammadan intolerance, obtained a peaceful settlement in the Indian province of Gujarat,—that about a hundred years ago a considerable portion, emigrating from their primary refuge, took up their residence at Bombay,—that, their ancestors having been the very *elite* of the Zoroastrians—the sincerity and strength of whose attachment to their own faith, however erroneous, were strikingly evinced by their preferring the abandonment of home and all its possessions to an ignominious and hypocritical submission to the Muhammadan yoke—they displayed that force and energy of character which must be invariably manifested by the dissident minority in every land, whose consciences will not surrender, even to the challenges of a relentless persecution,—that, inheriting a fair proportion of this pristine force and energy of character, and being wholly untrammelled by the peculiar scruples, forms, and prejudices of the Hindus' successive generations, they could more pliantly accommodate themselves to every change of circumstance and policy, and with a more plastic readiness avail themselves of every facility for personal aggrandisement,—that, from their superior activity, industry, and enterprise, they have at all times had special privileges and immunities conferred upon them by the Imperial Masters of India, and by none more lavishly than by the British Government,—that, from these and other causes, they have gradually acquired an almost exclusive monopoly of every species of business and trade in Western India, have amassed enormous fortunes, and become proprietors of nearly the whole of the islands of Bombay and Salsette,—that, as the inevitable consequent on the possession of great riches, they have gained a preponderant influence in European society, and an ascendancy over the rest of the natives, vastly disproportioned to their number, their moral worth, or mental accomplishments,—and finally, that, as the necessary concomitant of superior

wealth and superior influence, they exhibit a towering *pride* of character and of class, which, from its origin in the more sordid and degradingly selfish affections of our nature, is more hateful and hopeless far than the pride of learning, of birth, or of rank. To a stranger they at once announce themselves not less by their peculiar Asiatic costume, than by the strut and air of self-importance which mark all their movements, and that peculiar sharpness and keenness of visage which at once betray the predominating passion within—the spirit of avarice or money-making. Indeed, with the great body of Parsis, the sun, fire, and water are, after all, but inferior gods—deities in theory and habitual form. Money, money, money, is in practice the great, the supreme deity. Still the rites of elemental worship are ostentatiously celebrated morning and evening; hundreds may be seen on the esplanade, and along the sea-shore, prostrating themselves in adoration before the rising and setting sun. Perpetual fire is maintained in private dwellings. The fire-temples are kept in excellent repair; though many, even of the more clamorous zealots for the Zoroastrian faith, find it more convenient and profitable to be exclusive frequenters of the temple of Mammon. There is in the community, sanctioned and ratified by successive Governments, a peculiar self-governing, self-regulating power. This power, which vaguely and indefinitely takes cognisance of many civil and criminal affairs, as well as religious, is vested in an elective body of *five* of their own most distinguished members, called the *Panchayat*. In the way of general supervision, adjudication, and control, this body often exercises an authority over the rest as absolute as the most despotic oligarchy. Of their peculiar customs, there is none perhaps that is calculated sooner to attract the attention or revolt the feelings of a Christian stranger, than the rite of sepulture. Of this I find so accurate a description by an anonymous author, that, from its novelty, I cannot help transcribing it. 'The body of the defunct is deposited in a circular building, open at the top, about fifty-five feet in diameter and twenty-five in height, filled up to within five feet of the top, excepting a well fifteen feet in diameter, in the centre; the part so filled being terraced with a slight declivity towards the well. Two circular grooves three inches deep are raised round the well; the first at a distance of four, and the second at the distance of sixteen feet from the well. Grooves of the like depth and height, and four feet distant from each other at the outer part of the outer circle, carried straight from the wall to the well, are communicating with the circular ones, to carry off the water. The tomb is by this means divided into three circles of partitions, the outer one being for men, the middle for women, and the inner for children. There they are respectively placed, wrapped loosely in a piece of cloth, and *left to be devoured by the vultures;* which is soon done, as numbers of these birds are always seen hovering and watching about these charnel-houses for their prey. The friends of the deceased, or the persons who have charge of the tomb, come at the proper time and throw the bones into their receptacle, which is the well in the centre. From the bottom of the well subterraneous passages lead, for removing the bones, to prevent the well from filling. Men of great property sometimes build one of the above sort for themselves. The public tombs are six in number, &c."

Such a controversy as that which has been recently carried on in Bombay is of universal interest to the church. When one member suffers all the members suffer with it; and one advantage of this sympathy is, that the weeping with our brethren when they weep, tends to prepare us for the trials that must sooner or later come upon ourselves. At present there is on this side of India an unnaturally profound peace; but it will not always be so. How soon the struggle may come we cannot tell; but most assuredly it will come. Satan does

not value this province of his Empire so lowly that he will surrender it without a struggle. We make no apology for submitting to our readers the following long but important extract.

Of the origin, progress, and present issue of the Parsi convulsion, it becomes us to speak with caution and reserve. One thing, however, is obvious, and ought to be circulated and reiterated as a *grand fact*, viz. that it was *the spiritual success, under God, of the Mission seminary which led to the convulsion.* Whatever may be the issues immediate or remote, it must ever be to the friends of the Mission a vindicatory reflection, that the conversion to God of two of the most promising of the pupils was the proximate occasion—and the confederate pride and hatred of corrupt nature, stirred up in the hearts of thousands against such conversion, the proximate cause—of the catastrophe. Many are ever ready to complain against such violent outbreaks on the part of the heathen, as if they were a disgrace and a scandal to the missionary enterprise. Foolish people, and unwise! If the great design of that enterprise be the levelling of the strongholds of Satan among all nations—to expect an unopposed and noiseless success were as fondly delusive and fanatical as the expectation that the castellated battlements of a warlike and desperately valorous nation must at once give way to an exterminating foe, without the sound of hammer or of battering engine being ever heard. No! If the Gospel is really to extend its uncompromising dominion over the realms of heathenism, there *must be* opposition—opposition keen and determined in very proportion to its actual or threatened inroads. What! Christianity, the grand antagonist and annihilator, at once of Satan's power and Satan's liberty, to glide on smoothly, as in a triumphal car moving on golden wheels and diamond pivots, and quietly to sit down, clad in *pure white* robes, untorn and unsullied, in the great usurper's throne!' Whoever believes this or any thing approaching to this, must evince a credulity transcending all ordinary dimensions, a moral insanity beyond the reach of cure! That there must then be a manifestation of violent resistance to UPSETTING TRUTH on the part of DOMINANT ERROR, is what every member of every Christian church ought ever, in fullest assurance, to anticipate. Still there is a large and abundant scope for the exercise of faith and prayer, humiliation and patience, self-restraint and self-denial, divine wisdom and discretion, with deep attention to the past analogies of Providence, so as most effectually to guard against unnecessary provocations, unwarranted attack, or injudicious defence; so as not, through an over-sanguine zeal, unduly to accelerate a crisis before we are prepared to meet it; nor through an over-tardy cautiousness, to allow the favourable crisis to pass away without rightly improving it. In judging, however, of the conduct of the actors in any great crisis, the determination must depend on such a multitude of minute and accidental coincidences, often of a local or ephemeral character, that it is extremely difficult for those removed from the sphere by distance of time or place, to "judge righteous judgment." That at Bombay, as elsewhere, explosions of enmity and resistance to the truth must be expected, is undoubted. And that, preparatory to the general crisis, there may be a series of minor spasmodic heavings similar to those which precede a grand volcanic eruption, is what we are led to anticipate from the past history of the progress of Christianity. The recent Bombay convulsion is NOT *the grand terminating decisive crisis.* It is only one of the minor premonitory earthquake-heavings. Still it has been one of unusual violence.

Here, then, several questions have been raised, and keenly agitated. First, whether, *humanly speaking*, it would not have been better if the varied sapping and undermining processes, so successfully instituted by the advancing Christian phalanx, had been quietly allowed to go on for a few years longer, that matters might be *more ripe* for an effective explosion? Secondly, whether any indis-

creetness or mismanagement on the part of the leading agents were the means of hastening on what presents to many the *appearance* of a *premature* explosion? Thirdly, whether, when the explosion came to be inevitable, any measures were neglected which might have tended to mitigate its violence? These questions seem to me to exhaust all that any candid objector has ever in fairness surmised. I shall state, in regard to each, what my own personal opportunities of observation have suggested.

As to the *first*, it cannot certainly be denied, that it is based on a legitimate inference from the *ordinary* and *average* dealings of Providence. But it would be a wrong if not a blasphemous inference, which would go to *limit* the Almighty in the *mode* and *manner* of His operations. To demonstrate at once the sovereignty and supremacy of His will, He may overrule to the advancement of His purposes what is not merely different but absolutely diverse from the *ordinary*. That He may humble man in his calculations, and lay him prostrate in dependence on divine aid, God may convert the rule into the exception, and the exception into the rule. If, then, the *occasion* of the Bombay explosion was, in its substance, not of human but of divine origination, we may be very sure that, however *apparently* premature when estimated according to the *general* and *ordinary* procedure of Providence in similar cases, its divine Author will yet cause to be evolved therefrom some palpable manifestation of His good pleasure, in reference to the spread of His Gospel, and the vindication of His honour. Now, that the *substantial occasion* was of this description, is undoubted; seeing that it arose from the conversion of two immortal souls; that is, from the exercise of an incommunicable prerogative of the omnipotent Spirit.

As to the *second* question, it does not appear that blame can be reasonably attached to the leading agents in *overhastening* the explosion. That was made, practically, very much to hinge on the particular period to be fixed on for the public admission of the converts by baptism into the Christian Church. That the administration of an initiatory rite of divine appointment to candidates already prepared for it by the regenerating grace of God's Spirit, could not be reasonably refused by the ministers of Christ—be the resulting consequences what they might—is what must be unanimously and universally conceded. No doubt the precise day of actual celebration might, for sufficient reasons, be more or less postponed; and such temporal postponement was the original design and fixed intention of the Missionaries. But from this resolution they were forcibly driven, by the sudden and violent ebullition of the enemies of the Christian cause.

As to the *third* question, it does not appear, on a searching investigation into the *specialities* of the case, that any neglect can be charged upon the Missionaries. The natives of India being strangely propense to the connecting of causes and effects that have no real connection, and to the severing of causes and effects that admit of no severance, it has been alleged that, as *mitigating* measures, the converts might have found refuge in the house of some Christian friend, officially unconnected with the Mission; and that they might have been baptised by one of the Scottish chaplains, rather than by one of the Missionaries. That such measures, if *practicable*, might have caused a portion of the odium and the disaster to *overpass* the Mission—in other words, might have mitigated the violence of the explosion, and abated the wrath and hatred of the natives,—may be probable. At Bombay, however, there was no freedom of choice. It is impossible to become acquainted with *all* the incidents, divulged and undivulged, of the recent convulsion there, without being impressed with the conviction, that sundry special and urgent peculiarities, beyond the control of the Missionaries, so precipitated the necessity of the arrangements actually adopted, as to time and place, mode and circumstance, that it is not easy to perceive how they could have been otherwise. And the decision having been once formed, the plan of action was persevered in with ready promptitude and unflinching firmness of purpose. Dr. Wilson, who took the lead in the whole proceedings, conducted

himself throughout with a manliness of Christian energy which must for ever endear him to all sincere friends of the missionary enterprise.

Meanwhile it must not be forgotten, that the present combined, and apparently universal, hostility of the Parsis proceeds from a cause of an exceedingly mixed and composite character. It is not purely, or even chiefly, religious. "Would to God," said one of the Missionaries with great solemnity, "that it were purely religious; then would we have to do with a *sincere* but mistaken zeal." Religion is held out as the *sole* pretext; the *offended pride* of the monied aristocracy of a haughty class, is the *main* ingredient in the conjoint actuating cause by which the leaders of the outrage were prompted;—the *leaders*, I say; because it is palpable to those on the spot, that though, from motives of fear and self-interest, the entire body of the Parsis have yielded to the dictation of their superiors, it has not been, in many cases at least, with sympathetic spontaneity and hearty goodwill. Many of the young men who were constrained to abandon the institution, would gladly return, if their friends allowed them; and many of the friends would gladly allow them, if they did not dread the retributive vengeance of the *Panchayat*, or *Parsi Sanhedrim*, with its vigilant emissaries. But this state of things cannot last long. The Parsi leaders have not only been violent and absurd in their conduct personally, but *extravagantly unreasonable* in their demands. They have actually gone the length of formally petitioning a Christian Government to visit with the severest pains and penalties, any native who, from the united impulse of an enlightened understanding and honest conscience, shall presume to embrace Christianity! Farther it is scarcely possible for the spirit of an insensate intolerance to go, short of the horrible *auto da fe* of the Romish Inquisition. On framing and presenting *such* a petition, their bow has at last fairly overshot the mark; they have been felled by their own weapons; they have been caught in their own snare. This last measure has not failed to disgust many of even their most unscruplous European friends; who have quietly interposed their advice to stay farther proceedings. Even the most radical and irreligious of our Indian journals have, with one puny half-trembling exception, been driven to disown and discountenance this last piece of andacious intolerance. Their credit, and honour, and respectability as a body, have consequently, in the eyes of *all* right-thinking men, been greatly shaken, if not irretrievably damaged. They never can again excite the same amount of sympathy and interest in any similar cause. And when the public character of a body, resulting from the uniform and accumulated good opinions of successive generations, has once, in *general* estimation, received so severe a shock, we may be very sure that a season of change, and a new order of things, are nigh at hand. Of the *ultimate* issue there can be no doubt. It is part of the *everlasting decree*, that "every knee shall bow, and every tongue confess" to Him who is, "the Prince of the kings of the earth." And is it possible that a decree of Jehovah can be arrested by the machinations and confederacies whether of wicked men or of wicked angels? It cannot be! That Sovereign Lord who works out His own ends not only by different but by apparently opposing methods, will, in some way or other, cause the present *temporary* recession of the tide of improvement to become the precursor of a more abounding spring-flow of success. By what *precise train* of events this is to be effected, it were presumptuous to predetermine. In a state of things so transitionary and unsettled, some unexpected incident may arise, deriving its texture and aspect from the present conjunction, and enclosing the germ of consequences which no human sagacity can ante-date; baffling at once the wit and the malice of the great adversary, and filling the hearts of Zion's children with gladness. In the mean time, our friends on the spot are not only vigilant, but unslumbering. They know that they must note the first ripple—catch the sigh of the first breath—watch the first movement of the slightest feather that may indicate the nature and direction of the coming change.

Two immortal spirits have been converted to the Saviour, of whom, from experience, I cannot say less than that they are lovely and full of promise. These are "candles of the Lord" kindled in the midst of surrounding darkness —derivative founts of Divine light and Divine life—morning-stars set up in our orient sky to mark the approaching dawn of a more glorious day. On their account hundreds have meanwhile been removed from the means of that light and life. The enemy therefore exults in the supposed triumph of his cause. But who can tell whether these two new "stars in the East" may not be destined, in the inscrutable purposes of Divine Providence, to shine brighter and brighter; challenging the attention of all around; and leading nûmbers—now for their sakes banished to ungenial night—to witness and hail the rising of the Sun of Righteousness, and to inhale both light and life from his reviving beams? Who can tell whether the humiliation before God, the repentance for past shortcomings, the renouncement of all self-glorying, the banishment of all dependence on *merely human* instrumentality, to which the present sore trial and conflict is so well fitted and designed to lead all the friends of the Mission, at home and abroad—may not "open the windows of heaven," and bring down such a copious shower of the graces and influences of God's Spirit as will smite the astonished enemy with dismay, when he beholds his own desert and desolate realm beginning to be replenished with odours and blossoms which, in fragrance and beauty, neither "the rose of Sharon" nor the "lily of the valley" ever knew!

III.—*The English versus the Vernaculars.*

To the Editors of the Calcutta Christian Observer.

Dear Sirs,

I have read with much interest the controversy between Mr. Sutton and T. S. I think other Missionaries may now advantageously express their opinion. The subject discussed is of great practical importance both to Missionaries in India, and to the Societies at home, and the discussion ought not therefore to be prematurely dropped. Would you kindly favour the following remarks with a place in the *Observer*.

Allowing, as all readily do, that this country is to be educated and evangelized by native agency, and that the raising up and training of this agency is the great work to which European Missionaries are called,—Is the institution of seminaries, in which a Christian and liberal education is imparted to heathen youth, entitled to be exalted above every other plan, as having 'the most direct tendency' to accomplish this object? While we rejoice in the establishment and prosperity of such schools, and think them eminently fitted to do good, ought we not to consider the Apostolic mode of preaching to the people in the Vernacular language, and choosing the most promising of the converts, whom God may give us, as having at least an *equal* tendency to raise up a Native Ministry? Is not preaching *by European Missionaries* in the Vernacular

depreciated, when we are told that in order to give us the ability of imparting either scientific or religious truth, we must fritter away our health and spirits in hard 'and uninteresting labour' for five years, during which we must maintain 'La Trappian silence,' and after all this 'heartless drudgery' in learning a 'barbarous' language, 'probably six or seven of the ten will make but bungling work of it after all?' If this be the case with those who teach youth, it must be equally the case with those who preach to the people, and who are often required to meet the objections of subtle and talented opponents. Is not the practice of all the Missionaries in India, with the exception of a very few in the Presidencies, directly attacked, when we are told that to learn the Native languages is to expend 'the most energetic period of a Missionary's career in India in what is not Missionary work, although it may be *in some cases*, a most important and indispensible preparation for Missionary work, while this period may be devoted to that work which every Missionary who comes from Europe is qualified to enter upon at once?' With the exception of the very few Missionaries who have given themselves to the teaching of English Seminaries, all the Missionaries of even two or three years' standing are engaged, I may say daily, in communicating religious instruction both to youth and adults, and some of them are engaged in communicating scientific knowledge, through the medium of one of the Vernaculars. Are six or seven out of ten mere bunglers, unable to express any thing beyond the most 'simple ideas?' On the contrary, is it not a fact, that Missionaries as a body, after being a very few years in the country, are able to express almost every idea which can come into the human mind, and that too in language which is both correct and intelligible? While Missionaries know that they are far from having attained a thorough acquaintance with the Native language, for it required many years of study, and reading, and composition to bring them to any thing like proficiency in their own, are they not assured that they are in general well understood by those whom they address? Has not the experience of almost every right-hearted Missionary, in his study of the Native languages, been exceedingly different from that which T. S. has pictured? Accustomed to mental labour in the father-land, have not Missionaries entered with zeal on the study of the Vernacular, and have not their toils been cheered by finding themselves daily growing in an acquisition, bearing far more directly on their usefulness, than the results of their previous studies? Instead of being 'condemned to La Trappian silence,' have they not after a

very short time lisped words and sentences, and as they have advanced, bending and moulding the language to the expression of their views, has not the liveliest joy been kindled in their bosom? As they find themselves obtaining something like a mastery over the language of the people, do they not look on their acquisition as a treasure, which is far from being dearly bought by the labour they have bestowed? Are not the statements which have been made, as to 'the heartless drudgery' of learning the language, particularly if they had gone forth as the matured conviction of the Missionary conference in Calcutta, which happily they do not, fitted to discourage the newly arrived Missionary from ever attempting to acquire it?

We are told that the Vernaculars are barbarous. If they be so, then there is the greater necessity for having European energy and talent brought to bear upon them, that their barbarity may be removed, so that they may become suitable vehicles for imparting knowledge both human and divine. Does not the supposed barbarity of the Vernaculars furnish a cogent reason, why they ought to be studied? But is it true that they are barbarous? Has such a statement been ever made by one who has studied them? The argument advanced to support this position might with equal truth be adduced to show that there is a refined language *in* England, but that it is not the language *of* England. What a shocking jargon is spoken in many parts of our native land! What a havoc on grammar and pronunciation do uneducated people make! How many low and vulgar words do they use! Because the English language, as used by the best writers, is *toto cælo* different from that which the lower orders speak—so different that those who have given almost all their attention to the one cannot possibly understand the other—are we to say that the language of English is barbarous? Again, we are informed that one must have 'the education of a pandit (which includes a ten years' course of study of Sanskrit Grammar) before he can spell accurately and properly the words of the Bengálí language!' This is amazing, as I thought the Bengálí was very much more regular in its structure and orthography than the English. The Vernaculars with which I have some little acquaintance are so. Sanskrit has about the same connexion with Bengálí, and Arabic and Persian with Urdu, as Latin and Greek have with English, as it now exists. Many in their admiration of the Greek and Roman Classics maintain that no one can be said to know the English language thoroughly till he has devoted to the study of these Classics seven or eight years. No Anglicizer, whatever may be his admiration

of Classical learning, can possibly maintain this, as the Hindu youth, who learn English, must on this supposition be shut out from the possibility of ever attaining proficiency in our language. Why then should the advocates of English maintain that it is requisite to study Sanskrit for years, in order to be able to write Bengálí correctly?—To show what an 'impracticable language the Bengálí is, and by necessary inference all the Vernaculars, T. S. informs us with evident delight that 'a Missionary who is generally allowed now to know more of one of the languages of India than any man living,' gives this testimony. "When I had been two years in the country I thought I knew the language, but at the end of six years I found that I did not know it at all." If a Missionary who has outstripped all his fellows by his talents and diligence, knew nothing of the language, after studying it six years, no doubt we are taught to infer, that ordinary persons at a much later period are utterly ignorant of the language of the people among whom they live, and with whom they daily converse on all sorts of subject! If it may be said they have acquired it, it may with equal truth be said they have not acquired it! Who does not see that this is an attack on the whole Missionary body? Many Missionaries, who do not profess to have any thing beyond ordinary talent, and who have been only two, three, or four years in the country, daily engage in preaching to the people. If one who is superior to them all knew nothing of the language after studying it for six years, they of course, with their meagre talents, know less than nothing after studying it two, three, or four years? Are not men worthy of all censure, who attempt to descant, frequently to hostile audiences, on the high themes of Christianity, in a language which they 'know not at all?' If these views have not a tendency to depreciate the preaching of most of the Missionaries now in the field, I am at a loss to know what views can have this tendency. As to the statement itself, which T. S. adduces to show that in the proper sense of the expression very few Missionaries even of considerable standing have *acquired the Vernacular*, I will not question its having been made, but I think it can be explained, without drawing an inference, which reflects on the greater part of the Missionary body. After studying our own language for years, do we not often see a force and meaning in words and expressions, which we had never discerned before? Do not persons of strong feelings speak on such occasions as if they had not previously known their native tongue? Ought we not to take statements made in these circumstances with large reservations? May they

not often be explained by the modesty peculiar to persons of great attainments, of which we have a striking illustration in Sir Isaac Newton, when he said of his distinguished contemporary Cotes, "If that young man had lived, we should have known something?" Further; so amazingly impracticable are the native languages, that we are told even experienced Missionaries do not know what these languages are! Is it so? Can Missionaries have mingled with the people for years, during which they have had many opportunities of conversing with all classes, and yet not be able to know what are really the languages of the country? It may be difficult to say what is the language of Calcutta, in which there is such an assemblage from all parts of India—we may almost say, of the world,—but does any experienced Missionary doubt what is the language of Bengal? There may be a difference of opinion as to the style which is generally understood, some preferring a higher style than others, just as among experienced preachers at home there is a considerable diversity of sentiment as to the style which is intelligible to popular audiences; but as to what the language of the people is, we cannot conceive an experienced Missionary to have the shadow of a doubt. If the statements to which we have referred be correct, which we utterly deny, the cause of the Vernaculars is desperate, and the Mission of the General Assembly is alone conducted in a rational manner. If the language be so impracticable, that a Missionary who leaves a European University as *vir doctissimus* is a mere tyro after the study of years, though he lives among the people and becomes acquainted with their habits and institutions, I should like to know how many years it will take an ignorant native boy, who knows nothing but his barbarous and impracticable tongue, to learn the difficult language of a foreign nation, among whom he does not reside, and of a country which he has never seen. Again, if a native can only after a ten years' course of study spell his own language, I should like to know in how many years he will learn to spell a foreign language, whose orthography is the most irregular in the world. Who does not see that T. S., in praising his favourite scheme, scatters with the greatest ease the formidable difficulties with which it has to contend, while he gathers a dark and portentous cloud round the poor adherents of the Vernaculars, to frighten them out of their loved dwelling-place?

All this time I seem to be forgetting the unanswered and unanswerable arguments T. S. has adduced. I will not venture to say much about these unanswerable arguments, but I connot avoid the temptation to make some allusion to them.

While English has the advantage of being the language of the instructors, is not this more than counterbalanced by the disadvantage of its not being the language of the instructed? The acquisition of a foreign tongue is beyond all doubt a most 'useful exercise to those whose circumstances enable them to learn it.' Our own country has reaped inestimable benefit from the practice, and notwithstanding all which has been said against it, there is happily no symptom of its decline. There is however a discrepancy in the parellel between the youth of Britain learning Latin and Greek, and the youth of India learning English, regarding which T. S. is altogether silent. *The youth of Britain are first taught their own tongue, and then they are taught Latin and Greek through the medium of their own tongue, by those who are masters of it, while the youth of India are taught English after having at best a most superficial acquaintance with their own language, and they are often taught English by those who do not even profess to know the Vernacular.* Let this marked discrepancy in the parallel between the two cases be removed —let no one be allowed to enter the English class, till he has acquired a competent knowledge of his own language, as I believe is the case in the Assembly's Institution in Bombay— let the pupils be constantly trained to infuse into their own tongue the knowledge they acquire through the medium of English, and all the friends of the vernaculars must rejoice. English has no doubt immense advantages for being the medium through which the higher branches of knowledge should be taught, and when it goes hand in hand with the Vernaculars it occupies the place to which it is entitled. Thus too we are using the most direct means to secure the great object we all have in view—the distribution of knowledge through the medium of the Vernaculars. We have ventured to look at two of the arguments. The third remains to be considered. If it be requisite to have suitable class-books to carry on the pupils to proficiency in any branch of knowledge, which few will be inclined to question, we are brought to the conclusion that till we have good books in the vernacular languages, the people generally can make no advance in knowledge. According to T. S. himself the impartation of knowledge through the medium of English is only the first step till this knowledge be distributed through the Vernaculars, nothing comparatively is done. This knowlege cannot be diffused without books, and thus India must remain unenlightened, till we have something like a good Vernacular literature. If the argument advanced shows the wisdom of teaching knowledge in the mean time through the medium of English, it furnishes a

powerful motive for the immediate preparation of suitable books in the native languages. European and Native talent should be enlisted in the good cause. If Missionaries should unhappily think that the study of the Vernacular is 'hard and uninteresting labour,' 'a heartless drudgery,' I fear we must wait many long and weary years before knowledge be distributed. We hope however for better things. As we hope that conversion will go on in future much more rapidly than in bygone days, for it do not millions instead of thousands of years would pass away, and India still remain benighted; so we hope that education, giving appropriate places to the vernaculars and to English, and having Christianity diffused through all as the life blood, will advance with a firmness and an energy, which will make us ashamed of our present calculations.

I have thus taken the liberty to look at the unanswerable arguments T. S. has adduced, and I have taken the liberty of attempting to show that they do not support his peculiar views so much as he has assumed. Even allowing, however, that they had much more force than they really have, they all proceed on the supposition that we have come to this country to teach schools, which can by no means be allowed. Some have no doubt come for this object, but the greater number have come to engage in what has ever been considered direct Missionary work—preaching to the people in their own tongue —and when thus engaged promoting education at the same time to the utmost of their ability, they believe their labours have as direct a tendency to call forth a Native agency, as the labours of those who feel themselves called to devote all their energy, to the impartation of a liberal and Christian education.

It is truly distressing to see that the agreement between the Anglicizers and the adherents of the Vernaculars, which we all hoped had taken place, is no agreement at all. The resolution of the conference is unobjectionable. I do not see how the most fastidious friend of the Vernaculars can find fault with it. Its express object is to encourage the cultivation and improvement of the Native languages, and with the announcement of it to the public, we might have expected a stirring appeal to have been addressed to us, to bestow our time and talents on the study of these languages. The comments which have been made (happily not those of the conference), and particularly as now explained and illustrated, have a direct tendency, to discourage European Missionaries from studying these languages at all, as they can never obtain any thing like a mastery over them, while by confining themselves to English, they may be effective labourers at once. Is it not a

strange way to encourage one to cultivate and improve a language, to tell him that the study of it is a heartless drudgery, which will fritter away his health and spirits ? This is encouragement with an emphasis ! I cannot think that the resolution as it stands expresses the views of T. S. May I suggest the following addition, which will bring the resolution into harmony with his comments ? After the words " These vernacular languages ought to be cultivated and improved to the utmost," there ought to have been " by native youth, who have received a good English education, while European Missionaries should abandon a department in which they can never excel, and betake themselves to a scene of labour, in which they may be at once effective." By this addition the resolution and the comments will be reconciled. Woe to India, if the Missionary conference should ever pass such a resolution ! T. S. is astonished that any one should imagine he is depreciating preaching in the vernacular. He may not be opposed to preaching in the vernacular, if the preachers be natives, but the whole tenor of his remarks has a tendency to depreciate preaching by Europeans. But why should it be so impracticable for an educated man to learn a foreign language ? Do not Continental Missionaries, such as Messrs. Gutzlaff, Lacroix, Hæberlin, Weitbrecht, and Shurman write English as correctly and idiomatically as Englishmen themselves, although it has never been a direct object of study ! Why then should not Missionaries learn such languages as Bengálí, Urdu, and Hindí, to the study of which there are so many urgent motives ?

Let me not be misunderstood. We have no feeling but that of good-will and love to the Missionaries of the General Assembly. We admire the zeal and talent with which their English seminary is conducted, and hope that God will bless it and make it a blessing to India. As advocates of division of labour, we do not wish our brethren of the Scottish Establishment to retrace their steps. We believe every Missionary in India would deeply regret their Institution being broken up. But let them not make statements which do reflect on those who feel it a duty to persue a rather different course. Let not views be advocated, which if universally entertained would confine the whole Missionary body to the impartation of English instruction. That the statements, which have recently been published, have this tendency, we most fully believe, and we likewise believe, that if these views were fully acted out, the proclamation of the glad tidings of salvation in the native tongue would cease, the rising native churches would be scattered, the ground would be lost which had been gained by the pious men of other days, and the whole Church of God would have

reason to mourn. These I firmly believe would be the consequence resulting from Christianity being only presented to the Natives in the shape of an English Seminary, so far as European agency is concerned. Far, far be it from me to say that T. S. meditates such consequences.

In support of the sentiments I have advanced, I might refer to the practice of the Catholic Society, with which I have the honour of being connected, and I might speak of the excellent and judicious work which my friend, the Rev. W. Buyers, has recently published; but I am afraid to pursue this laudatory strain, lest in the course of my remarks I should pay to some persons a similar compliment to that which lately fell to the share of the Scottish Dissenters, when we were told that the very enemies of the Scottish Establishment acknowledged that Church to be both poor and pure. What a wicked people must the Scottish Dissenters be to separate themselves from a Church which they know and acknowledge to be pure! I am deterred from this laudatory course by a higher consideration. In the excellent address, which the conference has published, we are justly told, "The more simple, humble, and unobtrusive your work is, the better. Vain-glorious systems, and self-trumpeting schemes, God does never bless."

In conclusion allow me in one sentence to explain the rather peculiar form of this letter. Being much pressed for time, and yet unable to remain silent, I merely thought of asking a few questions, but almost against my will I found myself carried into the very centre of the controversy. This I hope will explain the strange form my letter has assumed.

I suppose I am not premising too much in expecting you to insert this communication in your excellent periodical. You say you do not object to the discussion, 'so long as it is carried on with candour and Christian feeling;' and T. S. tells us that he is ready to defend his views 'against all who may choose to impugn them.' I hope there is nothing in my remarks unworthy of a Christian Missionary, combating what he believes to be error advocated by a brother for whom he has the highest respect.

Yours truly,

Benares, Jan. 12*th,* 1841. J. K.

V.—*Account of Abyssinia.*

The following Extracts of a private letter from Abyssinia, have been handed over to us for publication.

1. You know, that Abyssinia for many years has been disordered by civil wars and that on this account the course and the benefits of civilization have been obstructed till the present. But supposing, that the English Government entered into a connexion with the king of Shoa and strengthened him, they would certainly get a great influence in Abyssinia and be able to reduce this country to a state of peace and of settled order, before Abyssinia is ruined by itself.

2. If a connexion should be established between Shoa and England, the influence of the latter might be extended to an immense distance in eastern and central Africa. It is clear how many advantages will arise from this. First, as to mercantile objects. The goods of the Interior of Africa, which are at present brought to Abyssinia only in a little measure, will be accumulated in Shoa as soon as its ruler gets more strength. He is able to open the ways of Guragne, Kortshassi, Sentshero, Caffa and Enarca, which ways are at present obstructed only by the inroads of the Galla people. I spoke once with the king about this, and he said: 'Wait only a little.' From Shoa to the coast of Tadjourra the distance is only about 300 English miles. Thus the English might lead the channel of the commerce of the centre of Africa by way of Shoa to the sea-coast of Adel. And supposing they were afraid of the hot climate of the Dankali people, they might only follow the course of the river Hauash, which has water the whole year, on the banks of which is fine air and plenty wood, and they could overcome a great obstacle of the route. The Hauash is lost in a lake in the neighbourhood of Aussa, about 80 English miles distance from the bay of Tadjourra. The whole route from Tadjourra to Shoa is made by means of camels. The Dankali people would not make great objections against such an undertaking, as they can be kept in fear by the English at Aden as well as by the king of Shoa, from whom they must buy their grain and clothes, which they change by means of salt, which they bring from a large salt plain, called Assal, only two miles distant from the bay of Tadjourra. If you threaten them to take this salt place, they will never commit any hostility. Secondly, as to the object of discoveries of the interior of Africa, I am firmly convinced, that Shoa is the most suitable point, from which you may go out, and I should wish very much, if the friends of the discoveries of Africa would take these views into consideration. I remember to have read, that the Portuguese formerly got their news about Abyssinia on the coast of Guinea and I have got news in Shoa about Guinea. A slave brought from the Alaba Galla, below the country of Seetthero told me, that the slave-traders of the Alaba people are going very far beyond their country; that there was a country distant four months from their's, which is called Guineh, where are got beautiful things and people like myself, wearing clothes like myself. Beyond Guineh was a large sea, on which immense ships are going and coming from far, carrying beautiful things. This I have heard from the slave-traders of the Alaba people. I cannot but think, that this is the country of Guinea. Thus a traveller perhaps might be able to cross Africa in the direction from Shoa to Guinea. From Shoa you go to Guragne, which is in some dependance of Shoa, from Guragne is some connexion with Lambat, the people of which are Christians by name, and the king of this country is said to be a good man. From Lambat you may penetrate to Sentshero, and to the Alaba people. From there you may find ways to the western coast of Africa, or if this should be impracticable you may direct your course to the coast of Melinde by means of the river Quilmance, which must have its source in the country of Sentshero, because the Alaba people say that a large river coming from Sentshero flows in their neighbourhood not completely to the rise of the sun. I myself hope to go to Lambat in course of time. If the king of Shoa should become strong and a friend of the English, you

may think yourselves how useful he can be to the discoveries of the interior of this continent. He can open and secure the ways to an immense distance. I showed him once a map of Africa and told him about the void spots beyond Sentshero, telling him, that our people had not yet penetrated so far. He said: Wait only a little. Thirdly, as to the propagation of civilization, Shoa is of great importance with respect to its situation. There are Christians in Guragne, Cambat, Kortshassi, Caffa and Enarca, but all these countries are separated by the Galla people. However, the influence of the friends of Christianity can be extended there by way of Shoa, and only by way of this country can they get access to the barbarous Galla nation, which if once influenced by the Christian religion will spread the seed of civilization over the centre of Africa. I like very much this people and have began to study their language and translated several parts of the New Testament into it, and I shall attempt a Mission amongst them as soon as I am assisted by a fellow-labourer. A fit place for the establishment of a Mission seems to me to be in the Galla tribe of Mulofalada in the neighbourhood of the sources of the Hauash; the chieftain of this tribe is a particular friend of mine. If I had not enlarged my letter already too much, I would have given you a description of this nearly still unknown nation from personal observations. In general I can tell you, that the Gallas are more intelligent than the Abyssinians, that they have a more sound understanding, as they are not limited by bigotted priests and monks. In war they are courageous and can bring together an immense cavalry. Their country is superior to Shoa. There are immense plains crowded with horses, cows, and sheep. You pass a rivulet every mile. There is water the whole year, as rain falls twice in the year. In short, if this people is civilized it will become of great influence in Africa. If a connexion with England should be established with Shoa, still another great gain might be reached in this way to the great joy of all friends of civilization. If you reflect that from 2000 to 3000 slaves pass annually through this kingdom, and in general from 6000 to 7000 through Abyssinia, it might be, that this shame of mankind might be exterminated by English influence. At present slaves are the soldiers of the king, at least a great part of his troops are slaves. About 1000 slaves are occupied in preparing meal, hydromel, in carrying wood and water, and in performing other services. As the king is not insensible to religious impressions and remonstrances, he will confess that slavery is condemned before the tribunal of the Christian religion, but he will tell you, that slaves are a requisite to him by rendering him the above mentioned services. This excuse might be destroyed by a nearer connexion with a European power assisting him in his desire of reforms. Thus for instance, several meal-mills built in his country will make a great number of slaves superfluous. The same thing is it, if he reforms his military system. It is a pity that the king has not one able counseller among his people, else his ideas would be less limited. He is indeed superior in his character to all other rulers of Abyssinia, and this is

3. A reason why I should like that the English Government should attempt to make friendship with him, for which he has a strong desire. There was not one foreigner, who came to Shoa, whom the king did not engage to become useful to him in some respect. Whatever you understand, he orders you to practise, and if you tell him, I do not understand this, he asks at least, how it is practised in your country. Thus he asked me many times, how to stamp money, how to dissolve silver and to smelt iron, how to prepare hides and fine clothes, and many other things. The workmen of the king are laboring before the eyes of the king, and whatever they have performed, they must show to him. There was a Greek in Shoa who understood a little how to repair guns, but now the king's people are advanced so far, that they understand to make a new gun—look at that and you will say, these workmen are much superior to those of the

Pasha of Egypt. Whatever the king has seen how it is prepared, he charges his people to carry it on. It is true, there are many traces to be reproved in the king's character, which is a selfish one in many respects. Without his orders you cannot do any thing in this country, you cannot even enter into it. If you wear a cloth, which is finer than those of the country, he takes your property and sends you to the prison, if you have not got orders from him to wear it. If you prepare hydromel without his orders, you may be sure to be imprisoned. And the same thing is it in many other respects. He is the ruler of all and in all. But foreigners are respected yea honoured in his country and exempted from his hard rules in many requests. I am sure, that if some well qualified representatives of the English Government should appear before him, he will be brought back from many ideas, which I must call very narrow ones. Well then may the Ruler of all things, our Lord Jesus Christ, direct this concern in such a manner, that it may serve to the temporal and eternal welfare of Abyssinia and of many countries of Africa. May he rouse up in the mind of the king of Shoa and his people a still more necessary desire, viz. to seek first for the kingdom of God and for his justice, then all other things will be given to them. I pray for this with you and all friends of the Christian cause.

VI.—*Final reply to the remarks of T. S.*

To the Editors of the Calcutta Christian Observer.

Dear Gentlemen,—Unless the parties are decidedly ultra in their views controversy seldom leaves them in the exact position they wish to occupy: such will in all probability be the result of my present discussion with T. S.

I think that a candid perusal of my two letters will give the impression that I objected not to the arguments of T. S. because "he is a young man." Arguments are to be estimated by their intrinsic worth come from what source they may, but mere opinions I apprehend may be differently estimated. Now it was in reference not to the age of T. S., for I know it not, but to his necessarily brief acquaintance with the languages of India, that I objected to the disparaging terms in which he referred to them. The use therefore he has made of my remarks borders I think on disingenuousness.

Not to provoke a continuation of this controversy, I simply reply to the interrogation of T. S. that those who have read the discussion of this subject from the beginning, as it has appeared in the C. C. O. only will know that I am not alone in my views.

May I be allowed, in conclusion, to suggest to my brethren at their conference, that resolutions of an important character and respecting which it is known that much diversity of opinion exists be published simply as they are adopted, or if it be thought necessary to add any remarks that they also receive the sanction of the brethren previously to publication. It is difficult not to attach something of official importance to remarks so appended, especially is this the case with readers at a distance.

Yours, as ever, sincerely,

Cuttack, Jan. 10th, 1841. A. Sutton.

Poetry.

LINES

Taken from a Scrap Book.

The Better Land.

Where shall we find that better land, more glorious than this,
Where all is brightly beautiful and full of happiness;
Where ever to their tuneful harps, ten thousand angels sing,
Glory to the Lord on high, who is their Gracious King?
Oh! dark and fearful is the path to those bright realms of day,
Yet if we seek God's face and pray, he will not turn away:
To us his children on the earth, in mercy he has giv'n
His word, to be a lamp of light, to guide our feet to Heav'n.

The City of God.

"Sad Pilgrim of Zion," I hear a voice say,
"To the city of God, dost thou seek the way?
Now take up thy cross, and be guided by me,
The gates of that city will open to thee,
Without are the heedless that priz'd me too late,
With weeping in darkness, they mourn their sad fate;
For deaf to my calling they ne'er can be mine;
To tardy repentance, all such I resign.
'Tis sweet to give wisdom, to the simple in heart,
And they from my counsel will never depart,
On the wings of devotion their pray'rs to me rise,
The incense most grateful that perfumes the skies.
Though far be the distance, let none ever fear,
While I hear the soft sigh and mark the bright tear,
In the house of my Father, we surely shall meet,
And there shall be great joy when they sit at my feet."

My Saviour.

Thy watchful eyes may dwell on me,
And while thy pard'ning grace I see,
My spirit fain would rise to thee;
My Saviour.

At morn and eve on bended knee
With contrite heart, I bow to thee;
And wilt thou turn God's wrath from me?
My Saviour.

And when stern death shall set me free,
In that dark hour, oh! wilt thou be
A very present help to me?
My Saviour.

Thy house of rest I hope to see,
And I will put my trust in thee,
For thou hast giv'n thy life for me;
My Saviour.

REVIEW.

Travels in the Burman Empire. By Howard Malcom. Illustrated with a map of South-Eastern Assia, and wood engravings. (People's Edition.) Edinburgh: W. and R. Chambers; 1840.

Travels in Hindustan and China. By Howard Malcom. Illustrated with wood engravings. (People's Edition.) Edinburgh: W. and R. Chambers; 1840.

Our former paper has prepared our Readers to expect that Mr. Malcom, whom we have now brought to the scene of his "official" inquiries, is not to be rigidly confided in so far as strict accuracy of detail is concerned. In fact, whenever he does go into details at all, he almost as a matter of course either overstates, or makes some blunder which may pass unobserved by his readers in the far west, but which cannot fail to be noticed and smiled at by any who have, as he would probably himself say, "eaten the mangoe and boated the Ganges or the Irrawaddy." Such, for example, is his long chapter on the Burman Herbarium, regarding which we may safely say that a greater number of mistakes will not easily be found in the same space in any book that has been published in or out of America for the last fifty years. In fact, Mr. Malcom does not know Botany. He has perhaps heard of the classes and orders, and seems to think that it will add attractiveness to his book if he stick on a Latin name at the end of every tree that he mentions. And so it has a *good* effect, and we have no doubt may go far to persuade some of the worthy citizens of the western republic, that Mr. Howard Malcom is a very learned man; but while it does this it will not tend to recommend the cause of missions to those who look to missionaries for information as to the products and peculiarities of the countries they are called to dwell in.

The mission of Mr. Malcom seems to have been of a very peculiar nature. We find him continually talking of his "official duties"—of his officially asking questions, of his officially summing accounts, and of his officially preaching through an interpreter. He makes the following statement on this point in his preface.

"My advantages have, nevertheless, been great. I was sent out, as the deputy and representative of one of the great American Missionary Societies, to examine into, and with the missionaries adjust, many points not easily settled by correspondence; to compare the various modes of operation in different missions; to survey the field; to compare the claims of proposed new stations; to comfort,

encourage, and strengthen the missionaries in their arduous work; and to gather details on every point where the board lacked information. Such a mission gave me confidence, in the eyes of all classes, wherever I went, and toleration in making investigations, which might otherwise have been deemed impertinent. The time spent at each place was sufficient for deliberate inquiries, from various sources. In most places I found missionaries and civilians, who had lived long on the spot, and who gave me the fruits of mature and extended observations. My interpreters were in general not only thoroughly conversant with the language, but in the habit of familiar intercourse with the people, and possessing their confidence. Before leaving a place, I generally submitted my notes to several persons for a careful revision. If, therefore, I should be convicted of errors, they are such as the best informed persons on the spot have fallen into, and as my reader would have imbibed, had he been in my place."

Now such a mission we think should never have been undertaken. Our missionary societies ought to send no missionary to the field in whom they cannot repose the most unlimited confidence—confidence not only in his intentions but in his abilities, to discharge all the duties that can ever come in his way. When a man is sent therefore, there ought to be on their part the most sacred reverence (if the language contained a stronger term we would use it) exercised towards him. And really it is ridiculous to hear a man talking of himself as capable in the course of a few days of comparing the various modes of operation in different missions; of "comparing the claims of proposed new stations," &c. These are matters that never will be determined but by patient and persevering trials, and we would not value at the price of a nut-shell any opinion that Mr. Malcom could express on any of these subjects. Most true, he might see whether in any one place a mission appeared to be in a healthy state, but the very circumstance that made the plan pursued at one station good, might make it altogether unsuitable to another; while it might be absolutely impossible for a casual visitor to perceive any difference between the circumstances of the two stations. The fact is, the Burman mission has been singularly blessed in the long preservation to it of its revered founder, and if all the sufferings that he has borne, and all the experience that he has had, with all the communings with the Giver of all wisdom—if all this did not enable him, with the assistance of his no less estimable colleagues, to settle the affairs of the mission, compare contending claims and adjust the various modes of operation, it was madness in Mr. Malcom to attempt it, and delusion in the Board to entrust him with such a commission.

For all this we are well disposed towards our author, and therefore to prevent ourselves and our readers from getting into too bad humour with him we shall here introduce one of the finest passages in the whole book.

"The next Sabbath, being the first in April, I preached to the brethren and sisters by vote of the convocation. We met in the new and unfinished chapel, built for the native church. The building though large for Burmah, is scarcely larger than many dining-rooms in India; yet, as our little band arranged themselves in one corner, we seemed lost in the space. There was, however, moral power in the meeting; and when I reflected on the recent origin of the mission, its small beginnings, and its various dangers and hinderances, the company before me was a most refreshing sight. Here were twelve missionaries, besides Misses Gardner and Macomber, and the missionares' wives. Elsewhere in the mission were four evangelists and a printer, not computing those in Siam. The text was, "Glorify ye the Lord in the fires;" and every heart seemed to say Amen, as sentence after sentence came forth. It is delightful preaching to greedy listeners; and long had most of these been deprived of the refreshment of sitting under a gospel sermon. Mr. Judson had not heard a sermon in English for fourteen years.

"As my eye rested on this loved little company, it was sweet to contemplate the venerable founder of the mission, sitting there to rejoice in the growth of the cause he had so assiduously and painfully sustained. His labours and sufferings for years, his mastery of the language, his translation of the whole Word of God, and his being permitted now to be the pastor of a church containing over a hundred natives, make him the most interesting missionary now alive. What a mercy that he yet lives to devote to this people his enlarged powers of doing good! And we may hope he will very long be spared. His age is but forty-seven; his eye is not dim; not a grey hair shows itself among his full auburn locks; his moderate-sized person seems full of vigour; he walks almost every evening a mile or two at a quick pace, lives with entire temperance and regularity, and enjoys, in general, stedfast health. May a gracious God continue to make him a blessing more and more!"

Altogether Mr. Malcom's book we have found on a careful perusal to be just what we expected to find it before we began to read it at all.—The undigested notes of a clever man with inadequate means of information, and without patience enough to make the best use of the means he had, with far too high an opinion of his own position and of his own abilities, still willing and anxious to do good, and apparently, notwithstanding his overweening estimate of the influence of himself and his book, not aware of the evil that his unguarded statements may produce. He says that he has put the Board in possession of "voluminous communications relative to his official doings;" and if they be of the same stamp with his communications to the public relative to plantains and mangoes, pepuls and banyans, Magellan's clouds and Portuguese men-of-war, we pray God that the Board may be prevented from attaching to them the slightest value.

With his remarks on the system of Boodhism we close our notice.

"No false religion, ancient or modern, is comparable to this. Its philosophy is, indeed, not exceeded in folly by any other, but its doctrines and practical piety bear a strong resemblance to those of the Holy Scripture. There is scarcely a principle or precept in the Bedagat which is not found in the Bible. Did the people but act up to its principles of peace and love, oppression and injury would be known no more within their borders. Its deeds of merit are in all

cases either really beneficial to mankind or harmless. It has no mythology of obscene and ferocious deities, no sanguinary or impure observances, no self-inflicting tortures, no tyrannising priesthood, no confounding of right and wrong, by making certain iniquities laudable in worship. In its moral code, its descriptions of the purity and peace of the first ages, of the shortening of man's life because of his sins, &c., it seems to have followed genuine traditions. In almost every respect, it seems to be the best religion which man has ever invented.

"At the same time we must regard Boodhism with unmeasured reprobation, if we compare it, not with other false religions, but with truth. Its entire base is false. It is built, not on love to God, nor even love to man, but on personal merit. It is a system of religion without a God. It is literally atheism. Instead of a heavenly Father forgiving sin, and filial service from a pure heart, as the effect of love, it presents nothing to love, for its Deity is dead; nothing as the ultimate object of action but self; and nothing for man's highest and holiest ambition but annihilation.

"The system of merit corrupts and perverts to evil the very precepts whose prototypes are found in the Bible; and causes an injurious effect on the heart, from the very duties which have a salutary affect on society. Thus, to say nothing of its doctrines of eternal transmigration and of uncontrollable fate, we may see, in this single doctrine of merit the utter destruction of all excellence. It leaves no place for holiness; for every thing is done for the single purpose of obtaining advantage.

"Sympathy, tenderness, and all benevolence, would become extinct under such a system, had not Jehovah planted their rudiments in the human constitution. If his neighbour's boat be upset, or his house on fire, why should the Boodhist assist! He supposes such events to be the unavoidable consequences of demerit in a formar existence; and if this suffering be averted, there must be another of equal magnitude. He even fears, that by his interfering to prevent or assuage his neighbour's calamity, he is resisting established fate, and bringing evil on his own head.

"The same doctrine of merit destroys gratitude, either to God or man. If he is well off, it is because he deserves to be. If you do him a kindness, he cannot be persuaded that you have any other object or reason than to get merit, and feels that he compensates your generosity by furnishing the occasion. If the kindness be uncommon, he always suspects you of sinister designs. In asking a favour, at least of an equal, he does it peremptorily, and often haughtily, on the presumption that you will embrace the opportunity of getting merit; and when his request is granted, retires without the slightest expression of gratitude. In fact, as has been already stated, there is no phrase in his language that corresponds with our "I thank you."

"The doctrine of fate is maintained with the obstinacy and devotedness of a Turk. While it accounts to them for every event, it creates doggedness under misfortune, and makes forethought useless.

"Boodhism allows evil to be balanced with good, by a scale which reduces sin to the shadow of a trifle. To sheeko to a pagoda, or offer a flower to the idol, or feed the priests, or set a pot of cool water by the wayside, is supposed to cancel a multitude of sins. The building of a kyoung or pagoda, will outweigh enormous crimes, and secure prosperity for ages to come. Vice is thus robbed of its terrors; for it can be overbalanced by easy virtues. Instances are not rare of robbery, and even murder, being committed, to obtain the means of buying merit. All the terrors, therefore, with which hell is represented, do but serve to excite to the observance of frivolous rites. The making of an idol, an offering, or some such act, is substituted for repentance and reparation, for all inward excellence, and every outward charity.

"It ministers also to the most extravagant pride. The Boodhist presumes that incalculable merit, in previous incarnations, has been gained, to give him the honour of now wearing human nature. He considers his condition far superior

to that of the inhabitants of the other islands in this system, and his chance of exaltation to be of the most animating character. Conceit, therefore, betrays itself in all his ways. The lowest man in society carries himself like the "twice born" brahmin of Hindustan.

"We need not multiply these remarks. It is enough to move our sympathy to know that this religion, however superior to any other invented by man, has no power to save. Though we have no stirring accounts to present of infants destroyed, or widows burned, or parents smothered in sacred mud, it is enough that *they are perishing in their sins.* It matters little whether a soul pass into eternity from beneath the wheels of Juggernaut, or from amid a circle of weeping friends. The awful scene is beyond! May the favoured ones of our happy land be induced to discharge their duty to these benighted millions!"

We leave it to our readers to reconcile the contradictions of this statement in the best way they can. How a system can be at once "in almost every respect the best that men has ever invented," and at the same time be "literally atheism"—what consistency there is in stating that its "principles are peace and love," and stating in the next paragraph that "it leaves no place for holiness," and in the next that "sympathy, tenderness and all benevolence would become extinct under such a system had not Jehovah planted their rudiments in the human constitution," we cannot tell. The fact is, that Mr. Malcom has confounded things that are wholly different—the speculations and refinements of men upon the system with the system itself. It is a very easy matter for men with the Bible in their hands, to pilfer out of it some of its sublime and Godlike morality, and engraft that upon a system which is couched in allegorical narratives and fables, which will bear any interpretation that enthusiasm or design may please to engraft upon them; but when all this is done the religion of the people, full of atheism, immorality and destructiveness, remains just what it was before.

Missionary and Religious Intelligence.

1.—Missionary and Ecclesiastical Movements.

The Bishop of Calcutta is expected here in March.—Mr. Lockhart, the Medical Missionary of the London Society appointed to China, has proceeded to Chusan. We are rejoiced at this both on account of the religious destitution of the troops, and the sickness prevalent at that place.—The Rev. J. Hughes, Chaplain at Malacca, died of cholera after an illness of a few hours in December last.—The Rev. Mr. Krukeburg, of the Church Mission, has returned from the Straits.—The Rev. R. C. Mather, Mrs. Mather and family have left Calcutta for Mirzapore, the health of Mrs. Mather being so much improved, through the mercy of God, as to enable her to stay in the country.—The Rev. W. Glen, formerly of Moorshedabad, has been appointed to Mirzapore.—Rev. G. Pffander

and Mrs. Pffander have left for Benares, the scene of their future labors. —We are happy to announce the arrival of the Rev. Mr. Small and Mrs. Small connected with the Baptist Mission: may they long be spared to labor amongst the people of this land.—Letters have been received from the Rev. J. McEwen, formerly of Allahabad; he has reached the United States, after a visit to Britain, in safety.—The connexion of the Rev. C. Roer, M. D. with the London Missionary Society has ceased. Dr. Roer, we understand, has accepted a civil appointment in connection with the Salt Department.—The Rev. J. Reid, of the London Missionary Society at Madras, departed this life after an illness of a few weeks on the 8th of January, 1841. He was an intelligent, active and devoted Missionary.

We have as usual extracted the most interesting occurrences of the month from our contemporary the *Christian Advocate.*

2.—The Anniversary of the Calcutta Bible Association was held at the Town Hall, on Thursday evening, the 31st instant. *A. Beattie, Esq.* (in the absence of the Archdeacon, from indisposition,) presided. From the report read by the *Rev. T. Sandys*, we gathered that the Institution is in a prosperous state as it regards operations, but in the matter of funds in a state of complete exhaustion. The object of the Society will not allow it to remain long in such a case. The meeting was addressed by the Rev. Messrs. Boyes, Boaz, Ewart, Smith, Messrs. J. F. Hawkins and J. W. Alexander. The attendance was good and the spirit of the meeting very refreshing. The following resolutions were passed on the occasion.

Resolution I.—Moved by Rev. R. B. Boyes, seconded by Rev. T. Smith,

"That the Report now read be adopted, and that it be printed and published for general information, in the earnest hope that it may prove instrumental in promoting in the Christian community an increasing interest for the dissemination of the Holy Scriptures among all classes of the population."

Resolution II.—Moved by Rev. T. Boaz, seconded by Rev. D. Ewart,

"That this meeting desires to record its devout thankfulness and gratitude to Almighty God for the increasing facilities for the dissemination of Divine Truth among the natives of this country; and earnestly prays that the scriptures distributed by the instrumentality of the association may, by God's blessing, lead the people to a saving acquaintance with the Lord Jesus Christ that they may become partakers of eternal salvation."

Resolution III.—Moved by J. A. F. Hawkins, Esq., seconded by J. W. Alexander, Esq.

"That the following gentlemen be the Committee and Office-bearers of the Association for the ensuing year. *President,*—The Ven. Archdeacon Dealtry. *Vice-Presidents,*—The Members of the Committee of the Calcutta Auxiliary Bible Society. *Committee,*—Rev. C. C. Aratoon, W. Balston, Esq., Rev. T. Boaz, Wale Byrn, Esq, J. T. D. Cameron, Esq., A. G. Coles, Esq., Rev. Dr. Duff, G. E. Henwood, Esq. C. Kerr, Esq., P. Lindeman, Esq., Rev. T. Smith. *Secretaries,* &c.—Treasurer and Cash Secretary,—J. M. Vos, Esq., Bible Secretary,—Rev. T. Sandys, Minute Secretary,—Rev. K. M. Banerjia."

The following, from the *Courier*, is an outline of the Addresses (with some corrections) delivered at the Anniversary of the Calcutta Bible Association, a short notice of which, with the resolutions, were given in our last number.

The Chairman briefly addressed the meeting; he said, he regretted, that he had been chosen, in the absence of the Ven'ble the Archdeacon, to take so feeble but prominent a part in the proceedings of this Meeting. He felt glad however, that on this the last evening of the year and also the last that he is likely to spend in this country, in all probability for ever, he was engaged in spending it in the promotion of so good and useful an object as the spread of the word of God to millions who would but for the efforts of this Society, in all likelihood never have known that such a thing existed. He then referred to the constitution of the Society, that it differed from the Auxiliary Bible Association only in this particular, that the Bible Association professed merely to circulate the Scriptures among the inhabitants within Calcutta, whereas the Auxiliary carried it to all parts of India.

Rev. T. Smith, in seconding the resolution, urged the claims of the Society on account of its general utility. Whatever sphere of Missionary labor we may feel especially called to engage in, the substance of all our preaching must be drawn from the Bible. Whether there be those who go forth over the length and breadth of the land, or those who in the streets and lanes and bazars of our populous cities endeavour to direct the attention of men to the things belonging to their eternal peace, they equally require a supply of Bibles for distribution; or whether we be engaged in schools or other educational institutions, we must have the Bible as a class-book and as a book of continual reference, or else the education we dispense will be of little value. Such a Society as this then does not interfere with any other Society or Missionary body, but rather is a useful and indispensable auxiliary to all. But there are those, who are not able and who are not called to preach the Gospel, who yet may by the aid of such a Society as this be made of God instrumental in conveying his choicest gifts to their fellow-men. Laymen are equally with Missionaries welcome to receive grants from the Association, and he rejoiced to learn from the report that so many laymen had, during the past year, received so large grants. Referring to some of the statements contained in the report, the speaker illustrated from these statements what has been called the self-evidencing power of the Bible. Here were instances in which men said, "Shall I lie? Have I not read the Bible?" "How can I lie now that I have read this holy book?" It is thus that the word of God shews its converting power; its sharpness as the sword of the Spirit for cutting even to the dividing asunder of the joints and marrow. But while it is a sword, and while it is abundantly sharp, it must be remembered that it must be wielded. It is the sword of the Spirit, and save as used by the Spirit himself will do little good. Hence while we ought to support such an Association as this to the best of our abilities by our contributions, we ought also to give it our prayers, for it is only by the blessing of God, which we have no right to expect unless we ask it, that the Society can prosper.

Rev. Mr. Boaz alluded in the course of his address to the removal, as noticed in the Report, of two of the brightest ornaments of the Christian religion during the past twelve-month, Rev. Messrs. Piffard and Wybrow; and news had just been received of the death of two other indefatigable laborers in the field of the Lord, Rev. Messrs. Hughes and Evans at Malacca; all these dispensations of Providence ought, he said, to humble us, and they are calculated to kindle in the hearts of all feelings of sadness, but that sadness is not without being mingled with a certain hope of a bright resurrection awaiting all those laborers who have gone before. The speaker then briefly alluded to the increasing facilities, which this and other Societies experienced in the dissemination of the glad tidings of the gospel to every creature. How well did

he remember the late Dr. Marshman, the last time he addressed the public in this Hall, mentioning that when Meetings similar to the present were first held in this country, the doors of the building in which they were, were obliged to be shut to keep those engaged therein from molestation. How glad would these men, who labored so earnestly then for the advancement of Christ's kingdom here, have been to hear letters read from young natives detailing the exertions which *they* were making to dispense the blessings of the Scriptures to their countrymen —and also to hear that there are educated natives who can both understand and appreciate the beauties of Holy Writ, and who will be the means hereafter of dispensing the word to thousands of their fellowmen.

Rev. Mr. Ewart seconded the Resolution. In the course of his remarks he likened the promotion of the cause of Christ here to an army in an enemy's country—the Association was its Commissariat, from which the supplies were to be obtained and the books the weapons; if the commissariat were wanting in supplies, the operations of the whole Army would be stopped. He further remarked on the necessity of having the Bible in the education of the native youth—and he did not think it right that any payment should be asked from the natives for the Scriptures, the only price he required was, that those to whom he gave the word should *read* it—and in thus diffusing the Gospel the Association's usefulness was manifest. The Bible moreover, by the exertions of those connected with this Society has been introduced into institutions where the Word is not taught or encouraged, and many inquirers have come from among them. *What we freely receive we freely give.*

The Chairman in closing the business of the meeting, spoke briefly on the utility of, and the advantages to be gained from, such an Association, and then referred to the time of their being assembled together being the last evening of the year 1840—one of those periods when all ought to look back on the occurrences of the past twelvemonth, and examine themselves whether they have done their utmost in the advancement of the cause of their Redeemer—and what they have done in the greater circulation of the Scriptures; is it not a thing which all would wish that the poor benighted people around them should be in possession of that knowledge which should make them wise unto salvation, and should not each wish to improve the moments as they fly? It is melancholy to reflect that so many labourers have been removed during the past year, and who knows but that some of those then assembled may be summoned away before another year has passed over them—these departed good men call aloud on all to follow them and look for their heavenly Master's approbation at that solemn hour when an account will be asked of them—they should seek to improve every moment, wherever they may be and in whatever employment they may be occupied.

Before the meeting broke up the Rev. Mr. Boaz begged to mention that the Report had omitted to notice a point of some consideration—the amount of funds. The collections during the past year were about 2,500 rupees, and the expenditure rather greater, leaving the Association about a hundred rupees in debt. He then begged of all to unite in commending into the hands of Providence their Chairman who had during his residence here led a life of piety and Christian zeal, and was now about to return to his native land.

A Prayer by the Rev. Mr. Boaz, concluded the business of the Meeting.

3.—The 28th Anniversary of the Calcutta Auxiliary Bible Society

was held at the Town Hall, on Tuesday evening the 5th inst. C. W. Smith, Esq. presided. The following resolutions were passed on the occasion.

Proposed by the Rev. R. B. *Boswell*, seconded by the Rev. Dr. *Duff*, I.—"That the report, an abstract of which has now been read, be printed and circulated."

Proposed by J. A. *Hawkins*, Esq. seconded by the Rev. A. F. *Lacroix*, II.—"That this Meeting acknowledge with gratitude toward God the increased distribution of the Holy Scriptures in the past year, and desire earnestly to implore the Divine blessing on the efforts made by this Society to spread more widely the word of God in this country."

Proposed by the Rev. R. C. *Mather*, A. M. of Mirzapore, seconded by the Rev. J. *Innes*, III.—"That the following Gentlemen be the Committee for the ensuing year:—

"J. W. Alexander, Esq. W. Byrn, Esq. H. Chapman, Esq. C. Tucker, Esq. J. W. Cragg, Esq. Captain Graham, J. A. Hawkins, Esq. J. M. Vos, Esq. J. Lowis, Esq. F. Millett, Esq. Captain Roxburgh, Lee Warner, Esq."

The Meeting was very *thinly* attended, but the spirit manifested was highly pleasing. The Society, it would appear, is in an efficient state, and promises by the blessing of God much usefulness in the new year. The following brief account of the speeches is afforded by the *Courier*.

The business of the evening was commenced by a short prayer by the Rev. Mr. Whiting of Meerut.

The Chairman spoke briefly on the great cause there was for thankfulness that this Society should be permitted to exist and flourish so many years, and that this should make all interested in the work, humble themselves and pray fervently for the continuance of its usefulness. He next adverted to the labours of their valuable Secretary—that the Committee had early in 1838 wished very much to meet with a Secretary, who could devote his whole time to the work of this Society. Their efforts to obtain such a person were successful, and we are now reaping the benefits arising from his Secretaryship. All are no doubt aware that Dr. Hæberlin's duties are very heavy; not only do the proofs of the Holy Scriptures pass through his hand before they go to the press, but he has other duties, besides the whole of the correspondence department: and it is bare justice to Dr. H. to mention this, for the Report will show how well all these onerous duties have been performed.

Dr. Hæberlin read the report, which was very interesting. The Society had been working very successfully during the past year, they had distributed 42,000 parts of the Scriptures; which would make the whole amount distributed since the establishment of the Association 320,000 *volumes*—the funds of the Society showed the assets at the commencement of this year to be something above 13,000 rupees, but the whole of this sum is likely to be absorbed in the payment of bookbinders, &c. &c. The Report also noticed the establishment of a branch at Benares, which had worked excellently and had been of great assistance to the Parent one.

Rev. Mr. Boswell proposed the first Resolution. He adverted to the usefulness of the Society, the lowness of its funds, &c., but he would not have any to be discouraged by present circumstances, for they were, as it might be, driving piles *under* water, and the efforts of their labour will not be discovered for a long time; but others who may live after them will perceive and rejoice at the result of their efforts.

Rev. Dr. Duff seconded the above resolution, and in doing so adverted to and spoke powerfully against the workings of a certain section of the people, who take only *parts* of the Holy Writ as the word of truth, and do not judge it right to disseminate the *whole* to any but adults, but the report shows that both aged and young have received and benefited by it. He then described in beautiful language the similitude of a person endeavouring to perceive the beauties of a landscape in the dead of night, to a man ignorant of scriptural truth trying to perceive the beauties of gospel knowledge. This Resolution he wished it to be recollected went to the dissemination of the *whole* Scriptures and for that reason he hoped it would be supported.

J. A. Hawkins, Esq. C. S. proposed the second Resolution—He thought the Society had much cause for thankfulness for the increased facilities in the dissemination of the holy scriptures, but though on this and other reasons they had much to be thankful for, still they had some cause for sorrow also, and this resolution calls upon all interested in the advancement of the Redeemer's Kingdom, for their earnest prayers at the throne of grace—without which it would be useless to hope for continued success.

Rev. Mr. Lacroix seconded the above Resolution—and adverted to the numerous claims on the efforts of the Bible Society in controverting the efforts now making by the Jesuits. This should induce the friends of the Bible Societies to advance the interests of their Associations against those of the opposite party to the utmost of their ability. He then took a retrospective view of the proceedings of the Jesuits in the South Sea Islands for the introduction of their religion into those peaceful lands of late—because the Queen was not willing to allow the Romish priests that were sent there, to settle, it being against the laws of the land; the aid of a French frigate had been called in, the *Artemise*—which under a threat to blow their town down if the inhabitants did not comply with their demands, obliged them to nullify this prohibitory law, to compensate the priests for not being in the first instance permitted to settle, and to allow them to take up their future residence there; and their arrival there was the creation of strife among a peaceful people, and to tell them that what they were taught was not the word of God. The same scenes had occurred in the Sandwich Islands and in the same manner was the Popish religion introduced there; and let it not be thought because it has not been similarly done here yet, that it never will be—though they are unable to do it by force, they will do it by other means; and the spread of the gospel is the only weapon that will effectually oppose their advancement. At Madras they proceed in a different manner, they succumb to the superstition of the natives as much as possible.—While Mr. Lacroix was staying with a friend there, he was aroused one day with hearing great uproar in the streets, and directing his eyes to the spot where the mob was collected, he observed a large thing just like a car of Jaggarnáth, and naturally supposed the whole to be a native procession—but was quickly told that such was not the case, for it was a *Roman Catholic* one—there was the Jaggarnáth's car, like the natives', and instead of an idol being at the top of it, *there was an image of the Virgin Mary;* and this is the way they *do it* at Madras. Christianity has two principal foes, *infidelity* and *superstition;* it was the practice of infidels in the primitive ages not to destroy or hurt the Christians themselves, but to destroy the Bible, for in that was their strength—so is it with the Pope at the present time—the Grecian Church do the same; and *all* who oppose truth, oppose the dissemination of the Bible; but in opposition to their efforts let us do all in our power to promote its dissemination.

Rev. Mr. Mather (of Mirzapore), proposed the third resolution.—He noticed the privileges which the Missionary brethren and the Christian community in Calcutta enjoy over those resident in the Mufassal, and then adverted to what the Society had lately done—it had done much during the past year, the whole of the Bengálí and Hindi Scriptures had been translated; but he regretted that the *Urdú* version had not as yet been attained—the Urdú was a universal language in India; it was understood and spoken by the greater part of the population of every city and village in the Upper and Lower Provinces—it was a matter of astonishment with him that the question had been so long left dormant, it ought now to be sifted to the bottom; the blame rests on some one's shoulders, and the Committee ought to look into it. Muhammadanism is the very worst enemy to Christianity, the rise and progress of this religion had been most rapid, and it spread over the greater part of the Eastern hemisphere, and yet all these stays of Muhammad have been removed; it is marvellous in our eyes, for the work was not done by the presence of large armies or other means of a like nature, but solely by an act of divine Providence. The opening of Affghanistan for entrance of the Gospel has lately been another instance of the working of Providence—in Turkey and Persia too Muhammadanism is tottering, and both these kingdoms are at this moment the prey of any power who will take them—and though in some instances Christian countries are lending their aid to and taking the part of these states, still all his working for good—it appears marvellous to us. Algiers has also fallen into Christian hands. All these circumstances show that Muhammadanism will soon be utterly destroyed; but what does your Society do in co-operation with all these workings in other countries?—why has not the Urdú, the language of the Musulmans, a large and a clever shrewd set of people, formed a portion of the Society's labours?

The Chairman closed the business of the evening with a few remarks on the scantiness of the assembly on the present occasion compared with what it would have been had the occasion been one of festivity or pleasure—he could not imagine what could be a greater cause of attraction than to unite in considering the best means for giving the greatest blessing to the heathens around.

The doxology and the benediction by the Rev. Mr. Boaz, closed the business of the Meeting.

4.—The Anniversaries.

The Anniversaries of the Bible Auxiliary Society and Association are calculated to excite feelings of the liveliest gratitude to Almighty God, and not less the many other Anniversaries of our religious institutions. Who in looking back for the last half century must not exclaim "What hath God wrought!" Yes, in the very city where fifty years ago the Sabbath was scarcely recognized, we have now not only recognized Sabbaths, numerous edifices for religious worship, but the Anniversaries of institutions designed to convert the natives to the knowledge of Christianity. These Anniversaries show to us that the existence of these Societies has not been productive of any of the mischiefs prophesied by the enemies of Christianity, but on the contrary of a large amount of good. Bibles, Tracts and other religious publications have been spread far and wide; inquiry has been excited, schools established and Christian Churches formed in every part of the land. While these Anniversaries excite to gratitude they will not fail to force upon the mind of the Church the idea of an increased responsibility. Having excited inquiry she must not cease to provide the means for satisying it: no, with increasing vigor must she pursue her holy work of providing the means

of spiritual regeneration for the millions of India. May she hear her Master saying, "Occupy until I come." A sacred sadness too associates itself with these Anniversaries, and especially with those of the last few years. The Fathers where are they, and the Prophets, do they live for ever? Marshman, Penney, Piffard, Pearce, Wybrow, and a host of others, fellow-laborers in this same cause—where are they? They have gone to their reward, they cannot come to us, we must go to them. May we follow them as they followed Christ.

These Anniversaries show us too not only the genius of Christianity, ever Missionary, ever active, but afford us one of the strongest evidences of the continued intercession of our great High Priest. Because He liveth we live also.

5.—The Annual Meeting of the United Churches for prayer, humiliation and thanksgiving, was held at the Union Chapel, Dharamatala, on the morning of New Year's day. The service was opened by singing, after which the Rev. J. Macdonald read portions of the Sacred Scriptures and offered prayer. The addresses were delivered by the Rev. G. Gogerly, and the Rev. R. C. Mather, A. M. of Mirzapore. The service was concluded by the administration of the Lord's Supper by the pastor of the Chapel, the Rev. T. Boaz.

In the afternoon, the Rev. A. F. Lacroix addressed the Native Christians in the Baptist Chapel, South Road, Entally. The devotional parts of the service were engaged in by *Shujaat Ali* and Mr. De Monte. The services of the day were very encouraging and will, we trust, issue in much good to many.

6.—The Monthly Missionary Prayer Meeting was held at the Union Chapel on Monday evening the 5th inst. The address was delivered by the Rev. W. W. Evans, pastor of the Lal Bazar Church. Subject, the sources of encouragement in the work of Missions. Mr. Evans alluded, *first*, to the adaptation of the Gospel to all mankind; *secondly*, the essential unity of all those who love the Lord in sincerity; *thirdly*, the present state and tendencies of the Christian Church; *fourthly*, the promises and faithfulness of God. The address was from its subject, and the spirit with which it was discussed, very refreshing.

7.—Private Theatricals—Government House.

Our daily and weekly contemporaries have been holding discussions as to the propriety or impropriety of private theatricals, and of the consistency or inconsistency of condemning public, and approving of what are called private theatricals. With the disputes of our contemporaries we never interfere, nor do we purpose to do so now; but they have called our attention to the subject of the Theatrical entertainments which we understand are regularly given at Government House. As Christian Advocates we have no wish to introduce a system of moping melancholy, or banish from any circle whatever any kind of relaxation which is at once harmless in itself and suited in its nature to that circle. But in our humble opinion Theatrical representations are neither harmless in themselves, nor suited to the dignity of Government House.

We are quite prepared to maintain that *Theatrical performances of the best possible kind have an immoral tendency, inasmuch as by winding up and overstretching the sympathies and sensibilities of the audience and spectators, and calling these into exercise by imaginary scenes, they necessarily tend to blunt these sympathies and sensibilities and render them unfit for performing their part in the plain and ungarnished scenes of every day life.* But it will

not be pretended that the scenic representations now under our consideration are at all of that kind. They are the trashy off-scourings of the stage, the silly, trifling, unmeaning productions which are not calculated to give rise to a single manly thought or noble feeling. Their sole object is to banish reflection altogether, and for a time to exclude all humane, benevolent, and laudable sentiments from the minds of the spectators.

But such representations, setting aside higher considerations, are totally unsuitable to the circle among whom they are represented. To convert the Government House of this vast empire into a minor theatre —to exhibit the civilians, the judges and rulers of this land, *and their wives*, in the character of actors and actresses, is to exhibit the Government of which they are the administrators as a contemptible thing. If the Governor General were to take into pay a dozen of native tamasha-makers, and let them exhibit their feats to all who chose to look at them, —while we could not any more than in the present case admire the taste, we should not see so much cause to lament the degradation implied in the proceeding. But surely the Government House circle are not so low in the scale of mind as to require such petty and improper amusements, for the sake of spending time. There are already scientific discourses introduced there; let these be extended and increased, for they will do no harm; and let men of literary taste and habits, who are as well qualified to give an attractive power to subjects of curious research in regard to the customs and literature of this land as is Dr. O'Shaughnessy to invest the discussions of scientific subjects with attractive power —let such men be invited to amuse and edify by dissertations on such subjects, and the servants of government will go from the Government House, as they ought ever to do, in a better state of preparation for the discharge of the duties of their responsible stations—the government will rise in public estimation, and the natives will not look upon their rulers as idle buffoons, but as men of wisdom and gravity, who are capable of wearing the sword of justice and swaying the sceptre of authority.

8.—Martyn's Hindustani Version.

On inquiring the other day of the worthy Secretary of the Calcutta Bible Society for a few copies of Martyn's Urdu Version of the New Testament, we were surprised to find that they could not be furnished, that the former edition had been completely expended, and no resolution had been come to, to make a reprint. We are aware that Martyn's version is on the whole in much too high a style of language for general use, and therefore a necessity existed for having another version in a simpler style; but still, there is a large portion of native society which can best be reached by the distribution of Martyn's classical works, and for these a limited edition is absolutely required. A priori, it is rather a melancholy thought to imagine it possible for so learned, and talented and spiritually-minded a man as Martyn was, should have been permitted, while seeking divine direction, to spend the very best of his days in executing this translation, and yet after all he should have produced a work so unsuited to the wants of the people of this country, that the succeeding generation should be warranted by discontinuing its circulation, silently to confess its utter inutility. And we might well ask, Can such things be? However, we are not left to à priori reasonings, for the work is still required for circulation amongst the higher ranks of the Musalmán population and we would strongly recommend the Bible Society to commence a reprint of it. We give our opinion in this matter as ourselves engaged in that department of labour which is most closely connected with this

question, and we believe, that ours is the general opinion amongst those missionaries who require to use the Urdu as a medium. We would suggest that the proposed edition should be neatly lithographed in the Persian character, as our type characters are not so acceptable and by no means so easily read as the facsimile of the written character produced by lithography.

9.—Armenian Philanthropic Institution.

The Examination of this Institutition was held on Monday last, and the proceedings throughout were, we understand, such as to afford much gratification and encouragement to all the parties concerned. For the following more detailed account we are indebted to the *Courier*.

The Twentieth Annual Examination of the Pupils belonging to the above Institution was held in the School premises, Hamam Lane. The Armenian department was most ably conducted by the Right Reverend Bishop Paulus, from the See of Etchmiatchin, assisted by the Reverend Ter David Mackertich, and the Reverend Ter Eleazer Andrew, and the English by the Reverend Messrs. Boswell, Sandys, Vaughan, and the Rev. Dr. Duff.

The first class, the greater part of which belonged to the third only a year ago, read portions of the History of England and Rome; also of Milton's Paradise Lost, in English; and their acquaintance with the grammar and construction of that language was sufficiently tested by being required to analyse and parse some of the most difficult passages. In Latin, they read parts of the first and second books of Virgil's Eneid, with a fluency and correctness not often witnessed in boys so young. Numerous questions were asked them on the Histories of Rome and England—on the Globes—and on the Maps of Europe, Asia and India, which they answered most satisfactorily. Their recitations in English and Armenian were delivered with a becoming tone and gesture, entering, as they evidently did, into the spirit of the authors whose sentiments they uttered. Several translations from some of the most select English writers into pure classical Armenian were submitted to the inspection of the company, and received with much satisfaction. Also about twenty pages of original poetical pieces in Armenian, and as these were the production of a lad only 14 years of age, they elicited much applause. Various specimens of plain and ornamental penmanship, both in Armenian and English, were exhibited and very much admired.

The other classes were examined in the different branches to which their attention had been directed; and though, on account of their extreme youth and the short period they had been in the school, their acquirements were but slender, yet was there every reason to believe that by patient perseverance in the course they are now pursuing they will soon be fitted to fill situations of importance with credit to themselves and advantage to others.

Several prizes, consisting of valuable books, pencil cases, maps, globes, &c. were distributed to the most deserving by the Right Revd. Prelate, who accompanied the bestowment with appropriate advice and commendations.

On the whole it appears that the Armenian Philanthropic Academy is an institution which reflects great credit on its venerable founders, and excellent managers; and is well worthy the countenanee and support of the community to which it more particularly belongs. As a nursery it is eminently useful in training the younger branches of their families for spheres of usefulness and respectability in after life, and consequently presents the strongest claims to their patronage and encouragement.

10.—Ladies' Native Female School Society.

The Anniversary of the Ladies' Native Female School Society was held at the Union Chapel, Dharamtala, on Wednesday evening the 20th ultimo. The *Rev. T. Boaz* in the chair. The meeting was well attended and very encouraging. The report read by the Rev. J. Campbell contained many interesting statements. The following extract will give our readers an idea of the operations of the Society.

"*Christian Girls.*—This department remains as before under the superintendence of Mrs. Campbell and Miss Smart. The number of pupils reported at the last anniversary was 24; since that period there have been married two, died two, and admitted seven; making the total now supported by the institution 27. The neatness and order which prevail amongst these dear children, the habits of industry and economy induced, and the tokens of piety evinced by some of them, not less than the excellent deportment of several of the former pupils, are encouragements to go forward in the good, but arduous work of native female education and reformation. The pupils are taught in Bengálí chiefly, (and in English to a certain extent) in all the branches of a useful and religious education; while all the different branches of needle-work, both plain and ornamental, are assiduously cultivated. Domestic duties are regularly engaged in by the girls in rotation. The attention paid by them to each other in sickness, stands out in striking contrast with the conduct of heathen children. The trials attending this department of labour are, however, very great, and require the strongest faith and most diligent perseverance and fervent prayer; yet we do hope that the era in the history of India is not far distant, when the prejudices which now exist in the native mind against the education of females, shall give way before the useful and obedient example of educated native Christian women.

"*Native Heathen Female School.*—This little school, which is under the superintendence of Mrs. and Miss Lacroix, and daily visited by them, continues much as last year. The number of pupils has increased to 30. They are taught reading and writing in their own language. Some of the girls are able to read 'Conversations between a Mother and Daughter,' and other elementary books, and all are carefully instructed in the rudiments of Christianity, by means of a simple Catechism suited to their capacities."

The chairman opened the business of the evening by singing and prayer; after which he addressed the audience on the importance of religious education in general, and especially on the female population of this country. This was the dictate of humanity, self-interest and Christian duty. The influence of females in all countries is great for good or evil —it is the chief means by which the chains of Satan are rivetted on the minds of the young. He referred to the large proportion of females at the mela at Ganga Ságar, and the diligence with which they endeavored to inculcate on their little ones the elements and rites of their religion. This was an example worthy the imitation of Christian mothers.

The *Rev. G. Gogerly* would impress on the minds of all the importance of exerting themselves in the cause of God while life and energy was in our possession. He enforced this exhortation by various scriptural arguments, and concluded by an earnest appeal to the ladies present to exert themselves in the good cause.

The *Rev. R. C. Mather*, A. M. of Mirzapore, in a speech replete with interest and information, referred to the importance of cultivating at the same time the intellectual and moral faculties. This was a lesson which the Church appeared but now fully to have learned. Maternal Associations had been formed with this object in view, and well had they succeeded in other lands. This maternal influence might and ought to be

exerted here for good: it was only at present exerted for evil. We ought to prosecute this work in the spirit of *hope*. The Saviour in working out our salvation was influenced by hope--so we ought to be. *Prayer* was the very element of the Christian's life and success: it was adapted to all circumstances and all persons—even the dumb could pray in spirit. Our success might not be such as we could desire, yet should we be grateful that we had the lot of our Divine Master in the days of his ministration. Others might reap the fruit of our labors as his apostles did of his. Mr. M. alluded to the mysterious but wise orderings of Providence in bringing good out of evil. This was especially exemplified in the late famine in the Upper Provinces in which the orphans of heathens had been thrown on Christian bounty, many of whom had become truly pious. Mr. M. had the pleasure of baptizing some of these orphans on intelligent profession of faith in Christ just before his departure for Calcutta, and he hoped to induct others into the bosom of the Church on his return.

The *Rev. A. F. Lacroix* would only add his testimony to the truth of the principles advanced by the other speakers. In his usual happy and instructive manner he exhorted the newly appointed Committee not to be weary in well doing.

The Chairman briefly addressed the Meeting in conclusion. He pointed out two ways in which the interests of the Society might be subserved. —By endeavouring to rescue the many unhappy children who were constantly disposed of in Calcutta for the vilest purposes, from their helpless fate, and place them under the care of this and similar institutions. He referred to the case of a young girl just about to be married from the Society's institution to a native catechist, who was as devoted and pious as any Christian brought up at home, and yet she had been saved from being sold for the most abominable purposes through the instrumentality of a Christian lady. The Chairman said that the wise man had said—he that taketh part with a *thief* loveth not his own soul. Are we thieves then? it may be asked. Yes; God is the proprietor of all we have and are, and if we give not ourselves and our all to Him, we rob him of his due, and are looked upon by Him as we look upon those that purloin our property; and surely we cannot love our own souls if we can do that which can cause God to be angry with us, and thus disturb the peace, dim the hope, and blast the joy of the soul. Let us give ourselves to God.

The meeting closed by singing and prayer by the Chairman. The following are the resolutions passed on the occasion.

Moved by the Rev. G. Gogerly, seconded by A. Grant, Esq.

Resolution I.—That the Report now read be adopted, printed and circulated under the direction of the Committee.

Moved by the Rev. R. C. Mather, A. M., seconded by the Rev. W. Glen,

Resolution II.—That this Meeting hails with feelings of delight the first dawn of that better day which they believe will soon shine on the Female Population of India, and yet while the present state of Female Education is such as to induce pleasurable emotions, the Meeting would not be unmindful of the fearful darkness which has to be dispelled ere the brightness and warmth of that better day pervade entirely the length and breadth of the land. We labor in hope in the midst of thick darkness and amidst the deepest responsibilities, and hence would we lift up our hearts to God in prayer that he would enable this and every similar Society to prosecute their labors in the spirit of prayer, faith and perseverance.

Moved by the Rev. A. F. Lacroix and seconded by J. M. Vos, Esq.

Resolution III.—That the following Ladies be appointed the Committee for the ensuing year:—

Treasurer and Secretary, Mrs. Campbell. *Committee.*—Mrs. Lacroix, Mrs. Gogerly, Mrs. Piffard, Miss Smart, Mrs. Dicey, Mrs. Hill, Mrs. Wells, Mrs. J. M. Vos, Miss Cockburn.

11.—The Church Missionary Association.

We regret that we were unable to attend the Anniversary of the Church Missionary Association on Tuesday evening. This renders it necessary that we again avail ourselves of the Report of our contemporary the *Courier*, to whom we have been under favor several times for his accounts of our Anniversaries this year. It affords us sincere pleasure to find that our friends of the Church Mission are prosecuting their labors with so much zeal, perseverance and success. May God increase it a thousandfold in the year on which they have now entered.

The 16th Anniversary of this Association was held in the Old Church Room on Jan. 19, and was numerously attended. The Chair was taken by the Rev. R. B. Boyes. The Report, which detailed the various operations of the Association in supporting Schools and Chapels for the instruction in the principles of the Christian religion, of the native population, was read by the Secretary, Wale Byrn, Esq., from which it appeared that the total amount collected for the carrying on of the objects in view since the publication of the last Report is 3225-12-6; and the expenditure during the same time 3146-9-3, leaving a balance of 78-3-3 in favor of the Association. Several Schools in and about Calcutta have for many years been supported by the Association, and have been instrumental in promoting among the Natives a desire to obtain that instruction which will enable them to fill with credit those positions in life which they may eventually occupy, for while the main object of the Association is to make known the way of salvation—it does not overlook the advantages which the pupils may enjoy by being suitably educated in those branches of learning which tend to the improvement of the mind, and the temporal condition of the pupils.

The resolutions passed at the Meeting were as follows:

Moved by C. W. Smith, Esq. C. S. seconded by the Rev. J. Osborne, and resolved unanimously—

That the Report now read be adopted, and printed for general information.

Moved by the Rev. T. Smith, seconded by the Rev. J. Innes, and resolved unanimously—

That this Meeting, responding to the call made in the Report, is anxiously desirous to make those exertions which it is befitting should be made on the part of Christians, for the furtherance of the objects of true Religion in this Heathen land.

Moved by the Rev. H. S. Fisher, seconded by Captain Roxburgh and resolved unanimously—

That, knowing that all human exertions unaccompanied by the divine blessing must fail of effect, this Meeting looks to that God whose purposes fail not, for support and encouragement in the accomplishment of every work having in view the promotion of his glory, and the salvation of souls, through the merits of Christ the Saviour of men.

Moved by the Rev. Mr. Pickance, seconded by the Rev. J. C. Thompson and resolved unanimously—

That Messrs. W. Byrn, M. D'Rozario, E. Edmond, C. Kerr, G. Killey, J. J. L. Hoff and T. W. Smyth, be the Committee of Management.

In moving the above resolutions most of the gentlemen who proposed them addressed the Meeting. Mr. C. W. Smith's address though very

brief was peculiarly applicable to the spirit of apathy and indifference in regard to religious matters, which to a lamentable extent pervades Christian communities in this country. Mr. Smith's observations embodied a great deal also that was impressive and calculated to quicken Christian minds to a lively interest in Missionary labour. The Rev. Mr. Osborne seconded the resolution, moved by Mr. Smith, and in so doing called on the Meeting to cordial co-operation, not merely on ordinary considerations but as members of the Church of England. The Rev. Mr. Smith of the Scotch Mission, next came forward to propose the second resolution, and with much animation called on the Meeting to "befitting endeavours." Unlike the preceding speaker, Mr. Smith did not urge on the meeting to more extended exertion, as Members of the Church of England, but taking a more enlarged and *telescopic* view, exhorted them as Members of the Church of Christ. Mr. Smith also made affecting mention of the late Rev. Mr. Wybrow, and passed some deserved encomiums in memory of that good man.

The Rev. Mr. Innes came forward next, and in the course of his speech related a very interesting anecdote bearing on devotion to the Christian cause. It was that of an old woman who on the occasion of a grand religious meeting at home applied to the Secretary for a ticket of admission. According to form the question was put to her if she was a subscriber. Her answer in the negative was met with a refusal to her request. She retired from the Secretary's room, but immediately returned saying that she was a subscriber, and at the same time explaining that she was too poor to contribute in money, but had subscribed to the advancement of the cause by the donation of her only son. The only other speaker was the Rev. Mr. Pickance, who also related a little anecdote on the happy result of prayer. A gentleman, the head of a family, was riding out one evening in company with one or two friends, when the conversation turned upon prayer, and the gentleman in question in a desponding tone remarked that he had had regular family prayers for many years, but could mention no benefit he had derived. One of the company upon this named the case of a female who had stated in the course of a conversation preparatory to the dispensation of the Lord's supper, that her first impressions of religion arose from the circumstance of family prayers being regularly observed in a family she once lived with. And this family happened to be no other than that of the very gentleman whose discouraging observation had elicited the narration of the case.

The Chairman in conclusion addressed the Meeting, pressing upon Christians the duty and privilege of endeavouring to bring the Native population to a participation in the blessings of Christianity; he expressed his regret at the absence of the President of the Association, the Venerable Archdeacon Dealtry, from indisposition; and he trusted that Christians generally would be increasingly desirous to do what they can for the extension of the Gospel of the Grace of God, among those who are still living in heathen darkness.

The Doxology was then sung and the meeting dissolved.

Subscriptions and Donations to the Church Missionary Association, will be thankfully received by the Rev. T. Sandys, Treasurer, and Wale Byrn, Esq., Secretary to the Association.

12.—Sailor's Home.

It affords us sincere pleasure to find that the *Sailor's Home* is again rallying and affording promise of good to the class for whom it was designed. The *Seamen's Friend Society* attends to the spiritual welfare, the *Home* to the temporal interests of the brave but deluded men who are the best defence of their country. And who knowing their weakness and

the incentives to vice in Calcutta would not lift up his heart to God that every means may be blessed for promoting their interests. We sincerely pray that God would make the *Home* a resting-place for the souls as well as the bodies of our brave seamen.

At a Meeting of the Calcutta Sailor's Home, held 13th January, 1841.

Sir J. P. GRANT, President, in the chair.

The Secretary read the report of the Home as follows.

THIRD ANNUAL REPORT OF THE CALCUTTA SAILOR'S HOME.

The Committee of the Calcutta Sailor's Home have now to lay the third annual report of that institution before its subscribers and friends.

The committee are happy to say that the Home continues to be well resorted to by nearly all the respectable seamen who frequent Calcutta, and it is a subject of congratulation to know, that Sailors who have once resided at the home, invariably return to it on their getting to this port. This is perhaps the best proof which your committee can offer of the opinion entertained of the institution, by those for whose benefit it was established. The general character of the Sailors admitted into the Home during the past twelve months, may be gathered from the fact, that out of the entire number of 603 only 5 were expelled on account of bad behaviour. The tabular statement exhibits the number and class of seamen received into, and shipped by the Home, during the past year.

The committee regret that the house which was liberally afforded by Government for the use of the Home, free of rent, is no longer in their possession, Government having given notice to the committee to vacate it on 31st June last. The committee, after making every inquiry for suitable premises, took the house No. 25, Dharamtalla, for twelve months, from 1st July 1840, at a rent of Co.'s Rupees 351 per month. This large item in their expenditure has reduced the funds of the Home to a very low ebb, and it falls so heavily upon them that without support from Government, to the extent of house rent or increased contributions from the public, there is little prospect of continuing an institution which has been of the greatest benefit to the seamen in general who frequent Calcutta. This has been represented by the committee to Earl Auckland, who did not, however, give any pledge that Government would accede to the wishes of the committee, and assist them to the extent of house rent; but he presented the Home with the munificent private donation of Co.'s Rs. 1,000.

The committee have availed themselves of the services of the Rev. Mr. Chill, to officiate at daily prayers, and have the satisfaction to state, that although the attendance is small still there are always some of the inmates who attend.

The committee have pleasure in stating that the Home, under its present superintendent, Mr. Roberts, has been uniformly quiet and orderly. The Police not having had any occasion once to interfere. This is considered good evidence of the general character of the inmates.

The committee refer to the appendix annexed as to the state of finances, and would earnestly entreat the friends of the Home to increase their contributions and to exert the influence they may possess to get assistance from the mercantile and shipping interests in Great Britain trading with this port, who have truly the greatest interest in the prosperity of the Calcutta Sailor's Home, so that an institution designed for the good of European sailors frequenting this great and increasing mart for European goods, may not be allowed to sink for want of the needful means.

It only remains for the committee to return their grateful thanks to Government for supplying medicines to the inmates of the Home, gratis; to Dr. Maxton for his gratuitous attendance, and to the subscribers and

donors for the generous support they have given to the institution during the year now closed.

Moved by Mr. Bruce, seconded by Captain Vint,

Resolution I. That the report now read, be adopted, printed and circulated for the information of the subscribers and the public.

Sir John Peter Grant read the following address proposed to be submitted to the mercantile interest in Great Britain, in the hope that support may be given to the Calcutta Sailor's Home from that quarter.

ADDRESS OF SIR J. P. GRANT.

The benefit to the Mercantile Naval Service of the country, from the institution of Sailor's Homes wherever they have been instituted on sound principles, correctly managed, and adequately supported, the subscribers to the Calcutta Sailor's Home and their committee of Management believe to be generally acknowledged. The careless disposition of Sailors, their recklessness where their own most material interests are concerned, their incapacity to encounter fraud, even of the grossest description, and their readiness to yield to the temptations of unhealthy and demoralizing dissipation, it is needless to enlarge upon, since these things are well known to form almost essential parts of their character, and to adhere to them in every part of the world where they may touch the shore. It were, perhaps, extremely difficult, if possible, to find sufficient Seamen to supply the commercial wants of Great Britain, if it were not for the number of men of this careless and bold disposition, who are glad to mix the excitement of the dangers and hardships of the sea, with the temporary but unrestrained and boisterous pleasures of the shore. Upon the question, whether it be considered as one in morals or in politics—how far it were desirable to eradicate their passion for these indulgencies, or wholly to prevent its gratification it is needless to enter, since both one and the other are impossible. It is not, therefore, at these unattainable objects, that the institution of a Sailor's Home does or ought to aim. But it contents itself with pursuing the more practicable objects of attending, with the Seaman's consent, to his interests, where he is indisposed to attend to them himself. Of protecting him against frauds—of lessening the temptation to unhealthy and demoralizing dissipation, by affording him at a reasonable cost, comfortable board and lodging, suitable to his habits and taste, without being injurious to his health, and at least withdrawing from him altogether the necessity of being exposed, if he seeks for some indulgences, to the perpetual temptation of such as are the most destructive of his moral character and his bodily sanity.

What may be the state of things in this respect in the West Indies, or in other places under a tropical climate, the subscribers to the Calcutta Sailor's Home do not pretend to say. But they know full well that there is no port in Europe where so much evil of these descriptions prevails, in all that respects a British Seaman as in Calcutta.

The frauds practised upon him by the Natives, the language spoken by none of whom he understands, but by a few who have learned English for the purpose of practising those frauds, in getting cashed, or pretending to get cashed for him, his impress bills, in charging for the bad food, and destructive intoxicating liquors, with which they supply him, the hot, airless and unwholesome punch houses, or brothels in which, without the establishment of a Sailor's Home, he would still be compelled to live if he would sleep on shore; the practices resorted to, in order to induce him to desert his ship, or to keep him intoxicated till the ship should be gone, in order to make a profit of his engagement with a new ship; his exposure to the most injurious effects of this frightful climate,—to the diseases attending it,—to those following upon his dissipation, aggravated by the climate in

such a manner as to render them of ten-fold the malignity of similar diseases in Great Britain, most frequently fatal, always in a high degree debilitating, and generally incapacitating him for pursuing his voyage home in the ship on board which he served coming out, if he becomes able to pursue it on board any ship of the season—these evils have ever prevailed here among the British Seamen in the most intense degree.

The individual hardship and distress which was thus suffered by the Seamen in Calcutta, before the institution of the Sailor's Home, are well known to every body acquainted with nautical affairs, and to all the Magistrates and Police Officers in the city. But the mischiefs produced by that state of things to all the mercantile and shipping interests, not only belonging to the place, but trading with it, will be readily admitted by every Captain who has commanded a ship previous to 1838, which traded between Calcutta and Great Britain. They are of a nature to delay the sailing of ships on their return from Calcutta to Great Britain —to prevent their leaving Calcutta so well and ably manned as they otherwise would do, to lessen the benefit to be expected by the owner from engaging crews out and home. And to render it difficult for Captains to obtain English crews, or such additional English men, as they may require when leaving Calcutta, of such a description as they can depend upon. Often have ships been obliged to stop half way down the river, till they could obtain from Calcutta fresh men in the place of those they had previously hired in Calcutta, who had deserted and come back to the punch houses.

The subscribers to the Calcutta Sailor's Home are happy to be able to say, that a great part of these evils has been removed by their establishment. During the last year, the Home supplied board and lodging to

Officers,.....	87
Seamen,.....	603
	690

Five men only out of 603, were expelled for misbehaviour. No. Policeman ever entered, or was required to enter its doors. No complaint was preferred by any inmate, nor by any officer of the institution against any inmate. There has been no quarrelling, no riot, no outrageous drunkenness, no discontent, and blessed be God no sickness—517 able, hale, and well conducted Seamen have been supplied to the ships in the river, and the managers of the institution have heard of few desertions.

It is humbly thought that this institution has claims upon that part of the shipping and mercantile bodies of Great Britain, who trade with Calcutta, not less on the score of an attention to their own interests, than on that of humanity and sympathy with an honest, hard-working and intrepid race of men their countrymen, which the subscribers to the Calcutta Sailor's Home feel entirely convinced, they will consider as possessing still higher claims to their liberal contributions and support.

It will be seen by the abstract hereunto annexed, that for the past year, although no debt has been incurred, the expenses have fallen, and part of the sum at the command of the institution by only rupees 25-7-2, or about £2-10 sterling ; and that the annual income for this year, has fallen short of the expenditure, the balance in hand on the 31st of Dec. 1839, having been rupees 443-6-10, and having on 31st Dec. 1840 been reduced to rupees 25-7-2, making an excess of expenditure during the year of 417-15-8, or about £41-16 sterling, to which will fall to be added a half year's rent of the house, which was saved during the past year, the house formerly afforded by the Government not having been resumed till the 1st of July. This would increase the deficit to rupees 2141-16. Not only is it

necessary, that the permanent future subscriptions, should exceed the present amount subscribed by more than this sum, in order to enable the institution to go on at all, but in order to render it safe. the subscription must be such as to afford a small annually increasing fund as a small stock, to provide against unforeseen contingencies, which, as long as the supplies are so nearly on a level with the necessary and ordinary expenditure, may at any time, stop at once, the working of the institution, and the immediate suffering this would produce after its having so long prospered, in addition to the painful disappointment of future hopes, it is unnecessary to describe.

Moved by Mr. Leach seconded by Captain G. Vint.

2. Resolved, that the address be printed and circulated among the mercantile community with the request that they will communicate the same to their various correspondents in Great Britain, interested in shipping and mercantile concerns, with their urgent recommendation for support.

Moved by Mr. Bruce, seconded by Mr. Grant,

3. That the following gentlemen be nominated a committee for the year ensuing.

President, Sir J. P. Grant.

Captain J. H. Johnston.	Mr. John Cowie.
,, Thomas Leach.	,, John Porteous.
,, George Vint.	,, J. S. B. Scott.
,, Wm. Balston.	,, John Storm.
Mr. Colin Campbell.	,, Edward Whyte.
,, J. W. Cragg.	,, Charles Dearie.

Moved by Mr. J. W. Cragg, seconded by Captain W. Balston,

4. That the thanks of the meeting be given to Sir J. P. Grant for his kindness in presiding, and for the general interest he takes in the welfare of the institution.

SAILORS' HOME, 31st DECEMBER, 1840.

Officers remaining on the 31st December, 1839,		5
Officers admitted from 1st January till 31st December, 1840		149
		154
Shipped,	133	
Berths ashore,	12	
Left,	2	
Remain on the 31st December 1840,	7	
		154
Foremast men remaining on the 31st Dec. 1839,		25
Ditto admitted from 1st January till 31st December, 1840,		578
		603
Shipped,	517	
Berths ashore,	6	
Left,	18	
Expelled,	5	
Remain on the 31st December, 1840,	57	
		603

ADVANCE NOTES.

There have been 468 Impress Notes cashed between the 1st January and the 31st December 1840 amounting to.....Co.'s Rs.	10,877	12	3
Uncollected on the 31st December, 1839,.....	189	5	6
	11,064	1	9
Refunded by Agents, ...	9,929	14	11
Losses on the said Notes*,.....	647	2	4
Remain to be realized, ...	407	0	6
	11,064	1	9
Amount of Deposits up to 31st December, 1840, ...9,604	4	0	

* Much of this loss arises from the circumstances of two or three Ships meeting with accident in their way down the River, and compelled to return for repair when the crews left.

Dr. SAILOR'S HOME, 31st DECEMBER, 1840.

To Balance of last Account, ...				463	6	10
To Subscriptions and Donations, ...				6,505	0	0
,, Impress Notes, ...				9,929	14	11
,, Board, Bar, Registry, Cashing, &c.....				7,763	15	9
,, Shipping Fees, ...				153	0	0
				24,815	5	9
Receipts, ...	24,815	5	6			
Expenditure, ...	24,789	14	4			
Balance in hand, ...	25	7	2			
To Deposits of Officers and Seamen, ...9,104	4	0				
,, Ditto Balance from last year's Account, ...	500	0	0			
				9,604	4	0
Impress Notes uncollected, ...	487	0	6			
Value of Stock in Godown, ...	526	0	2			
,, of Slops in hand, ...	184	10	0			
Cr.						
By cash paid Impress Notes, ...10,877	12	3				
,, ,, Bazar Liquors, Wines, Beer, &c.				8,669	4	1
,, ,, Salaries and Establishment, ...				3,697	3	3
,, ,, House Rent to 30th Sept. 1840, ...				1,053	0	0
,, ,, Printing and Advertisements, ...				191	0	9
,, ,, Furniture, ...				117	0	0
,, ,, Slops, ...				184	10	0
,, Balance in hand, ...				25	7	2
				24,815	5	6
By Deposits Drawn, ...	9,296	4	0			
,, Balance in hand, ...	308	0	0			
				9,604	4	0

13.—The Mela at Ganga Saugor.

We have, as opportunity has served, made it a point of informing our readers of the nature and effects of the different Hindu festivals, and this as far as possible from personal observation. In previous papers we have spoken of the abominations of the Rath and Charak pujas. Within the last few days we have had an opportunity of witnessing the celebrated mela, at Ganga Saugor. This mela is considered one of the most sacred of the Hindu festivals, and hence an immense concourse of people were gathered together from almost every part of India; Hardwar and Allahabad alone exceeding it for duration and number. The distance at which it lies even from Calcutta, and much more from the other cities of India, or even from cultivated districts, and also from the navigable branch of the Hughly, renders the pilgrimage to this part one of no ordinary difficulty. This, together with the legends connected with the place, and the idea that here the sacred Ganges becomes the sea, renders the pilgrimage one of the most meritorious. The object of the pilgrimage is to lave in the sacred stream, and by this means secure ages of bliss; for a pilgrim to die at Saugor secures perpetual salvation, and hence many aged people visit it in the hope of returning no more; to be carried away by a tiger is deemed an elysium of a death. We understand that at least a dozen were so carried off this year. The place itself on which the mela is held is a mere sandbank, about a mile in length and about a quarter of a mile broad,—of a crescent form, with the wide sea opening in front, and the back covered by a dense jungle. At one corner stands the solitary temple of the celebrated Sanyasi Cupil Mani, one of the greatest of the sages of the Hindus. This temple is the last remnant of what has evidently been a large monastic institution for devotees, the ruins of which may be walked over at low water. These ruins shew that the buildings must have been very extensive as well as massive. The temple itself is built of the concha stone brought from Orissa,—but such are the encroachments of the sea, that the last relic of this evidently once extensive building, if not efficiently repaired, will soon moulder away and be among the things that were. In the interior of the temple are two stones, professedly a representation of Cupil Mani and Mahadéb, and in the courtyard is a stone which you are told is the celebrated horse connected with Cupil Mani's history;—yet are they like neither to things in heaven above nor in the earth beneath, nor could the Sanyasis themselves decipher the hieroglyphics. The puja consists in various ablutions, offerings of rice, fruit, &c. to the Ganges: repeating of mantras, remaining three times twenty hours on this miserable sandbank in temporary huts, presenting an offering and worship to the sage and his temple. This temple is the property of an Akra or college of Sanyasis, who doubtless reap at this mela an abundant harvest. The Maha Mahanta, or chief of the Sanyasis, accompanied by his principal men, sat under a canopy, receiving equally the offerings and worship of the people. On this narrow strip of land were congregated from every part of India on this occasion about sixty thousand souls, the larger portion of which must have been females. The following graphic description by Mr. Chamberlain about twenty years ago will give our readers a vivid view of the scene presented to us in our late visit in a brief space.

"Jan. 13.—Gunga Saugur.—Arrived here this morning. Astonished beyond measure at the sight! Boats crushed together, row upon row, for a vast extent in length, numberless in appearance, and the people swarming every where! Multitudes! multitudes! Removed from the boats, they had pitched on a large sandbank, and in the jungle. The oars of the boats were set up to support the tents, shops, &c. Words fail to give a true description of this scene. Here an immensely populous city has

been raised in a very few days, full of streets, lanes, bazars, &c. &c. many sorts of trade going on, with all the hurry and bustle of the most flourishing city. We soon left the boats, and went among the people. Here we saw the works of idolatry and blind superstition. Crowds upon crowds of infatuated men, women, and children, high and low, young and old, rich and poor, bathing in the water, and worshipping Gunga, by bowing, and making salams, and spreading their offerings on the shore, consisting of rice, flowers, cowries, &c. for the goddess to take when the tides arrive. The mud and water of this place are esteemed very holy, and are taken hundreds of miles upon the shoulders of men. They sprinkle themselves with the water, and daub themselves with the mud; and this, they say, cleanses them from all sin: this is very great holiness. In former years, it was usual for many to give themselves to the sharks and alligators, and thus to be destroyed. But the Company have now placed sepoys along the side, to prevent this. A European serjeant and fifty sepoys are now here for that purpose."

To describe the infatuation, misery and wretchedness of these poor deluded people would require a pen much more eloquent than ours. It beggars all description. The correction of the evil is beyond every power save vital religion. We dispensed amongst these poor people many thousands of tracts and several copies of the gospels. The eagerness to possess books containing an account of the gospel, especially after preaching, was most extraordinary; in fact, had we possessed thousands more than we had, we could have dispensed them to persons who evidently valued them for their contents. We leave the advocates of the purity and amiability of the Hindus to their own reflections after witnessing these abominations in connection with their most holy things.

14.—The last Overland.

The last overland announces to us the gratifying intelligence that our beloved Sovereign has given birth to a daughter, and thereby the succession to the throne, if God should spare the life of the young Princes Royal, is secured in that line which has conferred so many blessings on the British people—blessings both civil and religious. Public thanksgivings were, we believe, offered in the congregations at the Scotch Kirk, Union and Baptist Chapels last Sabbath.—The war with Egypt has been, we doubt not, brought to a close. The Pasha of Egypt defeated in Syria and deserted by the French and his own troops, appears to have adopted as a dernier resort the terms offered to him by the allied powers; but at what a cost of life and property has this merciless oppresssor of his country effected his own humiliation! We trust by this event Palestine will be opened to the Jews, and Syria with all the region round about become a field on which the messengers of the gospel shall proclaim the glad tidings of great joy without let or hindrance.—At length there does appear a prospect of the parties interested in a comprehensive steam communication with India uniting—at least in England. We sincerely wish it might be so, for who cares by whom the thing is accomplished so long as we have a regular, speedy and economical means of corresponding with the father-land.

15.—Dissenters' Marriages.

In 1838 those interested in the Marriages of Dissenters in India presented a Memorial on the subject to the Governor General in Council. To that Memorial the following reply was received.

"*Legislative Dept.* In reply to your Memorial presented to the Honorable the President in Council, I am directed to acquaint you that a reference on the subject of the legality of Marriages performed by Dissenting Ministers in India has been made to the Home Authorities, who have been requested, in case of there appearing a necessity for the measure, to give the necessary directions for a legislative enactment to remove with as little delay as possible, all doubts on the subject of the legality of such Marriages.

I have, &c.

T. H. Maddock,

Fort William, the 3rd Dec. 1838. *Offg. Secy. to the Govt. of India.*"

No further information having reached the parties interested, a second letter was addressed to his Lordship in June last, to which the following is a reply.

"*Legislative Dept.* With reference to your letter dated the 19th of June last, I am directed by the Right Hon'ble the Governor General of India in Council to inform you that a communication has been received from the Hon'ble the Court of Directors stating that the subject of Marriages by Dissenting Ministers is now under the consideration of the Law Officers of the Crown and of the East India Company, and that so soon as their opinion and advice shall have been received, a further communication will be made to the Government of India.

I am, &c.

Fred. Jas. Halliday.

Council Chamber, the 4th Jan. 1841. *Junr. Secy. to the Govt. of India.*"

The parties making this application had no doubt in their own minds as to the legality of the Marriages performed by those differing from the Episcopalian and Presbyterian Churches; all they sought was a *declarative* law on the subject in order that each pastor might if requested perform the Marriage ceremonial for his flock. The delay in arriving at a decision has been, we think, unnecessarily great, for the question has been long since discussed and legislated upon in Britain; and it were but an act of justice, and all that the memorialists prayed for, that they might be placed on the same footing with their friends in Britain. We sincerely hope that the matter will not be permitted to linger on for two more long and tedious years.

16.—Death of the Rev. John Reid, Bellary.

We sincerely regret to announce the death of another excellent Missionary of the London Society, the Rev. John Reid of Bellary. He was, as the following extract will fully testify, amply endowed with the spirit of that faith he labored to dispense.

"It is with feelings of no ordinary regret that we announce the decease of the Rev. John Reid, of the London Mission, at Bellary. Intense application to his arduous duties, and exposure in their performance brought on, says our correspondent, a severe attack of liver, which, after a month's confinement, terminated thus fatally on the 8th January. Mr. Reid's remains were attended to the grave by a large concourse of Natives, chiefly his own congregation, whose heartfelt grief at the loss of their Pastor and friend was evidently sincere. The Natives of Bellary will indeed long have reason to deplore the death of this amiable and truly conscientious Minister of God, whose whole life was devoted to his Missionary duties, for which he was most eminently qualified by a general knowledge of Oriental languages, and especially a perfect acquaintance with Canarese, the language of the people, amongst whom he could not fail to be greatly endeared, for his practice in truth went

ever hand in hand with the precepts that he inculcated; in proof whereof we need but state one of many instances of his active benevolence: namely, that in the dreadful famine which prevailed in the Ceded Districts some seven years since, the amiable gentleman adopted twelve orphan children, who were perishing of want, and these he has since fed, clothed and educated out of the very limited salary that he received, as a Minister of the Gospel, from the London Missionary Society! Mr. Reid's life was in fact one of conscientious self-denial, and unassuming piety; and it is to be hoped that in the presence of his Saviour he now enjoys its meet reward!"—*United Gazette.*

17.—The 11th Anniversary of the Christian Tract and Book Society.

The 11th Anniversary of the Christian Tract and Book Society was held at the Town Hall on Tuesday evening last. *C. W. Smith, C. S.* in the chair. The meeting was opened with prayer by the Rev. J. Macdonald of the Scottish Mission, after which the chairman briefly addressing the meeting.

The Report which was read by the *Rev. T. Smith* was an able exposition of the principles and design of the Society, a defence of Tract distribution and a statement of facts connected with the operations of the Society, from which we gathered, that during the year about five and a half laks of tracts had been printed and distributed; the Society commences the year with a prospectively heavy debt.

Affecting reference was made to the removal of the Rev. W. H. Pearce, one of the fathers of the Society, and the Rev. C. Piffard, one of its warmest and best friends. It was also announced that the Benares Tract Society had become an incorporated part of the Calcutta Society. The letters received from the Missionaries and other tract distributors together with other interesting details were not read: they will appear in the appendix to the report. The first resolution, viz.,—*That the Report now read be adopted and printed and circulated by the Committee,"* was moved by the *Rev. R. B. Boswell,* and seconded by *Captain Rozburgh.* The Rev. R. B. Boswell, in moving the report, said,—

He rejoiced in the matter of the Report—it was exceedingly encouraging. The Tract Society was a very excellent institution; it dispensed divine knowledge in the most effectual way to overturn error. This was the method adopted by the prophets; their prophecies were written as tracts; also the beloved Reformers—those noble men—they wrote small but effective tracts and scattered them abroad in the land and they did a mighty work. Mr. B. made a pleasing reference to the way in which the land of Canaan was apportioned to the Israelites, or rather to the direction in which the man of God was commanded to look to the east and west, &c. This he thought indicated the direction in which the gospel should be spread, and the world be apportioned to Christ. The very titles of the tracts were often striking, and might arrest attention and benefit the soul.

The *Rev. T. Boaz,* in moving the second resolution—" *That this meeting is desirous to give thanks to the God and Father of our Lord Jesus Christ for the measure of good that he has been pleased to effect by means of this Society during the past year,*"—said :—

The Resolution which has been committed into my hands refers to success, a theme on which it is ever delightful to dwell.

> For hope, the soul's inspirer,
> Is relit by prosperous deeds.

A small measure of real success indicates a larger degree of prosperity, as the first streaks of the golden sun in the morn's horizon assure us of a bright and cheering noon—it brings with it a fluttering yet thrilling

pleasure. A larger measure of success augments that pleasure, as it is indicative of the coincidence of our plans with the wants of the objects we would benefit. Our joy is then unlike the thrilling and fluttering pleasure of childhood; it acquires the nerve and vigour of the joy of youth. But the fullest measure of success wakes up a joy like unto that of harvest, when the husbandman, having watched and tended with a parent's care the precious seed through the cheerless months of winter and the precarious period of spring, is about to gather into his garner a hundred-fold—the fruit of his labor and the reward of his toil—

> With joy surpassed alone by angel choirs
> When rebel man returns to God,
> He on his golden sheaves exulting rides
> And shouts with honest rapture, "Harvest home."

We know that these different grades of joy have been experienced by Angelic beings at different periods of the history of our world, when success has attended divine plans for its benefit. When the Lord the Creator opened the womb of the morning and shed the lustre of heaven's light on the newly formed world, the sweet chords of angelic minstrels were heard; they rejoiced in the success which had crowned the creative efforts of the Deity in forming a residence for the noblest of his works. As the light of mercy increased and shed its lustre on our prostrate world, the best ordered minds in that world—Angelic minds, increased in rapturous delight, for they saw the progress of that good work which was to overturn the dominion of the prince of Hell. But when the last scene in the plan for the recovery of man was exhibited—when the Son of God burst through the restraints of eternal love, that he might wear the badge of servitude—when the light of heaven dimmed its lustre by enshrining itself in flesh—when the whole force of heaven's love like a resistless torrent rolled its way to earth to sweep away all sin,—then the celestial choristers raised their lofties note—they followed him to earth. "They wondered where the scene of love would end." When they saw Satan vanquished they,

> "Clapped their triumphant wings, and cried,
> The glorious work is done,"

and returned to heaven to swell the chorus of the blessed. May we not on this occasion, in a degree at least, feel as did these noble spirits. It may be—nay it is actually the case, that we are not called as yet to join in the anthem of the Millenium; our success is not complete; the harvest song is not ours, nay we may not even be called to rejoice in a medium measure of success, yet we may and have had the success of childhood, and with it should come the joys and hopes, as well as the fears and anxieties, of the youthful age. It were vain in us to expect the pleasures of matured life, when we are only called upon to celebrate the 11th Reported Auniversary of the Institution, but though young in years it has through God's mercy performed an Herculean work. From its commencement, and during the past year it has dispensed lakhs of tracts, and we may say of it,

> "What, were it but to count each crystal drop,
> Which mercy's dewy fingers on the souls of men distils
> Through it?"

But the resolution refers to success—now success is a comparative term. It may be achieved with much less time and energy in one place and situation than another; or it may be forcibly apparent in one district, inducing a mocking pleasure, while in another it may be dimly if at all manifested for a long period; yet after the means employed have effected the purpose, the success in that more apparently hopeless field shall be such as to induce the fullest and most permanent joy. It may

be attained with much less ease in one district than another. Let an agriculturist hie him to the Islands of the Pacific, where the soil only waits for him to upturn it and cast into its soft and humid bed the precious grain. Briefly shall he reap the reward of his toil—let another pursue his course to India, and betake himself to the crested Sunderbun forests, where for many a long and weary year he must wend his way through many a fearful obstacle at the imminent risk of his capital, labor and life, ere he shall clear enough and reap enough to induce him to proceed in hope. But with a far larger tract before him than the narrow limits of the Pacific Island when all shall be brought under the fruitful tillage, then he shall reap as the fruit of his labor a much richer harvest both as it respects quality and permanency than his island fellow-laborer. Nor are the moral and spiritual features of the two fields unaptly illustrated by their agricultural conditions. The one after a few years of labor yielded a productive harvest to the gospel laborers; the other after many a weary year has but yielded a produce sufficient to induce the church to labor in hope; but the time shall come when India shall yield a richer harvest, for she shall not pour more lavishly her barbaric gold into the laps of her merchant princes, than she shall bestow her millions to adorn the diadem of our divine Lord. In one district success may be sudden, and it may draw off the sympathies and energies of the church from the present promising fields; but the time shall come and that unexpectedly when the less promising field shall yield such a harvest of success as shall cause her to rejoice,—saying, not, what have we, but, what hath the Lord wrought?

An occurrence reported in the last overland despatch relative to the siege of Acre strikes me as not unapt to the purpose. It is said that the besiegers having raked that city for many hours, the smoke of their own cannon prevented their witnessing the carnage which they had effected; the shades of evening warned them to desist, and they waited like faithful warriors to recommence with the dawn of the morning their work of destruction. When the morning rose a deep silence prevailed and they landed expecting to receive their enemy's fire. With their treacherous silence, they entered the fort, not to contend man with man in deadly conflict, but to view their, but the day before valiant, enemies slaughtered and silent in death; one shell from their vessels had touched the magazine of the material of the enemy and caused it to explode with an awful carnage. And so one day will it be with the Armies of the living God in this land. They have planted themselves beneath the ramparts of the enemy's citadel and sometimes carried the warfare into the very fortress itself. By their many means they do throw many missiles into the citadel. Your very tracts find their way, as we have heard tonight, into the very zenanas of the Hindus, but we see not their effect, yet know they must work mightily, and on some day when the enemy's fire shall cease, and the Armies of the living God shall wait with breathless anxiety beneath the ramparts, awed by the prevailing silence, and shall enter expecting a deadly encounter at every step, they shall be astonished to find the Magazine of error exploded, its watchmen still in death at its doors, and the banner of mercy and truth floating on its ramparts. We have had this success at least, the knowledge of the gospel has been spread far and wide by tracts, by education and by preaching the gospel. The sleep of ages has been broken; for if not, what mean these heavings and throeings both in public and social Hindu life? —What mean these dissatisfactions with and inquiries concerning things as they are in the zenana and in public life?—What but that the leaven of the gospel has begun to work. The speaker then referred to the evident change in the Mela at Saugor, which he, in concert with his

esteemed friend the Rev. Mr. Lacroix, had just visited. There was the inaugural fight of the olden time.—It was true there was the sword and the dagger, the helmet and the shield, but they wanted the valor of the antient time. There were the Sanyásís with all the abominations of their state, but they wanted the boldness of their race in the presence of divine truth. There were infants, but only a few, and of these none were given to the Ganges. There were women, but they did not shrink from inquiry.—Nay, though they formerly would have come to sacrifice their children, they now asked for books for them to read at home,—a pleasing testimony to the effect of education. There was the whole mela but it wanted the spirit—it moved along with a listless and lifeless air. This was his own conviction when compared with the other pujas that he had seen, and it was more strongly the conviction of Mr. Lacroix, who had seen it about five times before. Many new devices had been hit upon by Satan to render the mela more attractive. The most remarkable was a preaching woman accompanied by a band of musicians. She descanted with considerable eloquence on the nature of God, the soul, &c. The desire for tracts was intense, so much so that the laborers were obliged to pass through the bazars in a quiet manner, giving the books only to such as could read. Let the Society proceed in its good work encouraged by past success, and God shall bless it of a truth.

The resolution was seconded by J. W. Alexander. Esq.

Dr. Duff moved the third resolution—"*That this meeting, convinced of the importance of this mode of disseminating Evangelical truth, desires to respond to the call contained in the Report, and in their several spheres to do what God may enable them for increasing the efficiency of the Tract Society.*" We regret our inability to remember even the shadow of Dr. Duff's eloquent and masterly address.

He adverted to what the Society had already done—to the forcibleness with which the Report was penned and the powerfulness of its appeals. He explained the object of the Society as a Tract and Book Society, and enforced its claims on general grounds. But it was especially in reference to the young—the education of the young—that he would found an argument for the support of this Society. What prodigious efforts were now being made by men to attain and spread every kind of knowledge. The heavens above,—the earth beneath—the ruins of art and the temples of nature—rocks, hills, dales and records—all were ransacked to add to man's knowledge. This knowledge was arranged in the most specious garbs and came pouring into our circles in the shape of Annuals—Registers—Guides—Magazines, &c. But what was the end of it all? Was God in it?—No; and if so, it was only to weaken the influence of truth. In the vast mass of all these publications there was that which *magnetized* man's mind into the non-importance of divine truth. It is at such an era and under such circumstances when this flood of irreligious knowledge is rushing over the minds of men, that this and similar Societies should come in and make a vigorous effort to dispense sound and scriptural knowledge. The march of intellect, said Dr. Duff, as it is called, will be found, to the cost of many souls, the march of ignorance in reference to the knowledge of the Gospel. He concluded by a powerful appeal to all present to aid the operations of the Society.

Rev. Mr. Evans seconded the above resolution, and in doing so referred to what had already been said regarding the success which had attended the Society's exertions during the past year, and then wished each one present to put to himself the question—How can *I* bestow my aid to circulate books? to which he would answer—In *three* ways. *First*, by speaking of the Society whenever and as often as fitting opportunities occurred—by telling one's friends of its objects, and, Mr. Evans felt

certain, by this means its list of subscribers would be quickly increased. Why should not, said he, this Society form the theme of an evening's conversation at the tables of its friends and supporters ?—the benefits arising from this would be great. *Secondly,* by each one present, himself setting an example by becoming a contributor to the Society, and not merely being contented with attending assemblages upon occasions like the present, but by enlisting himself in promoting the interests of the Society to the utmost. And *thirdly,* there is a mode in which both rich and poor may join—by presenting this Society before the throne of grace and mentioning it by name to Almighty God for a blessing from him to aid it in disseminating the gospel. Mr. Evans then related a very simple but amusing anecdote, and one very *apropos* to the subject; he said, one of his friends had a large family and while the boys were playing in the garden one of them fell into the tank—immediately there was great excitement among the other boys, they hurried here and there, and did everything to provide means for extricating their brother; they succeeded in doing so. When the head of the family afterwards heard of it, he called all his boys together and asked each what means he had thought of to rescue his brother from his perilous situation—the eldest said, "I fetched a rope, father, to throw to him"—the second said, "I brought a ladder to throw into the water in case the rope should not do"—and so on the gentleman went through the remainder, till he came to the youngest, and asking him in a similar way—"And, John, what did *you* do to rescue your brother?" John answered—"Father, what *could* I do? I am so young, I could not do anything—I stood on the bank of the tank and *cried as loud as I could.*" Thus, said Mr. Evans, if we cannot get a rope or a ladder, we can each *cry*—if we cannot give our substance or our time, or anything else to the advancement of the objects of this Society, we can *plead* before the throne of God, and plead constantly too, for this as well as all other Societies engaged in evangelizing the natives of this country—then each in every station of life can do something towards helping to bring about the time when all the nations of the world shall acknowledge the gospel.

H. C. Tucker, Esq. moved,—"*That the friends constituting the Committee of the past year be re-appointed with the addition of C. W. Smith, Esq. and F. Millett, Esq.*"—

A. Grant, Esq. seconded the resolution.

Mr. Tucker urged upon the assembly their deep responsibilities before God and in prospect of the judgment he urged them to a faithful discharge of the duties imposed upon them and a faithful apportioning of their substance to the Lord.

The Chairman in putting this resolution, remarked that though the present Meeting was now about to be closed, the season of usefulness was only commencing—that the Society deserved the support of every one who covets the pleasure of being instrumental in diffusing the knowledge of the gospel—and none should go away with the delusive idea that by being present at the Meeting he had done all that was required of him—prayer, unceasing prayer and exertion were required of each, if he was desirous of seeing idolatry vanish from this land.

The *Rev. T. Sandys* in conclusion offered his thanks to the Society for the great assistance it afforded to him and his fellow-labourers in preaching the gospel: and exhorted the audience to continue in well-doing. The doxology was sung by the assemby and the meeting closed. The spirit which pervaded it was very pleasing, although the attendance was by no means such as the importance of the Society and interests of the cause would have led us to anticipate.

18.—Burrisal School.

To the Editor of the Friend of India.

Sir,—I venture again to occupy a portion of your paper in giving you an account of the annual examination of the Boys of the Burrisal School which took place on the 4th inst. Although perhaps but few of the readers of your Journal have a local interest in matters connected with this part of Bengal, yet all I presume must derive a pleasure from hearing of the advancement of Education, since by that alone can we expect to undermine the prejudices which form such a barrier to the spread of Christianity amongst the ignorant Natives of British India. In conversing with some of the most respectable Hindus, I heard them express the conviction that their children would probably forsake the religion of their forefathers, and I have been astonished at the apparent resignation, or rather indifference with which they look forward to such an event. For the pleasure they derive from the improvement of their children in science seems far to exceed the fear with which they naturally look forward to such a result. With such a state of public feeling amongst the Natives regarding education, may we not hope that the day is coming when knowledge shall have dispelled the clouds of superstitions ignorance in the "land," and under its influence with the divine blessing, that the labours of our Missionaries will be rewarded with an abundant harvest. The interest of our last examination was greatly increased by the presence of Mr. W. N. Garrett, the worthy founder of the Seminary, who likewise on the present occasion occupied the chair. The pleasure with which he observed the progress of the boys, together with his strict impartiality in examining them, and the encouraging words he expressed to the successful pupils as he presented the prizes, sufficiently shew the great interest he took in the institution which he had established but a few years ago. The examination lasted from 11 till nearly 5 P. M., and was conducted by the gentlemen present, among whom were Messrs. W. N. Garrett, B. Golding, R. Sturt, C. T. Sealy, J. Knott, F. Hawkins, and many Natives of respectability, while the sides of the School-room were crowded with Natives anxiously watching the proceedings, and evidently delighted at the emulation displayed by the boys in contending for the rewards of merit. When I mention that this has been the first examination in which prizes have been distributed, I trust I shall be excused in thus dwelling upon the particulars of a scene well calculated to influence every mind with pleasurable feelings. As a particular instance shewing the certain advantages of industry and perseverance, a Native lad who obtained the first prize for English Composition, Geometry, History and Geography, and is now at the head of the School, only commenced his alphabet two years and a half ago. It was remarked by one of the gentlemen present, that this circumstance spoke volumes for the indefatigable exertions of the master, the Rev. Mr. Bareiro. The progress made by the boys since last I addressed you, is really astonishing. Prizes were distributed to the different classes in the following branches of education, viz. English Composition, General History, Geography, Arithmetic, Geometry, and English Grammar, and great proficiency shewn by all. Hoping you will excuse this lengthened communication,

I remain, Your's truly,
R. R. Sturt.

Burrisal, 8th January, 1841.
Friend of India.]

19.—The Eleventh Annual Examination of the General Assembly's School.

The Eleventh Annual Examination of the General Assembly's Institution was held at the Town Hall on Friday the 22nd instant. The Rev. J. Charles, D. D. presided. The number of pupils present must have amounted to upwards of 800. Several of the friends of religious education were present, as well as many of the alumni of the other seminaries in Calcutta. The examination was conducted by the Rev. Messrs. Duff, Mackay, Charles, Macdonald, Smith, Capt. Richardson, and F. Millett, Esq. The examination was very close and the result most satisfactory. A programme of the subjects which have formed the study for the past year will be found below. The testimonies of some of our contemporaries in reference to the examination are also appended. The number of pupils during the past year has been on the increase, and a department entitled the *College* department, has been formed with a view to carry on the more matured pupils in the highest branches of knowledge. There are at present twenty-two pupils in this department. Prizes were awarded. The principal ones were by universal consent awarded to Mahendra, a Native youth, who has distinguished himself in a remarkable manner in many branches of study. His Essay on the advantages of sound knowledge to the Hindus, was most erudite and eloquent, and well deserved the prize.

We have watched the progress of the Assembly's Institution for many years with the intensest interest. It gave to Christian education a concentratedness and force which it had never possessed before in this country. We say this without in the slightest degree wishing either to detract from the excellent plans of the pioneers in the good work of Christian education, or of unduly exalting those who were directed in the providence of God, to adopt measures evidently in consonance with the divine arrangement, but with a view to give honor where it is due, where God has himself manifestly bestowed it. Some missions have been distinguished for their labors in translations—others for composing and printing useful works—others in preaching ; and it has been the lot of our Scottish brethren to be eminent in providing an educational institution every way worthy the cause they desire to propagate, and well calculated, under the divine blessing, to attain and exert an important influence over the higher order of schools in which religion is not taught, and over the more intelligent portion of the native community. Such being the case we have watched with the deepest anxiety the progress of the Assembly's Institution—not its progress in itself so much, though this is of the deepest moment, and it has been steady and gratifying ; the laborers have sustained their parts with unabated ardour and zeal, converts have been afforded to stimulate them in their work, and conviction of the truth of our holy faith has been generally impressed on the majority if not all the matured youth connected with the Institution, giving promise of a future and extensive harvest. This is cheering enough, but the external progress and growing influence of the Institution is still more invigorating. The number of the pupils continues to increase, and this notwithstanding the conversions which have happened, and the alarms which have been sounded in the very fortress of Hindu society. The masculine efforts which bigotted Hindus, and the more polished Vedantists have made to thin the ranks and diminish the influence of the Institution—private influence and public prohibitions—maternal affection and parental authority—the influence of the press, and the prospect of highest patronage, have not been able to prevent a constant accession to the numbers of the pupils. This shows

that there is a strong feeling of confidence in the conductors of this excellent Seminary amongst the parents and guardians of the young men —confidence in their abilities, integrity and perseverance; for it is a fact well known to the native community that the Missionaries would if they could bring every pupil from the darkness of Hinduism to the light of the Gospel: but this impression is also identified with the idea now inseparable from Missionary Christianity the native mind that no force save the force of reason and no power save that of the Spirit of God will be employed in the conversion of souls. We rejoice in this signal triumph of truth in so short a period, for who could gravely have predicted that at the eleventh annual examination of the Institution it should have gathered 800 pupils—have had a most erudite and eloquent essay read on the highest of all subjects by a convert—the most talented pupil in its college department, and that it should have exerted an influence so potent even over the minds of adult Hindus as to lead them (despite all kinds of influence exerted to produce a contrary effect) to commit the religious training of their children to the hands of Christian Missionaries;—but so it is, and not only in connection with this seminary, but every other similar institution in this and the sister presidencies. We are especially gratified by the testimony of our native contemporary, the *Bhâskar*, to the usefulness and the laudableness of Missionary labor, and especially of Christian Schools—in fact, the testimony of all our contemporaries, whatever private views they may cherish, to the disinterestedness, perseverance and successful efforts of Missions in this department, is one of those signs of the times which should be a source of encouragement to persevere in the good cause through good and evil report until success shall *command* that which the enmity of the human heart will not at the onset of such labors admit can flow from the efforts of Christian Missionaries. We must, with the *Friend of India*, express our surprise at the absence of the patrons of Christian education at the examination—the professed friends of the mere *education* of the people could not be expected to give their attendance; yet we certainly think both the advocates of such an education as well as the highest authorities in the land, would lose neither the confidence nor affection of the people they are called to rule by attending the examination of Institutions in which their own religion is taught in connection with the highest branches of secular science. We leave the extracts from our contemporaries, and the programme to speak for themselves.

"It is a delightful fact connected with the history of this Institution, that many of its pupils should have so drunk at the fountain of knowledge as to remain to matured life in order that they may reap the reward of all their past toils in acquiring the highest branches of knowledge and the highest honors of the school. A department for carrying on the higher branches of knowledge, called the college department, has been instituted during the past year. But that which is most delightful in connection with this institution is, that notwithstanding the bold and fearless advocacy by its founders and teachers of an uncompromising Christian education, and of their intention if prospered by God to convert their pupils to the Christian faith, that it should more than equal in numbers the patsala and college which has Government for its patron, and in which Christianity is systematically expelled, the Bible prohibited, inquiry on religion unsanctioned, and God himself almost excluded; and yet so it is, and so it ever will be, that a faithful straightforward determination to teach men the truth, shall secure the confidence (even of those who are heedless of that truth themselves) in those who profess to be the preceptors of the rising race. Let our friends and all similarly engaged but pursue their honorable and faithful course, and the time

will not be far distant when these seminaries where God and our Lord Jesus are honored, shall so secure the confidence of the whole native population, that institutions in which men are afraid to teach any, even their own faith, shall be left as a monument of the folly of an age which thought that God would permit man to guide his creatures into the way of happiness without instructing them in the knowledge of Himself—as he formerly left a nation still grovelling amid the twilight of a prostrate reason, who would have worshipped that reason instead of himself, to become the prey of every guilty passion unchecked even by the socialities of a nominal Christianity."—*Advocate.*

"The first fact of peculiar interest that presented itself on this occasion, was the numerical prosperity of the Institution. After the class lists had been expurgated, by the exclusion of all absentees for whose absence a satisfactory reason had not been given, the number of pupils still stood so high as *Eight Hundred and Seventy;* which shows an increase of Two hundred and ten, above the strength of last year Of this great body of pupils, a division has been made, which the progress of their education more than warrants The Institution, now embraces in itself both a College, and a Preparatory and Normal School: in the former of which there are 49 pupils, and in the latter 821. No one will dispute the claim to the appellation of a Collegiate Institution, of a Seminary, where Brown's Philosophy and Laplace's Mechanique Celeste are text books in Mental and Physical Science.

"Both the number and the attainments of the pupils have risen far too high, to allow of any thing like an adequate exhibition of the state of the Institution, in a popular examination of a few hours. The perusal of the Programme which, for the satisfaction of our readers we subjoin, will give a better idea of that, than any report of the examination. The literal justification of the Programme, by a detailed examination of the various classes in their several studies, seemed to have been abandoned in despair by the Examiners. Of the School department, the higher classess were thrown into one, and then questioned freely on any branch of their studies which was suggested at the moment. Much the same process was adopted by the Collegians. They were led discursively through the mazes of Mental Philosophy, Mathematics, Practical Astronomy, and History, both Sacred and Profane; and in every thing, gave proof of the thoroughgoing, instruction to which they have been accustomed. In Mental Philosophy the exercise was rather an extemporaneous disputation than an examination: and much animation, was thrown into it by the suggestions of Captain Richardson. It shewed great power of thought. A prize Essay, in the same department of study, by Mahendra Lall, the Christian convert, was partly read, and corresponded exactly with the intellectual character displayed by himself and his fellow-students in the argumentation of the day. This young man also carried off Mr. Macfarlan's gold medal for the Student of highest general proficiency; for the assigning of which, a searching examination by written questions and answers, without books or assistance of any kind had been conducted for, we believe, six days, for about five hours each day. By this ordeal he had acquired a place much above all the other competitors. He also obtained a silver medal for an Essay respecting the Jews."—*Friend of India.*

(Translated from the Bháskar.)

The annual examination of the General Assembly's School was held on Friday last, and was attended by many respectable English Gentlemen and Natives.

The examiners and spectators were much pleased with the answers given to the several questions put to the scholars. The Missionaries are worthy of boundless praise for the money they spend and the labours they undertake for the benefit of all persons; Mr. Alexander Duff especially by the gift of knowledge, enlightens the eyes of many of the natives of this country therefore the gratitude which the people of this country owe him, is beyond measure inexpressible.

Some may say that the Missionaries impart knowledge with the view of bringing people under their influence; that is, their desire is to cause the professors of other religions to become Christians: on this account, through the medium of an English education they endeavour to engage the affections of their pupils in the worship of Christ. We also confess that it is indeed their great aim to bring people to embrace the religion of Christ, but the Missionaries ought not to be reproached on this account; because all sects endeavour to convert others to their own, religion. This practice it is well known exists even among Hindu sects such as the Shaktos and the Baisnobs and others; the Hindus indeed do not expend either money or labour to spread their religion, but the Missionaries do this to the utmost of their ability and are therefore worthy of the greater praise. Those whose children are educated in Mr. Duff's school ought to think upon the many benefits, which that kind-hearted and excellent gentleman has conferred upon them; the parents are not put to the expense of a single pice for the education of their children; that gentleman has gone about begging money in various countries, and expends it in filling the treasury of these children's minds with the riches of knowledge. Now these riches may be employed by his pupils in the support of their families without being exhausted, and with care and reflection they may pass their days in comfort. The parents of these scholars brought them into this world indeed, but Mr. Duff, by giving them the eyes of knowledge, has imparted to them the riches by which they can pass their time in comfort with their families, and having respectfully invited them, he has delighted them by the impartation of inexhaustible riches. Where can they find such a benevolent friend as Mr. Duff, therefore the fathers and grandfathers of these children ought to call upon that gentleman, and by some mark of respect express their great gratitude.

Programme of the Tenth Annual Examination of the pupils attending the General Assembly's Institution.

On account of the advanced studies of the higher classes, the Institution, in the month of May last, was divided into two great departments—the one, preparatory; the other, Collegiate. The studies in the latter department are so arranged as to occupy in regular succession, a period of *at least four* years. Agreeably to this arrangement the *first* year's class in the college department is the *lowest*.——During the past year, care has, as usual, been taken to correct the class-registers, *monthly*, so as to exhibit, as nearly as possible, the number of *bonâ fide* pupils. The number of names *at present* in the registers, after all have been struck out for whose absence a satisfactory reason has not been assigned, is, in the School department, 821; and in the College department, 49. From sickness and other causes of fluctuation, the number in *actual daily attendance* will always be about *a fifth* less than that exhibited by the registers.

COLLEGE DEPARTMENT.

FIRST YEAR'S CLASS.—22 STUDENTS.

Branches of study.

Bible,—first four books of Moses, four Gospels and Acts.——Horne's Manual of the Evidences of Christianity—whole.——Poetical Instructor, 224 pp.—History of England—whole.——Political Economy (Clift's), 162 pp.—English Composition.——Arithmetic.—Algebra, Simple Equations.——Geometry, first six books of Euclid.

Plane Trigonometry.——Lardner's Pneumatics.——Bengáli, Hitopadesh, 40 pp. and Madhob Chandra's Grammar, 16 pp.——Hindustáni and Persian. Sawál o Jawáb and Panda Náma.

SECOND YEAR'S CLASS.—11 STUDENTS.

Branches of study.

Bible, nearly the whole.—Horne's Manual of the Evidences of Christianity, the whole.—Jewish Calendar, &c.—Lectures on Christian Doctrines, 31 Lectures.——History of Charles Vth. 332 pp.—Cowper's Poems, first Book of the Task——Leechman's Logic, the whole.—English Composition.——Geometry, Heights and Distances, Mensuration of Surfaces, Land Surveying, Mensuration of the Circle.——Algebra, Arithmetical and Geometrical Progression, Binomial Theorem, Theory of Logarithms and Logarithmic Arithmetic.——Mylne's Astronomy, the whole.—Practical Astronomy.—Construction and use of the Sextant——Brewster's Optics.——Bengáli, Hitopadesh, 47 pp. Madhab Chandra's Grammar, 25 pp.——Hindustáni and Persian, Sawál o Jawáb and Panda Náma, 28 pp.——Bengáli and English versions.——

THIRD YEAR'S CLASS.—8 STUDENTS.

Branches of study.

Bible, Paley's Evidences, Lectures on Theology.——Clift's Political Economy, the whole.—Milton's Paradise Lost, four books.——Duncan's Conic Sections, the whole.—Solid Geometry, eleventh and twelfth books of Euclid.——Physical and Practical Astronomy, use of instruments :—Text Books, Mylne and Herschel.——Statics, including the Composition and Resolution of forces, Mechanical powers, &c.——Brewster's Optics.——Mental Philosophy, Dr. Brown's first vol. and part of second vol.——Bengáli, Madhab Chandra's Grammar, &c.——Hindustáni, four Gospels, Chár Darvesh, and Hindustáni Reader.

FOURTH YEAR'S CLASS.—8 STUDENTS.

Branches of study.

Have finished all the preceding branches of study, together with a full course of Analytical Trigonometry and Analytical Geometry ; and during the present Session have studied—Bible, Brown's Mental Philosophy, first vol. and part of second vol.——Thomson's Differential Calculus—the whole——Thomson's Integral Calculus—first principles.——Laplace's Mechanique Celeste, first chap.——Essays on different subjects.

PREPARATORY AND NORMAL SCHOOL.

FIRST OR HIGHEST CLASS.—32 SCHOLARS.

Branches of study.

New Testament, two Gospels and part of the Acts.—Horne's Manual of the Evidences, 65 pp.——History.—Marshman's Brief Survey, first and second vols, the whole.——Marshman's History of India, down to A. D. 1450, 174 pp.——Goldsmith's History of England, to Charles I.——Murray's English Grammar.—Macculloch's Course of Reading, 167 pp.——Arithmetic, Simple Interest. Algebra, Division of Fractions.——Geometry, first and second books, and 20 props. of third book of Euclid.——Bengáli Hitopadesh, 74 pp.

SECOND CLASS.—34 SCHOLARS.

Branches of study.

New Testament, Gospel by Matthew, part of Luke, and of John.——History, Brief Survey, whole of vol. first and 43 pp. vol. second.——Sessional School Collection, whole. Murray's Grammar, whole.——Arithmetic, Decimal Fractions——Geography, Keith's Use of the Globes.——Geometry, all the first book of Euclid.——Bengáli, Hitopadesh 47 pp.

THIRD CLASS.—36 SCHOLARS.

Branches of study.

History, Brief Survey, vol. first, 159 pp. Sessional School Collection, 180 pp.——Macculloch's Grammar, 136 pp. Clift's Geograghy, the whole ——Arithmetic, Single Rule of Three. Geometry, first book of Euclid, definitions and five props. Bengáli Hitopadesh, 34 pp. Translation into English and Bengáli.

FOURTH CLASS.—49 SCHOLARS.

Branches of study.

Fourth Instructor, 10 pp. Macculloch's Grammar, 164 pp.——History of Bengal the whole. Brief Survey, vol. first 24 pp.——Clift's Geography, the whole. ——Arthmetic, Conpound Division.——Bengáli, Hitopadesh, 32 pp.

FIFTH CLASS.—50 SCHOLARS.

Branches of study.

Third Instructor, the whole. History of Bengal, 121. pp.——Macculloch's Grammar, 152 pp. Clift's Geography, the whole.——Arithmetic, Compound Multiplication.——Bengáli, Hitopadesh, 20 pp.

SIXTH CLASS.—74 SCHOLARS.

Branches of study.

Third Instructor, the whole. History of Bengal, 48 pp.——Macculloch's Grammar, 152 pp. Clift's Geography, 28 pp.——Arithmetic, Reduction. English writing.——Bengáli, Hitopadesh, 15 pp.

SEVENTH CLASS.—88 SCHOLARS.

Branches of study.

Third Instrutor, 137 pp. History of Bengal, 16 pp.——Macculloch's Grammar, 68 pp. Clift's Geography, 14 pp.——English writing.——Bengáli, Chánakhya Slok, the whole.——Rám Mohan Ráy's Grammar, 4 pp.

EIGHTH CLASS.—71 SCHOLARS.

Branches of study.

Third Instructor, 50 pp. Macculloch's Grammar, 50 pp. (to the verb.)——English writing. Bengáli, Chánakhya Slok, the whole.

NINTH CLASS.—62 SCHOLARS.

Branches of study.

Third Instructor, 17 pp. Abridgment of Grammar, the whole.——English writing. Bengáli, Chánakhya Slok, 30 pp.

TENTH CLASS.—77 SCHOLARS.

Branches of study.

Second Instructor, 24 pp. Abridgment of Grammar, 16 pp. (on to verb). English writing.——Bengáli Spelling Book, the whole. Chánakhya Slok, 12 pp.

ELEVENTH CLASS.—79 SCHOLARS.

Branches of study.

Second Instructor, 14 pp. Grammar, parts of Speech. English and Bengáli writing.——Bengáli Spelling Book, 40 pp. Chánakhya Slok, 6 pp.

TWELFTH CLASS.—71 SCHOLARS.

Branches of study.

First Instructor, nearly finished. English and Bengáli writing.

THIRTEENTH CLASS.—50 SCHOLARS.

Branches of study.

First Instructor, 8 pp. Bengáli writing.

FOURTEENTH CLASS.—48 SCHOLARS.

Branches of study.

First Instructor, 3 pp. Bengáli writing.

THE

CALCUTTA

CHRISTIAN OBSERVER.

New Series, Vol. II. No. 15.—Old Series, Vol. X. No. 106.

MARCH, 1841.

I.—*Address delivered at the Missionary Prayer Meeting, Lál Bazar Chapel, Feb.* 1, 1841. *By Rev. G. Gogerly.*

It has been a general complaint for many years that our Monthly Missionary Prayer Meetings are not sufficiently interesting to induce persons to attend; and in consequence, although members of different churches are present, the congregations, on these occasions are generally smaller than they are at the ordinary week-day services at our respective places of worship. This state of things is much to be deplored, as it manifests both feelings and tastes in direct opposition to the spirit and genius of the Gospel. But in order to meet the wishes of their hearers, the Missionaries have adopted every means that they could think of to excite a Missionary spirit in the church, and to bring together its members once a month, to pour out their hearts in prayer that God would be pleased to convert this wicked world to the obedience of the faith. From time to time they have detailed the mode of their own Missionary operations, and the amount of success which have followed their efforts. At other times, they have led your thoughts to distant lands, and shewed the triumphs of the Gospel in the overturning of the altars of idolatry, and the rescue of the slaves of superstition from darkness and death, and introducing them into the light and liberty of the children of God. Again, they have endeavored to cheer your minds by referring to the promises of God, and the certainty arising therefrom of the ultimate success of the Redeemer's cause, the destruction of the enemy's power, and the firm establishment of the reign of truth and righteousness in the earth; and not unfrequently have we appealed to your sym-

pathies as Christians, on behalf of the poor degraded dying idolaters of the land, beseeching you to be more in earnest in seeking their salvation, and in bringing about the great purpose for which the Saviour died, namely, the renovation of a lost and ruined world. But notwithstanding all the means which have been adopted, it is matter of grief to us that these important meetings appear to be but little esteemed. There are many who willingly give their money, when requested, to forward the Missionary cause, who decline uniting with us on these solemn occasions in humble and fervent prayer for the out-pouring of the Holy Spirit, without whose gracious influence all our gifts and all our labors will be in vain.

To-night I have no anecdotes to relate to please the ear, no sentimental tale to affect the feelings; but I have something to bring before you of far greater importance in reference to the missionary cause, in which we are all concerned, and which will have an effect on our destiny through all eternity.

Men view things now in a very different light to what they will hereafter, and they entertain sentiments which will undergo a complete revolution, when they have passed the bounds of time and entered on the solemn realities of the eternal world; and in nothing will these things appear more evident than on the subject of Missions, particularly as it regards the obligations to, and the consequences which will result from engaging in this important work. In order to obtain right views on these subjects, I beg to call your attention to that sublime portion of Christ's words which you will find in Matt. xxv. 31 to the end.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed *thee?* Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, say-

ing, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

From these words two subjects are brought before our notice.

I. The debt we owe to Christ we are bound to pay to his cause.

II. The momentous consequences resulting from the fulfilling or the neglecting of this duty.

I. Having been purchased by the blood of Christ we are indebted to Him for every thing we now possess or hope hereafter to enjoy: life, health, friendship, property,—all come to us through Christ. Freedom from the captivity of sin, the grace and mercy of God, the consolations of the Holy Ghost, and the certainty of a glorious immortality, have all been secured to us at the expense of the Saviour's blood. The question now is, how are we to pay this debt? The text I have quoted answers the query; *it is to be done in kind.* We have received mercy; we are to shew mercy. We were poor, naked, friendless, sick and in prison, and Christ came and ministered to our wants; so we are called to minister to the necessities of others, and especially to their spiritual necessities. Freely we have received, freely we are to give.

Let us now consider the parties to whom we are to pay the debt we owe to Jesus, and the manner in which it is to be done.

1. The circumstances of the parties are distinctly described: they are hungry and thirsty, they are strangers, naked, sick, and in prison. This description may be taken literally in regard to the utter state of destitution in which many of the people of God have been cast in times of persecution and temporal distress. It refers, for instance, to those who were tortured, not accepting deliverance; of those who had trial of cruel mockings and scourgings, yea moreover of bonds and imprisonments—who were stoned, who were sawn asunder, were tempted, slain with the sword, who wandered about in sheepskins, and goatskins, being destitute, afflicted, tormented, (of whom the world was not worthy,) they wandered in deserts and in mountains, in dens and in caves of the earth. Now to these suffering saints, their more favored brethren were bound to shew mercy, and thus pay to their fellow-servants a part of the debt they owed to their common Lord. But if charity to the bodies of men is commanded, how much more so is charity to the soul. Gold and silver may perhaps obtain deliverance for

the body from all the evils mentioned in the text, but to deliver the soul from the captivity of Satan, to heal the sickness induced by sin, to clothe it with a garment in which it may appear without shame at the marriage supper of the Lamb, a price infinitely superior to silver and gold must be paid, even the precious blood of the Son of God. Seeing therefore that the soul is of more value than the body, our duty is apparent; and we are bound to pay in part what we owe to Christ, by using all the means in our power to save those for whom Christ died.

The people in this land are hungry and thirsty, their souls are famished for the want of spiritual food, and their tongues cleave to the roof of their mouth for the want of the water of life. Restless and anxious, they turn from side to side seeking for something to satisfy the cravings of their spiritual appetites; but after all they feed on ashes, a deceived heart has led them astray, and they go down to hell with a lie in their right hand. They are also strangers—strangers to God, to peace, to heavenly joys. They are sick and in prison, dying with the leprosy of sin, and the chains of their slavery are bound around them. But is there no balm in Gilead? is there no physician there? Yes, there is precious balm and a kind physician; but no man cares for their soul, no hand is stretched out to administer the balm—no friend is near to lead them to Jesus; and thus they perish unblessed by the Gospel, though the light of that Gospel is shining all around.

These are the characters we are bound to benefit; and in not less perilous and mournful circumstances were we, when Christ in his pity rescued us; not less unlovely in the sight of God and holy spirits were we, when Jesus mercifully applied the cleansing washing of regeneration—covered our nakedness—removed our deformity, and saved us by his grace.

What then are we to do? How can we shew to the perishing heathen the love we bear to our crucified Lord? In the first place, *we must entertain concerning them proper views.* They possess immortal spirits, and they are in constant danger of eternal death. They are the subjects of a religion most insulting to God and revolting to every holy feeling of the soul. They are dead in trespasses and sins, and they know it not. Standing on the brink of perdition they fondly cling to the false props of their faith, believing they will sustain them in the time of trial. Hundreds are daily perishing before our eyes—passing from murdered time to an avenging eternity, with all their sins on their heads to meet their final doom; and as their miserable spirits are leaving their dying bodies, they seem to look upon their Christian neighbours

with reproach, and exclaim with feelings of despair—No man cared for my soul. Such are the circumstances of the people amongst whom we dwell; but how few there are amongst us who duly consider these things. There are thousands who call themselves Christians who scarcely believe that the poor despised Hindu possesses a soul; but if he does, they imagine that his own gods can save him, thus adding insult to God to his cruelty to man. But we must view the case as it really is, and this will lead us secondly, *to feel for them.* Jesus was perfectly acquainted with our wretched condition, and then he felt for us, and his pity brought him down. If there is a sight more painful to the Christian's heart than others—a sight at which angels well might weep—it is the sight of this immense country under the entire dominion of the prince of darkness, and the millions of its inhabitants, sitting in the shadow of death, and after a time giving up their places to others, whilst they pass on to the regions of eternal death. They are unblest in their lives, deserted in their deaths by hope, and through eternity punished by an offended God. But has this sight affected our hearts? There are many who are named after the sacred name of Christ who feel far more for their cattle, their horses and their dogs, than they do for the souls of their fellow-men; and to save the former, they would suffer thousands of the latter to perish without giving utterance to one sigh, or making one effort to save. But I trust we have not so learned Christ. The faith which we profess leads to mercy, pity, compassion, goodness. If these fruits of righteousness do not appear, our faith is vain, we are yet in our sins.

Again, rightly understanding the dreadful circumstances of the people, and feeling as we ought for their mournful condition, our love to Christ will prompt us to *exertion for their benefit.* How often has the question been asked—"What can we do?—We cannot bring them to our houses, neither can we go to theirs"—and satisfying conscience by this mode of arguing, they attempt nothing. Love is ingenious in devising means for the benefit of the party beloved. It looks danger fearlessly in the face—it courts difficulties—despises shame—laughs at opposition—it makes the weak strong—converts the coward into a hero—animates the young with noble boldness and ardent zeal, and imparts a genial warmth to the frozen bosom of age. Such are the effects of love. O if we possessed towards Christ but a tithe of what he has a right to expect at our hands, how different would be our conduct towards those for whom he shed his precious blood! Under the influence of this holy feeling, we should use all our endeavors

to instruct the young, to reclaim the aged, and to convert the whole. The Scriptures and tracts would be circulated—schools of religion would be established and cheerfully supported—prayer for the spread of the Gospel would be daily offered in the family and in the closet—prayer-meetings for the express purpose of imploring mercy for the ignorant and degraded idolaters of the land would be joyfully attended, and our places of worship would be too small to contain the multitudes who would press forward to lift up their hearts and voices together, crying, "Thy kingdom come." By these means the hands of your Missionary brethren would be held up as were the hands of Moses in the day of Amalek's defeat; their hearts would be cheered in the midst of their discouragements, knowing that they had the hearts and the sympathies of the united church with them. Being thus strengthened they would be enabled to prosecute their work with double diligence—and instead of returning from their toils as they now do, saying, "Who hath believed our report and to whom is the arm of the Lord revealed?" we should hear them with joyful astonishment exclaim—"What hath God wrought!" The prayer of faith and the actions of love, both excited by love to Christ, must and will prevail.

Having thus attempted to shew that the debt which we owe to Christ, we are bound to pay to his cause, I would,

II. Speak of the momentous consequences which will result from the fulfilling or the neglecting of this duty. "In as much as ye did it unto one of the least of these, ye did it unto me; and inasmuch as ye did it *not* to these, ye did it *not* to me. And these shall go away into everlasting punishment, but the righteous into life eternal."

In these words there are three great points of attraction. The condescension and love of the Saviour—the reward of love—and the punishment of cruelty and cold-hearted selfishness.

1. The first point of attraction is the Saviour. No longer the despised Nazarene, wandering as a houseless outcast from the abodes of men—no longer with his garments dyed in blood, his visage so marred more than any man, and his form more than the sons of men—but surrounded with his own glory, attended with all the holy angels, seated on the throne of his glory, he stands confessed the King of kings and Lord of lords;—all power has been given to him in heaven and earth, and now the innumerable inhabitants of both collected together at his command, bowing before Him, wait the declaration from his lips which shall raise them to the glories and happiness of heaven, or sink them to the darkness and despair of hell. And there will be the wise and the ignorant—the great

and the small—the king and the peasant—the master and the slave—the black and the white—the professed Christian—the swarthy sons of Africa—the degraded idolaters of India, and the hosts of the followers of the false prophet. At the command of the King a separation takes place; some are placed at his right hand, and the others on his left. To the right are many seen who were never expected to be seen there. In their life-time they were poor and despised, ignorant as it regards the wisdom of this world, and at one time were in the broad road which leads to destruction. They are placed by themselves. Another group stands near them, who feeling that they have been redeemed without any merit of their own —their hearts beating with gratitude for the undeserved mercy bestowed upon them, listen with astonishment to the gracious declaration of their Lord—"I was hungry and ye gave me meat, thirsty and ye gave me drink," &c.; therefore, "come ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world." Amazed at the declaration they rejoin—When saw we thee hungry and thirsty, naked, sick and in prison and ministered unto thee? The gracious reply will be—"Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me." Here then appears the grace of Christ most conspicuous; not only has he saved the poor and the wretched of the children of men from their lost and miserable condition, but he condescends to call them his brethren, and he will own them as such in the day of his coming.

Every child of God, of whatever country or rank amongst his fellow-men, is a brother of Jesus. Oh! cheering, delightful thought! Jesus is not a brother who will only own them in the time of their prosperity—no, he is a brother born for adversity—he identifies himself with them—*their* affairs become *his* affairs—in all their afflictions he is afflicted; and so keenly does he feel the insults which are offered to them by an ungodly world, that he says, he that toucheth you, toucheth the apple of mine eye. Amongst those thus acknowledged as his brethren will be found many of the natives of this land, who, born in ignorance and brought up in idolatrous darkness, have, through the preaching of the gospel, been delivered from their thraldom and brought into the glorious liberty of the sons of God. Poverty their portion, they had to contend with all the ills of life, and whilst endeavouring by the sweat of their brow to obtain for themselves and their families a scanty subsistence, the finger of scorn was pointed at them; they were shunned by their acquaintances and friends; malicious persecutions

were raised against them, and when in their distress they sought the protection of European Christians, they were esteemed as impostors, and branded as covetous and deceivers. And many such there are in the present day. They have, like Peter, given up all for Christ. Little indeed it is, but that little was their all. They gave up their caste, and their standing amongst their fellow-men, and as far as regards their outward circumstances they have nothing more to give. Their intellectual faculties are very confined—their faith is exceedingly weak—the graces of their Christian character do not shine brightly—they are infants in Christ, not walking, but creeping; not talking the language of Canaan as a man, but lisping a few inarticulate sounds as babes; not strong enough to fight the battles of the Lord, but weak and helpless, all they can do is to cling to Jesus and to cry, Hold thou me up and I shall be safe; leave me not nor forsake me, O God, thou God of my salvation. And these are they concerning whom Christ will say, Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me. Oh! the amazing condescension and love of our adorable Lord.

The next particular in these words deserving our attention is *the reward of love*—"Ye did it unto me." This declaration alone will be considered more than a recompense for all the labor of our hands, and all the sacrifices we make to save the souls of our fellow-men.

But the grace of Jesus knows no bounds—its height is unknown—its depths are unfathomed. He rewards his servants not according to their deserts, but according to the riches of his glory and grace. They did but their duty, and after having done all they justly acknowledged they were but unprofitable servants. But Jesus, as a Prince, bestows his honors and rewards upon those who have in any way served him, or assisted in advancing his sacred cause. Pointing to a redeemed spirit, the Saviour will say—"Inasmuch as ye did it to this, the least among my brethren, ye did it unto me." He was a poor orphan child thrown upon the charity of a wicked world—he had been taught to bow his knees to idols, and nothing but a life of profligacy and misery was before him. *You* saw him in his distress—*you* stretched out your hand and succoured him—he was naked and *you* clothed him—he was ignorant and *you* taught him—he was sick and *you* led him to the Great Physician—he was defiled by sin, and *you* took him to the fountain that was opened in my side—*you* instructed him how to pray—*you* induced him to read my word—*you* prayed with him and for him—and my spirit given in answer to your prayers, blessed your exertions and the

orphan child became a child of God—"*Ye did it unto me.*" Another and another is pointed out to the astonished crowd of the redeemed, as fruits of their labors and prayer; females rescued from infamy by the hands of Christian love; men, debased by the lowest passions of carnal nature, raised to the dignity and high standing of the sons of God; the worshippers of Kalee, Durga and Sheev, brought to acknowledge the existence and authority of God, and to seek reconciliation with him through the blood of the cross; the self-righteous Musalman, convinced by the patient exertions of the true Christian, is led to throw his self-righteous garments aside, and to robe himself in the righteousness of Christ; and concerning such, perhaps it may be said to some of you, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." Oh how delightful will these condescending words sound in our ears! what a great recompence of reward for our exertions! To have our feeble efforts acknowledged, and publicly approved by Christ, is worth the labors of a thousand years! But this is not all—he will not only speak of our conduct with approbation, but reward it with life everlasting, and say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Dear friends, for such a reward who would not labor and toil to make known to their fellowmen the riches of the grace of Christ? But even this is not all; for the joys of heaven will be increased by those sharing it with us who have been brought through our instrumentality to that same blessed home. Let us then be in earnest in this great work, for in due time we shall reap if we faint not.

Lastly, in the text we have made known to us the *punishment of cruelty and cold-hearted selfishness.* "Inasmuch as ye did it not to one of the least of these ye did it not to me." Selfishness is the curse of the world and the bane of the Church. Wrapt up in himself and in his own petty concerns, the unconverted man would allow the whole world to perish without making an effort to save it. Self is the idol before which he bows; and to advance his selfish ends he would sacrifice every thing that came in his way. The providence of God may lead such a man from Europe to Calcutta. He there sees thousands of natives willing to serve him. He secures at a trifling expense the assistance of those he needs; but instead of regarding them as men possessing immortal souls, he treats them as mere beasts, and the most abusive terms are continually in his mouth. He does nothing more for their temporal good than pays them the wages they earn, but for their spiritual good he does nothing at all; on the contrary by his conduct

and example he compels his servants and dependents to despise the religion which their master professes to believe. To such as these Christ will say, "Inasmuch as ye did it not to one of the least of these ye did it not unto me." Even in the Church of Christ, how many are there who profess much, but do nothing. They live perhaps in such a way that no scandal can through them be brought on religion; they may perhaps through the mercy of God, obtain salvation. But where is their compassion, their pity and their love for their fellow-men? Search for these fruits of righteousness, and they will not be found.—Such characters though they themselves are saved by grace, will never receive the honor of hearing Christ say, "I was hungry and ye fed me," &c. But to the former, the unregenerate, the despisers of God, the haters of his people, the lovers of themselves, the sentence will be pronounced—"Depart ye cursed into everlasting fire prepared for the devil and his angels;"—there shall be weeping and gnashing of teeth.

On which side of the Great King shall we appear?—the right or the left?

Can we at present point to any one individual to whom we have shewn such kindness as will make us believe that in the great day of the Lord, Jesus will say, "*Inasmuch as ye have done it unto this the least of my brethren ye have done it unto me?*"

II.—*Translations of the Scriptures.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

In your present No. (February) is contained a letter from the Calcutta Baptist Translators in reply to strictures made against their Urdu Translation of the N. T., and objecting to the word *Shabda*. used in the Hindui printed by the C. B. Society and to the word *Kalimá* used by Henry Martyn. In reply to these objections the writer of the present letter deems it his duty to the B. Society and all concerned to state,

First, Respecting the word *Shabda* which I find has appeared for the *first time* in the *complete Testament*. In all the former editions it may be seen that the word *Buchan* was used: the reason for the alteration was this; subsequent to the Translation in question appearing in Hindui. *Principal Mill* published a work with the concurrence, I believe, of the great Doctor Wilson on the principle of words to be used in the translation. In this work the word in question is decided upon as being the most proper, therefore it was substituted in opposition to the views and experience of the translator: but not till I had satisfied myself that the word object-

ed to was used in a very superior sense by the great Cavir, who has established a sect among the Hindus. Besides, why *confine* the meaning of *Shabda* to *sound* when both Wilson and Shakespear, say it signifies, a *word*, a *voice*, a *sound?*

Secondly, The word *Kalimá* used by Martyn is also objected to, as signifying "the creed of the Mahomedans." Now the writer can testify after more than 20 years' intercourse with Musalmans that he has never heard the word in the *Gospel* applied in that sense. It is rather a pity that the word was brought forward to signify "*the creed of Musalmans*" as if it had *no other signification.* The objectors ought to know that, Martyn was a great scholar, versed in the Arabic: and I have no doubt, took that beautiful word *Kalimá* from the Qurán, where it is used, not, certainly, as the Mahomedan creed.

Having stated so much; in conclusion the writer records it as his decided opinion, that periodicals are not the best channels for discussing or animadverting upon such sacred things as the translations of the Scriptures, as perhaps, not one reader in fifty would reap any benefit by it, and many might suffer from the carnal feelings called forth while objections of this nature should, one would suppose, be laid before the bodies immediately concerned in them, when they might be dispassionately considered and remedied if necessary. Besides the objections brought forward in the letter against the new Urdu Translation, I would suggest that any person wishing to be rightly informed of its merits would compare their Urdu with their Bengali translations, and I feel assured he will meet with innumerable deviations in the sense as the writer has found. Let not this assertion startle any one, only let them carefully compare the two.

Yours,
A FRIEND TO TRANSLATIONS.

10*th February*, 1841.

III.—*English v. Vernaculars.*

To the Editors of the Calcutta Christian Observer.

Dear Sirs,

I have once more, and I trust only this once, to solicit space in your precious pages for some remarks on the subject of the English language as declared by the Missionary conference to be the most effective medium in the way of imparting to thousands of teachers, the whole range of European knowledge.

First of all, a word regarding Mr. Sutton's "final reply." That reply I have read with feelings of sadness, and now would gladly be saved the necessity of saying a single word in regard to it; for it is very painful for "a young man" to make such remarks upon the writings of an honoured servant of God as Mr. Sutton's last letter seems to require. There is unquestionably a vast difference between opinions and arguments, but it ill becomes Mr. Sutton to take refuge under such

a distinction, for it is a fact notorious to all who have read his letters that he has most *scrupulously* confounded the two. He accuses me of disingenuousness for not attending to a distinction that he has only now for the first time made; for it is only now that he has told us that it was with a view to my *opinions* as contra-distinguished from my *arguments* that he spoke so disparagingly of my personal standing, and in the very next paragraph he himself brings in a bare unsupported *opinion* to justify a most grave charge which he had spontaneously and without provocation brought against a most respectable body of Christian Missionaries. I challenged him to "point out any passage" in the writings of any Missionary of the Church of Scotland, "which either directly or by fair and necessary inference can be construed into a depreciation of the divinely instituted ordinance of preaching to the people in their own tongue." I certainly expected that for the sake of his own character, if not for the sake of those brethren whom he supposes to have so grievously erred, he would have given some references to chapters or pages in the published writings of my colleagues; but no: he "simply replies to the interrogation of T. S. that those who have read the discussion of this subject from the beginning as it has appeared in the *Calcutta Christian Observer* only will know that he is not alone in these views." Now I would ask those of your readers who are acquainted only with the ways of the world, whether amongst merely honourable men of business, a man would not be deemed a slanderer who should make a charge against the character of any man or body of men, and when called on to substantiate it should screen himself under such a sweeping generality. Are Missionaries then to be found acting towards one another in a way that the morality of the world condemns? I dare not bring a railing accusation against any man—least of all am I entitled to rebuke an elder; but surely I may entreat him as a father to wipe off by an open and manly acknowledgment the stigma that I fear such conduct is calculated to attach to the Missionary name.

I would to God that I dared blot out the above sentence, but truth demands that it should stand. I may be accused of presumption and want of charitableness for the penning of it: and so let it be. I trust the Searcher of hearts knows that I have written it in the spirit of self-condemning humility and of ardent love. I am a young man: the first ardour of my Missionary zeal has not yet had time to cool. My veneration for the name and character of a Missionary is yet as profound as when in the ardour of a boyish enthusiasm I pored over the details of the soul-stirring proceeding of the dauntless men

who have gone before us, and felt the longing aspiration arise in my soul to follow at however great a distance in their footsteps. Judge then what is the withering mortification that comes over my soul when brought into so violent collision with one of those men whom I should delight to be able to honour. If any one then accuses me of presumption or uncharitableness, I may not be able to convince him of the contrary, but it will matter little; so long as my heart does not condemn me, I can have confidence towards God, who is greater than my heart and knoweth all things.

And now from this painful matter I rejoice to pass to the letter of your Benares correspondent. In very many points I most cordially concur with him, and rejoice that he should so warmly approve the resolution of the conference. I have again to repeat that my sole reason for refraining from making any comments upon the latter part of that resolution was simply this, that I did not know how any man in his senses could entertain a different opinion in regard to it from that which J. K. and myself and all the members of the Missionary conference held. J. K., however, is wrong in supposing that "the express object of the resolution is to encourage the cultivation and improvement of the native languages." The express object of the resolution of the conference is to define the place that the "English Language holds, and to ascertain, so far as possible, the influence that it is destined to exert as a means of introducing all sound knowledge into this country." The latter clause was added to prevent the possibility of misconception, not as the substance of the resolution, but in explanation of that which truly formed the resolution, namely, the declaration that "the English language is to be the grand means of contribution," in the way of raising up thousands of teachers for the instruction of the people of this land. If J. K. has the least doubt as to the propriety of the latter part of the resolution, or if he thinks any of his associates in Benares have any doubt upon the subject, I have not the least objection to publish as many "unanswerable arguments," in favor of it as I have already brought forward in favor of the former and main part of the resolution; but as I do not know of any one who doubts or ever has doubted that the people of this country generally are to be instructed through the medium of their own languages, I do not know what good purpose would be served by my arguing in favor of a position which I believe has never been questioned. And here I declare that I will not yield to any man in the appreciation I have of the importance of the cultivation and improvement of the vernacular languages of the country. But here J. K. and I differ. He

seems to expect that the agents in the improvement of these dialects are to be foreigners who have begun their acquaintance with them after attaining the period of mature age. Now I must say I have no such expectation. What would J. K. think if a Frenchman, or a Spaniard, or a Russian, or a Bengali, were to talk of improving the English language, which according to Mr. K. is more in want of it than the languages of this country? Should he not laugh at the absurdity? At all events I should. Yet I believe there are as many Bengalis who know English as there are Europeans who know Bengali, and in a few years I do not in the least doubt that multitudes of the natives of this county will know English at least as well as any Europeans know any of the vernacular languages of India. If the languages of India are to be improved, *it must be by natives of the country who have been taught one or more foreign languages.* It is so and, so alone, that all the modern languages of Europe have been brought to their several stages of perfection; but the idea of a language being improved directly by foreigners is at once preposterous and presumptuous.

J. K. gives me information of which I was not in possession before regarding the regulations of the General Assembly at Bombay. Whether his belief be correct or not I cannot tell, but I know that in the sister establishment of Calcutta all possible means are taken to make every scholar a thorough proficient in Bengali: and all who will, have the best procurable opportunity afforded them of studying the Hindustani also. That in the present desire for English education, a desire over which we have very little control, there have been schools established under the superintendance of natives in which the study of the vernacular languages is overlooked and despised, I have heard and believe. And it is to be expected that in such a state of things as is now in Calcutta such abuses should arise; but such an abuse of English education makes nothing against the use of it.

As to J. K.'s way of teaching English to Native youths, it seems to me to be at all events not that of a practical teacher. J. K. makes reference to the way in which Latin is taught to lads in Europe, and he seems tot hink he has made a great discovery as to a difference between that and the way in which the English language is taught to youths in India. Now, that there is a difference I most fully admit, but that the advantage is in favor of the European student of Latin I deny. "They (European students) are taught Latin and Greek through the medium of their own tongue by those who are masters of it." Now why is this? Because Latin and Greek

are dead languages, and it is impossible to procure men whose native tongue it is. But let Cicero or even some very much humbler man revisit the abodes of living men, and although he might not know a syllable of English, he would soon have his school crowded.

If J. K. wanted to learn French, or Italian, or German, what kind of a teacher would he seek for? One who had learned these languages as we all learned Latin and Greek, or one who had spoken them from his infancy? The latter unquestionably whether he knew much of J. K.'s native language or no. Let me suppose a case in point. It is a supposable case that I may be at some future time convinced (for I am open to conviction) of the superiority of vernacular over English education. Well, suppose it were so and that being very anxious to redeem lost time, I determine to spare no cost in order to fit myself for vernacular teaching. Well, Benares is a vastly learned place, and I might possibly write to J. K. to send me down at whatever cost a pandit who should be able in the best possible manner to equip me for the work. What kind of man would he send? One who was an accomplished English scholar? One who would explain every thing in good English or rather in good Scotch, for that you are aware is my mother-tongue? I believe he would prefer one who knew hardly a word of English. Let J. K. depend upon it that English can be best taught by Englishmen and the vernacular languages by learned natives. And if J. K. will admit that this is the best way for teaching the natives English, but deny that it is the best way to improve the native dialects, then I beg to remind him that I have never stated the latter object to be the main one contemplated by the advocates of English education. It is an accidental advantage but it ought to be regarded only as an accessory, not as the main object of pursuit.

I never have depreciated and never will depreciate preaching in the native languages of the country, whether it is accomplished by native or by European agency. So far from it, I have magnified its importance by representing it as not a work in which mere tyros are to be engaged, but a work of difficulty and a work of most pressing responsibility, which I hold no one entitled to undertake with so little preparation as some vauntingly tell us that they have found sufficient. Give me a European who speaks the language as well as a native, and I will value the preaching of the one as much as that of the other. I believe there are a few Missionaries in India who have really attained this exalted position, and there is no feeling short of envy with which I do not regard them.

I would not for a moment advise them to slacken their efforts in vernacular preaching, but most heartily and ardently bid them God speed.

Here however I must protest against the tacit assumption that runs through the whole of J. K.'s communication, that no man is to be considered as doing the work of a Missionary who is not engaged in preaching in the native language of the people. He is preaching the gospel who makes known to any creature the truths of the gospel in a language which that creature understands. And it is an unwarranted addition that is made to the word of God when men speak in the way that both Mr. Sutton and J. K. have frequently done in the course of this discussion. It would be very difficult to prove that the apostles, though endowed with a supernatural gift of tongues, always addressed their audiences in the languages of the exact localities which they visited in the course of their wanderings. Certainly we know that the vernacular dialects of the Romans and the Corinthians were not the same, and that neither one nor other of them was Hellenistic Greek; yet we have never heard of its being doubted that the Epistles written by St. Paul to these two churches were both written in that dialect. I once happened to be present in a church where the vernacular dialects of those of the congregation whom I knew were English, Welsh, Scotch, French, Creolese, Malagasi and Bengali. The minister who conducted the services was himself a native of one of the Channel isles (I think Guernsey), so that I presume his mother-tongue was no one of all those I have mentioned, but probably a mixture of English and French. Now had the command of our Lord been, "Preach the Gospel to every creature *in his own language*," the worthy minister would have been sorely put to it. He would have needed the faculty of Mahommed's cock, which spoke with so many voices at one and the same time: but there was no difficulty in the matter at all. He addressed his audience in a language that they all more or less understood. The circumstances were very affecting, and the Spirit of God was in the midst of us. Now this is no doubt an extreme case, but I have cited it to shew how unwarrantable is the way in which my opponents, in order to strengthen their own cause, tamper with the word of God, and to what effects their principles would lead if carried out into particular application. Most willingly do I admit that when the command was given, "Preach the Gospel to every creature," it was necessarily implied that this should be done in ordinary circumstances in the native language of the people addressed, because I believe the great majority of people on the earth know no other language

than their vernacular. But our blessed Saviour laid no restriction upon his servants such as my zealous opponents would fain lay upon us; he knew that, while in general the case should be as I have stated, yet there would be particular exceptions, which he made his commission wide enough to include.

I have not regularly followed J. K. through his well written paper, because that would have taken me over the ground that I have trodden before. I have just alluded to one or two points that made an impression on me in reading his letter. And I think that any one who will do me the favour to read the various papers that have appeared in your pages with my signature during the past months will find an answer in one place of them or other to all that J. K. has advanced.

I am, very sincerely yours,
T. S.

IV.—*Notices of Japan, No. IV.: Domestic life and customs of the Japanese, relating to Births, Marriages, Funerals, &c.*

We are now to seek such information concerning the social, political, and religious condition of the Japanese, as can be gathered from the different members of the factory; and it is scarcely necessary to say, that a very ample harvest cannot be expected to repay the search. The mode of existence to which the Dutch residents at Dezima are condemned, does not authorize us to anticipate that it is in their power to afford a very complete picture of Japanese manners. They have, however, notwithstanding every disadvantage, collected a good deal of information, seeing something and hearing more; which, methodized and arranged, may afford at least a general view of this extraordinary nation, whose really high state of civilization is so very dissimilar both to our own and to that of every other people with whom we are familiarly acquainted.

Our gleanings with respect to the domestic and social life of the Japanese shall first be presented, as being the part of the national idiosyncrasy that strikes the stranger, and by its very singularity awakens his curiosity to investigate the political and religious causes in which much of this singularity originates. But, in order to convey any sort of connected notion upon the subject, some degree of unity must be given to the sketch; and the most effectual way of accomplishing this, will, perhaps, be, to take the Japanese gentleman at his birth, and trace him, as we best can, through childhood, youth, and manhood, to his grave. But so much of the difference between Asiatic and European, as well as between ancient and modern civilization, appears to be intimately connected with, if not actually to result from, the different treatment and appreciation of women in Asia and in Europe, in ancient and in modern times, that the condition of the female sex in Japan must be first considered, as far as means for ascertaining it are within reach.

The position of women in Japan seems to be unlike what it is in all other parts of the East, and to constitute a sort of intermediate link between their European and their Asiatic conditions. On the one hand, Japanese women are

subjected to no seclusion ; they hold a fair station in society, and share in all the innocent recreations of their fathers and husbands. The fidelity of the wife, and the purity of the maiden are committed wholly to their own sense of honor, somewhat quickened, perhaps, and invigorated by the certainty that death would be the inevitable and immediate consequence of a detected lapse from chastity. And so well is this confidence repaid, that a faithless wife is, we are universally assured, a phenomenon unknown in Japan. The minds of the women are as carefully cultivated as those of the men ; and amongst the most admired authors, historians, moralists, and poets, are found several female names. In general, the Japanese ladies are described as lively and agreeable companions, and the elegance with which they do the honors of their houses has been highly eulogized.

But if thus permitted to enjoy and adorn society, they are, on the other hand, held during their whole lives in a state of tutelage and complete dependence upon their husbands, sons, or other relations. They are without legal rights, and their evidence is inadmissible in a court of justice. The husband may not only introduce as many subsidiary, unwedded helpmates as he pleases into the mansion over which his wife presides : and these women, though inferior to her in rank, dignity, and domestic authority—in proof of which they are not permitted to shave their eyebrows—are not deemed criminal or dishonored ; but he has also a power of divorce, which may be called unlimited, since the only limitation is, his sense of economy and expediency. A husband must support his repudiated wife according to his own station unless he can allege grounds for the divorce, satisfactory to a Japanese tribunal ; among such grounds, barrenness is one that leaves the unfortunate, childless wife, no claim to any kind of maintenance. Under no circumstance, upon no plea whatever, can a wife demand a separation from her husband. At home, the wife is mistress of the family ; but, in other respects, she is treated rather as a toy for her husband's recreation, than as the rational, confidential partner of his life. She is to amuse him by her accomplishments, to cheer him with her lively conversation, not to relieve, by sharing, his anxieties and cares. So far from being admitted to partake the secrets of his heart, she is kept in profound ignorance of his affairs, public or private ; and a question relative to any such matters, would be resented as an act of unpardonable presumption and audacity*.

Turn we now to the life of a Japanese, and the ceremonious observances that nearly fill it. These begin prior even to birth, and indeed, with the very incipiency of existence.

* [With a few exceptions in their favor, the estimation of women in Japan is probably similar to that of their sisters in China. Literary attainments are prized in both countries, and the lady who can write an elegant letter, read a book fluently, and above all, compose verses rapidly, is considered by them as highly accomplished ; but the demands of their families, the necessity laid upon them by poverty to follow some manual occupation, or some other like reason, act as preventives to high, or even ordinary, attainments in literature to the great proportion of females in China, and no doubt in Japan too. The declaration in the text on the education of females should be considered as applicable chiefly to the nobility or wealthy commoners ; for none of the female relatives of our informants knew how to write a letter. Polygamy is confined for the most part to families of rank, or to very rich commoners ; when a man takes an unwedded helpmate, she is often provided with a miniature establishment of her own, or is not obliged to associate with the legal wife. The statement given in the text of the fidelity of wives must be taken with great allowance. Paganism in Japan, as in China, and elsewhere, produces the same fruits ; one of our authorities avers that he himself saw a man murdered by the injured husband, who was caught with his paramour : the man afterwards ripped himself up. The younger female members of a family are allowed much more freedom than in China, sisters associate with their brothers, and as their feet are not cramped, they go whither they please. Infidelity to the marriage bed is the most common grounds for dismissing a wife, for the adoption of an heir is preferred to divorcing the childless wife and taking another, especially where long continued conjugal intercourse has cemented the affections of husband and wife.]

Upon the first symptoms of pregnancy*, a girdle of braided red crape is bound round the future mother's body, immediately below the bosom. This is performed in great ceremony, with religious rites appointed for the occasion; and the selection of the person who presents the girdle is a point of extreme importance and dignity. This singular custom is, by learned Japanese writers, said to be practised in honor of the widow of a *mikado*, who, some sixteen centuries ago, upon her husband's death, being then in an advanced state of pregnancy, thus girding herself, took his vacant place at the head of his army, and completed the conquest of Corea. The name of this Amazon, herself of the *mikado* blood (according to Klaproth), was Sin Goü Koö-Goü, and her exploits were rewarded with sovereignty. Whether she was actually acknowledged as a *mikado* seems to be a disputed point amongst Japanese historians; but she certainly governed the empire during the remainder of her life, sixty-nine years, and dying at the age of one hundred, was succeeded by the son she had borne to her husband after his death. Both mother and son are deified. The more vulgar opinion represents the girding as a mere physical precaution, by which the unborn babe is prevented from stealing the food out of the mother's throat, and so starving her to death! But whichever be the cause, the red fillet must remain, as at first fastened, until the birth of the infant†.

Upon the occurrence of this happy event, the mother is relieved from her long-endured binding: but her sufferings from ceremonious or superstitious observances are not yet over. She is forthwith placed in an upright sitting posture upon the bed, fixed in it by bags of chaff under each arm and at her back; and thus is she compelled to remain during nine whole days and nights, most sparingly fed, and actually kept wide awake, lest, by dropping asleep, she should in some way alter the prescribed position. Perhaps the most extraordinary part of the whole business is, that no ill consequence is said to ensue to the patient. It is to be observed, however, that Japanese women recover more slowly than those of other countries, from parturition; probably, in consequence of this severe treatment. For one hundred days after her delivery, the recent mother is considered as an invalid, and nursed as such; at the end of that period only, she resumes her household duties, visits the temple frequented by her family, and performs her pilgrimage, or any other act of devotion that she may have vowed in her hour of peril.

The infant, immediately upon its birth, is bathed, and remains free from all swathing and clothing that could impede the growth and development of body or limb. Upon one occasion only is this early state of freedom interrupted, and that occasion is the bestowing a name upon the new member of society. This takes place on the thirty-first day of a boy's age, on the thirtieth of a girl's. Upon the appointed day, the babe is carried in state to the family temple; the servants follow, bearing a whole infantine wardrobe, by the abundance of which the father's wealth and consequence is estimated. Last in the procession walks a maid-servant, with a box in her hand, containing money for the fee of the officiating priestess, and a slip of paper, on which are inscribed three names.

* Meylan and Fischer.

† [This personage is more usually known under the title of *Hachiman Go*, and her son is called *Ko Hachiman Go* (*ko* meaning son); he is also called *Hachiman Taroü*, and legends are now told of his famous exploits. The *hare obi* or girdle spoken of is about three inches broad, and one, among other supposed uses, is that it strengthens and braces the mother, for it is girded upon her body very tightly. It is said to be the custom in some places for the woman to be confined of her firstborn in the house of her parents, if their residence and circumstances render it expedient. Elderly females of established character and experience are, as is the case in China, employed as midwives, though perhaps the advice and attendance of the regular physician is not altogether neglected as regards the mothers's subsequent health. Immediately after this event the mother shaves her eyebrows, though this outward sign of maternity may in some places be performed in anticipation as well as consummation of her delivery; they are henceforth kept shaved for the rest of her life.]

These names* the priestess submits, with prescribed rites, to the god to whom the temple is dedicated; then announces which of the three is selected, and confers it on the child, whom she sprinkles with water. Sacred songs, chanted to an instrumental accompaniment, conclude the naming ceremony. The infant is then carried to several other temples, and, for its final visit, to the house of the father's nearest kinsman. He presents it with a bundle of hemp, destined symbolically to spin it a long life, talismans, relics, and other valuables; to which he adds, if his new-born relation be a boy, two fans (as representatives of swords), implying courage; if a girl, a shell of paint, implying beauty†.

In the unconfined state above described, the child continues for three years, at the expiration of which the clothes are bound at the waist with a girdle. Religious rites accompany this first girding, and the child is now taught to pray. At seven years' old the boy receives the mantle of ceremony, and what could hardly have been anticipated from the great importance apparently attached to the choice of the name given the baby, a new name. For this change, likewise, there is an appropriate religious ceremony; and, to avoid repetition, it may be said, once for all, that every change, every epoch in Japanese life, is consecrated by the rites of the national religion. After the reception of the mantle of ceremony, a boy is permitted to perform his devotions regularly at the temple.

Children are trained in habits of implicit obedience, which, independently of any beneficial effects on the future character that may be anticipated, Japanese parents value as obviating the necessity of punishment. Children of both sexes, and of all ranks, are almost invariably sent to the inferior or primary schools, where they learn to read and write, and acquire some knowledge of the history of their own country. For the lower orders, this is deemed sufficient education; but of thus much, it is positively asserted‡, that not a day-laborer in Japan is destitute. The children of the higher orders proceed from these schools to others of a superior description, where they are carefully instructed in morals and manners, including the whole science of good breeding, the minutest laws of etiquette, the forms of behaviour, as graduated towards every individual of the whole human race, by relation, rank, and station; including also a thorough knowledge of the almanac, since it would be as vulgarly disgraceful as it could be disastrous, to marry, begin a journey, or take any other important step upon an unlucky day. Boys are further taught arithmetic, and the whole mystery of the *hara-kiri*, or abdomen-ripping, by which a well-born man is often compelled to terminate his existence. They are taught not only the proper mode of performing the operation, and the several accompanying ceremonials, varying with the occasion, but also the nature of the occasions, *i. e.* of the causes and situations, which render this form of suicide imperative upon a gentleman. Girls, in lieu of this fearful indoctrination, receive lessons in the craft of the needle, with every species of ornamental work, in the service and management

* Siebold.

† [It may be remarked, once for all, as applicable to much of the information we possess concerning Japan, that when accounts from different sources by several authors vary with regard to any particular custom, it is possible that both are correct, but applicable to different parts of the country. For instance: in this case of naming a child, we are assured that in the principality of Figo (or Higo), infants are not carried to a temple to be named, but the father confers the name upon the child at home. In Owari, it is not named by a priestess but by the father or grandparents in the temple; the period after birth for this ceremony is not fixed, sometimes it is a week, and sometimes it is three months. We are however rather doubtful whether the word priestess is a proper term for the person officiating; we are told that the name is given in a Budhist temple, where, of course, there are no priestesses, and we doubt very much whether women (besides relatives or midwives) have anything to do with the ceremony. The observances attending the naming of a child, it appears would vary more, than on other occasions, according to the religious sect of the parents, their rank, wealth, &c.]

‡ Meylan.

of a house, and in whatever it is thought may be useful to them as mothers and mistresses of families.

During this period of their lives, Japanese children are very ill-dressed. Even when accompanying their splendidly attired mothers through the streets, their shabby appearance offers a disagreeable contrast to hers. The object of this is to prevent the noxious effects of the admiration which, if well-dressed, their beauty might excite; and it is not a little curious thus to find the same strange superstition of the evil eye in the most remote and dissimilar countries.

At fifteen, education is deemed complete. The boy is of man's estate, now takes his place in society; his head is shaved in Japanese fashion, and again he receives a new name. But even this third name is not destined to be permanent. Upon every advance in official rank—and half the Japanese above the working classes appear to hold office—the placeman takes a new name. Nor is it only upon an occasion thus agreeable, that he must change his designation; no official subaltern may bear the same name with his chief; so that whenever a new individual is appointed to a high post, every man under him who chances to be his namesake must immediately assume a new denomination. The system of changing the name with the post extends even to the throne, and occasions great perplexity to the student of Japanese history whose undivided attention is requisite to trace, for instance, the progress of an usurper through all his varying appellations*.

Marriage is contracted early†; but as a *mès-alliance* is held to be utterly disgraceful, persons even of the middle classes of society are not unfrequently reduced to the necessity of espousing, like princes, those whom they have never seen. Thus the treasurer of Nagasaki, whose rank is not so high as to require the detention of his family at Yetdo, has no precise equal in the place; consequently, his children cannot ally themselves with the young people in the town, their acquaintance and associates, but he must procure them wives and husbands out of the families of men of his own rank in distant cities or provinces.

When no such obstacle prevents the 'course of true love' from running 'smooth,' and a youth has fixed his affections upon a maiden of suitable condition, he declares his passion by affixing a branch of a certain shrub (the *Celastrus alatus*) to the house of the damsel's parents. If the branch be neglected, the suit is rejected; if it be accepted, so is the lover; and if the young lady wishes to express reciprocal tenderness, she forthwith blackens her teeth; but must not

* [The education given to a commoner's son, and that which the son of a man of rank receives, seems to differ chiefly in this, that the latter learns fencing, archery, and other gentlemanly accomplishments. The routine of studies in a common-school is learning to read and write the different forms of characters, the various styles of epistolary composition, and the principles and practice of good breeding; history and the classics are higher branches, considered, indeed, as necessary to a finished education, but not within the reach of all. From his seventh to his fifteenth year, the lad usually spends at school; the schools do not often contain more than fifteen or twenty pupils, and are commenced with the new year. When seven years of age, the boy's name is (in Higo) inserted in the list of inhabitants kept by the headman, but it does not appear to be uniformly the practice to give him a new name at this age. This is done for the second time at fifteen (sixteen in Higo), by his father, accompanied by festivities and congratulations of friends, as with us when a son attains his majority. The given name is only changed; and often it is continued, as fifteen years' use has so accustomed the family to the infantile name, that they prefer to keep it. The lad's hair, heretofore dressed in a tuft or two on the crown, is now shaved in the national mode (see vol. VI. page 360). When a maiden becomes a wife, she loses her surname, and takes that of her husband; the name of a female is distinguished from a male's by the prefix *o* or *wo*. The surname precedes the given name, as among the Chinese; and with regard to distinguishing the family, the shop, and the district of the town, by different appellations, the customs of the Japanese bear a great resemblance to those of the Chinese.]

† Meylan.

pluck out her eyebrows until the wedding shall have been actually celebrated. When the branch is accepted in the one case, or the parents have agreed to unite their children in the other, a certain number of male friends of the bridegroom, and as many female friends of the bride, are appointed as marriage-brokers. These persons discuss and arrange the terms of the marriage-contract; and when they have agreed upon these, they carefully select two auspicious days; the first for an interview between the affianced pair, the second for the wedding.

At this stage of the proceedings, the bridegroom sends presents, as costly as his means will allow, to the bride; which she immediately offers to her parents in acknowledgment of their kindness in her infancy, and of the pains bestowed upon her education. Thus, although a Japanese lady is not subjected to the usual oriental degradation of being purchased of her father by her husband, a handsome daughter is still considered as rather an addition than otherwise to the fortune of the family. The bride is not, however, transferred quite empty-handed to her future home. Besides sending a few trifles to the bridegroom, in return for his magnificent gifts, the parents of the bride, after ceremoniously burning their daughter's childish toys, in token of her change of condition, provide her a handsome *trousseau*, and bestow upon her many articles of household furniture—if the "many" can apply to articles of furniture, where the handsomely-matted floor answers the purpose of chairs, tables, sofas, and bedsteads. Those given on the occasion in question always include a spinning-wheel, a loom, and the culinary implements requisite in a Japanese kitchen. The whole of this bridal equipment is conveyed in great state to the bridegroom's house on the wedding-day, and there exhibited.

With respect to the marriage-rites, some little difficulty is created by Titsingh's intimation, that no religious solemnization takes place; but it is easy to conceive that, in such a country as Japan especially, a foreigner, even the head of the factory, should have been often invited to the formal ceremonies with which the bride is installed in her new home, without ever witnessing, or even hearing of, the earlier religious celebration. In fact, Meylan distinctly states, that marriage, although a mere civil contract, is consecrated by a priest. Fischer adds, that it must be registered in the temple to which the young couple belongs; and from the Swedish traveller of the last century, Thunberg, we have a description of the religious solemnity. This appears to consist in the prayers and benedictions of the priests, accompanied by a formal kindling of bridal torches, the bride's from the altar, the bridegroom's from her's; after which, the pair are pronounced man and wife.

But the business of the day by no means terminates with this declaration. The bride is attired in white, to typify her purity, and covered from head to foot with a white veil. This veil is her destined shroud, which is assumed at the moment of exchanging a paternal for a conjugal home, in token that the bride is thenceforward dead to her own family, belonging wholly to the husand to whom she is about to be delivered up. In this garb she is seated in a palanquin, of the higher class, and carried forth, escorted by the marriage-brokers, by her family, and by the friends bidden to the wedding-feast; the men all in their dresses of ceremony, the women in their gayest, gold-bordered robes. The procession parades through the greater part of the town, affording an exceedingly pretty spectacle.

Upon reaching the bridegroom's house, the bride, still in her future shroud, is accompanied by two playfellows of her girlhood into the state room, where, in the post of honor, sits the bridegroom, with his parents and nearest relations. In the centre of the apartment stands a beautifully wrought table, with miniature representations of a fir tree, a plum tree in blossom, a crane and a tortoise, the emblems, respectively, of man's strength, woman's beauty, and of long and happy life. Upon another table stand all the apparatus for drinking *sake*. Beside this last table the bride takes her stand; and now begins a pouring out, present-

ing, and drinking of *sake*, amidst formalities numerous and minute beyond description or conception, in which the bridemaids (as they may be called), under the titles, for the nonce, of male and female butterflies, bear an important part, which must require many a school-rehearsal to perfect. This drinking finished in due form, the ceremonial is completed. The wedding guests now appear, and the evening is spent in eating, and drinking *sake**. The wedding feast is, however, said usually to consist of very simple fare†, in honor of the frugality and simplicity of the early Japanese, which many of the customs still prevalent are designed to commemorate. Three days afterwards the bride and bridegroom pay their respects to the lady's family, and the wedding forms are over‡.

Whether the house in which the young wife is thus domiciliated be her husband's, or his father's if yet living, depends upon whether that father has or has not been yet induced, by the vexations, burdens, and restrictions attached to the condition of head of a family, to resign that dignity to his son. These annoyances, increasing with the rank of the parties, are said to be such, that almost every father in Japan, of the higher orders at least, looks impatiently for the day when he shall have a son of age to take his place, be himself, together with his wife and younger children, becoming thenceforward dependents upon that son. And among such a whole nation of Lears, we are assured that no Regans and Gonerils, of either sex, have ever been known to disgrace human nature.

The life of Japanese ladies and gentlemen, however the latter may be thus harassed, is little disturbed by business; even governmental offices, from the number of occupants, giving little to do—their time is therefore pretty much divided between the duties of ceremonious politeness and amusement. Amongst the former may be reckoned correspondence, chiefly in notes, and the making of presents, both which are constantly going on; the last regulated by laws as immutable as are all those governing life in Japan. There are specific occasions upon which the nature of the gifts to be interchanged is invariably fixed: upon others, this is left to the choice of the donor, save and except that a superior must always bestow objects of utility upon an inferior, who must, in return, offer rarities and useless prettinesses. Between equals, the value of the gift is immaterial; a couple of quires of paper, or a dozen of eggs, are a very sufficient present, so they be arranged in a beautiful box, tied with silk cord, placed upon a handsome tray, and accompanied with a knot of colored paper, emblematic of luck. They must, indeed, be likewise accompanied, as must every present of the least or the greatest value, with a slice of dried fish of the coarsest description. This same coarse fish is, moreover, an indispensable dish at the most sumptuous banquets; and though no one is expected to eat it, is thus constantly brought

* Titsingh. † Siebold.

‡ [In addition to what is said above concerning marriage ceremonies, we will merely add what one of our informants, himself a common laborer, told us what he did when he became a Benedict. The marriage was settled by a go-between, and the pledge-presents sent to the lady's house a month beforehand, and on the lucky day the lady came, accompanied by the marriage-broker, her parents, and other friends, to his father's house. The crowning ceremony, which made her his own, consisted in his taking a goblet of *sake* and drinking it with her, joined afterwards by the go-between and their parents. The feast, with music, &c., then followed. There were in this case no priests; and that their services are not required, we are also led to think, apart from all that we can learn, besides the testimony of Titsingh, from the resemblance which many parts of the ceremony bear to what is customary among the Chinese, who never employ priests. The marriage presents, in this case, consisting of wine and dried fish, garments, &c., were valued at about ten dollars. The wife blackens her teeth with a preparation of powdered charcoal and some metallic salt; the operation requires to be performed about once in three or four days. We are told that it is a general custom for a female, who has reached the age of 25 or thereabouts, (i. e. beyond a certain age,) without being married, to blacken her teeth, and shave her eyebrows, to take away the reproach of her single state.]

under notice, in commemoration of the frugality of the early Japanese, whose chief food it constituted. Upon one festival day, every body presents a cake to all their friends and acquaintance.

Social intercourse among the Japanese seems at first sight to be entirely governed by ceremony*. Two gentlemen, meeting in the street must bow low, remain for some instants in their bowing attitude, and part with a similar bow, from which they must not straighten themselves so long as, by looking back, they can see each other. In a morning call, the visitor and the visited begin by sitting down on their heels facing each other; then, placing their hands on the ground, they simultaneously bow down their heads, as close as possible to their knees. Next follow verbal compliments, answered, on either side by a muttered, "*He, he, he!*" Then pipes and tea are brought in, and it is not till all this is duly performed, that anything in the nature of conversation may be attempted. The ceremony of a morning call ends by serving up, on a sheet of white paper, confectionary or other dainties, to be eaten with chop-sticks. What he cannot eat, the visitor carefully folds up in paper, and deposits in his pocket-sleeve. This practice of carrying away what is not eaten is so established a rule of Japanese good breeding, that, at grand dinners, the guests are expected to bring servants, with baskets, properly arranged for receiving the remants of the feast†.

At these entertainments, each guest is served with a portion of every dish in a small bowl. Another bowl is placed beside him, and kept constantly replenished with rice, whilst the sauces and other condiments, of which, besides soy, are salted ginger and salted fish, are handed round by the servants of both sexes, who are in constant attendance. The viands consist of every kind of vegetables (seaweeds not excepted), of game, including venison, poultry, and fish. This last, however, is the standing dish at every Japanese table, answering to the English joint of meat. Every species is eaten, down to the very coarsest; the lower orders feasting upon all parts of the whale, even upon the sediment from which the oil has been extracted. But to return to the entertainment.

These banquets usually consist of seven or eight courses, during the changing of which the master of the house walks round, drinking a cup of *sake* with each guest. But the grand object in giving a dinner is said to be less the assembling a cheerful party, than the exhibition of the abundance, variety, and magnificence of the china and lackered-ware—called by us Japan—possessed by the founder of the feast; and no compliment is so agreeable or flattering to the master or mistress of the house, as admiration of the table service, and inquiries concerning the price of the different articles.

* Fischer.

† [These remnants are said to be carried away, not to be eaten but to be dispensed to beggars. At formal feasts, females do not compose part of the company, but in families and private circles they eat with the men; there may, however, be exceptions to the first remark in certain instances. When a large party is assembled, the guests are arranged in two long opposite rows, sitting on their feet, each one having a small table before him, on which the dishes are arranged, accompanied in some cases with a smaller side-table. The servants, usually youths, move up and down between the guests. The dishes are arranged on the table in a quincunx, one of which is filled with rice, one with fish and vegetables preserved in soy, another in pickles, a fourth with cooked fish, &c.; the number of fish eaten, and the various modes of cooking and preserving them practised in Japan, is probably unequalled in any other country. Rabbits, pork, venison, and other flesh is eaten, but not to much extent. As in China, a bowl of rice is served up at the conclusion of the feast, preceded by comfits fancifully contrived to deceive and surprise the guest. At the *hozhe*, or feast given at the expiration of the period of mourning, nothing having life is eaten, nor is *sake* drunken, but at all other entertainments they are indispensible. The host sits at the foot of the room near the door to do honor to the arriving and departing guests. Healths are drank in small cups, but the etiquette varies; one mode is after drinking to send the empty cup to the friend, who refills and drinks too. Water forms no part of a feast, tea and *sake* being the only beverages.]

Tea, made in the ordinary way or boiled in the tea-kettle, is drank at all meals, and indeed all day long, by all classes. But there is another mode of preparing tea, which, on account of its expense, through the various utensils and implements employed in its concoction, all of which Japanese etiquette requires to be ornamental and costly, is wholly confined to the higher ranks, and by them given only upon grand occasions, and in great ceremony. It may be called the form of *un thé* in Japan. The expense must consist wholly in the splendor of the lackered bowls, silken napkins, &c. without which this tea cannot be offered, since the materials and process, as described, convey no idea of extravagance. The finest kinds of tea are ground to powder; a teaspoonful of this powder is put into a bowl, boiling water is poured upon it, and the whole is whipped with split bamboo till it creams. This tea is said to be a very agreeable, but very heating beverage.

When company are invited to such a tea-drinking, the room in which they are received must be adorned with a picture of the philosopher and bonze Daruma, its inventor probably, as he appears to be esteemed its patron *kami*, or saint. The decoration of a reception-room, according to this and to other occasions, is, in Japan, a science not to be easily acquired. In a handsome Japanese drawing room, there must be a *toko*—that is to say, a sort of recess, with shelves, expensively wrought of the very finest woods. In this *toko* must be exhibited a single picture—no more; beneath which must stand a vase with flowers. Now, not only must the picture be suited to the particular occasion, and therefore constantly changed, but the flowers must be similarly adapted; the kinds, the variety, the number, and even the proportion between the green leaves and the gay blossoms, all vary according to the occasion. The laws that govern these variations are formed into a system, and a book, treating of this complicated affair, is one of those studied by young ladies at school.

The Japanese are very sociable, despite their ceremonious nature; and, in these properly decorated apartments, they habitually assemble in considerable numbers, where the ladies sometimes occupy themselves with ornamental work, sometimes with music and dancing. At these parties, various sorts of games are likewise played: of each of these amusements, a few words must be said.

Of music, the Japanese are passionately fond, and their traditions give the art a divine origin. According to this account, the sun goddess, once upon a time, in resentment of the violence of an ill-disposed brother, retired into a cave, leaving the universe in anarchy and darkness. Music was devised by the gods to lure her forth. But, though it evidently succeeded, Japanese music, as described to us, corresponds but ill with the high purpose of its birth. It has, indeed, produced many instruments—stringed, wind, and of the drum and cymbal kind—of which the favorite is the already mentioned *samishen**. But with all this variety of instruments (twenty-one in number), the Japanese have no idea of harmony; and when several are played together, they are played in unison. Now are they proficients in melody; their airs, we are told, boasting neither "wood notes wild" nor any portion of science. Yet to this music they will listen delightedly for hours; and the girl must be low-born and bred indeed†, who cannot accompany her own singing upon the *samishen*. And this singing is often extemporary, as it appears that there is scarcely ever a party of the kind mentioned, in which some one of the ladies present is not capable of *improvising* a song, should occasion offer.

* [The *samishen* is a three-stringed guitar, and is usually played with a plectrum. The Japanese are acquainted with most of the musical instruments known among the Chinese, as well as others of their own invention, of which the *samishen* is one; one account, however, says it is from Lewchew. The *koto* (in Chinese *kin*) or scholar's lute, the *biwa* or guitar, pipes, drums, and clarinets or flageolets, are among the common instruments.]

† Meylan.

The dancing is of the oriental style (pantomimic), and depending upon the arms and body, rather than the feet, which remain nearly immovable, and concealed beneath the robes; it is, in fact, pantomimic in character, and generally designed to represent some scene of passion, absurdity, or every-day life. These domestic *ballets* are performed by the ladies, the men gazing in rapturous admiration; although the utmost praise their Dutch visitors can bestow upon the exhibition is that it is perfectly free, as might be anticipated from the character of the dancers, from the indecent and licentious character of those of the oriental dancing-girls. The country does not appear, however, to be destitute of this class of performers.

Cards and dice are prohibited, and although the law is said to be secretly transgressed in gambling-houses, at home the Japanese respect it and resort to other kinds of games. Chess and draughts are great favorites, as is one resembling the Italian *moro**. Another game seems original. A puppet is floated in a vessel of water, round which the company stand, playing the *samishen*, and singing as the puppet moves. As it turns, penalties of drinking *sake* are imposed, as in wrong guesses at the Japanese *moro*, and the like opportunities for forfeits. Upon occasions of this kind, the trammels of ceremony are completely broken, and the most extravagent merriment prevails, often ending in results, very contrary to English notions of the temperance of tropical and oriental climates. *Sake* is drunk, as a penalty or voluntarily, to intoxication by the men, who then sober themselves with tea, and again inebriate themselves with *sake*, until, after several repetitions of the two processes, they are carried away insensible†.

In summer, their joyous meetings usually take the form of rustic, and especially water, parties, formed expressly for the enjoyment of fine scenery. Large companies will spend the afternoon, evening, and part of the night upon the lakes, rivers, or innumerable bays of the sea, in their highly-decorated boats, with music and banquets. During the heat of the day, they lie moored in some shady nook, protected from the sun's rays, but open to the sea breeze, whence they command a pleasing view. In the evening, the waters resound with music, and are illuminated with the moving lights from the colored paper lanterns of the several boats.

* Fischer.

† [The game here referred to called *moro*, is like the *micare digitis* of the ancient Romans; it is common in China. It is nothing more than guessing how many fingers will be turned down the instant they are bent. There is another play resembling it, consisting in guessing which hand holds a ball. Chess, called *shyyogi*, is a favorite game, and is played by all classes. The boards are painted upon small tables about a foot high, and contain eighty-one squares, with twenty men on each side. The central man on the uppermost row is called *ō*, and is the king; he moves one square each way, and when checkmated the game is lost. The next at the right hand is called *kin* and moves one square at a time, from 0 into 1, 2, 3, 4, 5, and 7, but cannot enter into 6 or 8. Next to it is called *gin* which also moves one square from 0 into 1, 2, 3, 6, and 8, but cannot enter 4, 5, or 7. The third is *kei* or the knight, but unlike the knights in European chess, his power is limited to moving forward; as from 7 to 1 and 3. The fourth or last one is *yari* which can move forward like a castle any number of squares, but cannot go sideways nor retreat. The *kaku* is like the bishop in European chess, and the *shiya* has the same powers as the castle, both moving backwards as well as forwards. The pawns, called *hiyo*, move directly ahead one square; when one has reached the pawn row on the opposite side, the piece is turned over, and becomes a *kin*. The *gin*, *kei*, and *yari* have the same privilege.

Another game called *go* or *igo* is played with small stones. The board has 360 squares, corresponding to the number of days in a year, and each player has 180 stones. The game consists in inclosing the opponent's men in a quincunx, when the middle man is taken, because, as it is expressed, 'he has no road to escape.' Other amusements are common. The battledore and shuttlecock, kicking a football into the air as the Chinese do a shuttlecock, fencing, archery, &c., are all known.]

In order to divert the company, should conversation flag, and their own music pall on the ear, professional musicians, jugglers, posture-makers, and the like, are hired for the day. To these are added a variety of the story-telling genus, very different in character from the ordinary members of the profession in the East. These persons make it their especial business to learn, not romances, but all the gossip of a neighborhood, which they retail for the entertainment of their employers. Some of these traders in scandal are frequently hired to relieve the tedium of a sick-room; but those engaged to divert a party of pleasure, have a second and somewhat startling duty—it is, to set an example of politeness and high breeding, to improve the tone of the society that requires their services. These (not very homogeneous) functions they are said to combine in a most extraordinary manner. We are assured that, although, in their capacity of amusers, they indulge in extravagant buffoonery, rudeness, and impudence, they remain perfectly self-possessed, and at the proper moment, resuming their polished demeanor, recall the whole company to order and good breeding.

From the pleasures and forms that mainly occupy the life of a Japanese, we must now turn to its closing scene; and having begun with his birth, end the chapter with his burial. But first, we must advert to the length of time during which death occasionally precedes burial. Many Japanese of the higher order die *naïbon*, either in the course of nature or by their own hands. If a man holding office dies, his death is concealed—is it *naïbon*—and family life proceeds apparently as usual, till the reversion of his place has been obtained for his son. If such a person be deeply in debt, the same course is adopted for the benefit of his creditors, who receive his salary, whilst he, though well known to be dead, is nominally alive. Again, if he has incurred any disfavor, or committed any offence, the conviction of which would be attended with disgraceful punishment, confiscation, and corruption of blood, he probably rips himself up, either in his family circle, if any good to his family be contingent upon his death's remaining for a time *naïbon*, or publicly, in a solemn assembly of his friends, if the object be solely a satisfaction of justice, and obviating of punishment.

When the necessity for the *naïbon* ceases, or when a Japanese openly dies, either naturally or by the national *hara-kiri*, the first symptom of mourning that appears*, is the turning all the screens and sliding doors throughout the house topsy-turvy, and all garments inside out. A priest then takes his place by the corpse. The family is supposed to be too much absorbed in sorrow to admit of their attending to the minor cares and preparations requisite upon the melancholy occasion; wherefore, they are permitted to weep in unmolested solitude, whilst their most intimate friends supply their places in all matters of business or ceremony. One of these kind substitutes directs the laying out of the corpse, whilst another orders the funeral. One stations himself at the house-door, in his dress of ceremony, to receive the formal visits of condolence paid by all the friends and acquaintance of the deceased, sometimes [in person, but very frequently done by a servant coming with his master's condolence,] and paid outside the door, to avoid the impurity incurred by entering the house of death. The digging of the grave is superintended by a fourth friend. This is situated in the grounds of a temple, is shaped like a well, and lined with strong cement to prevent the infiltration of water. If the deceased be married, the grave is usually made sufficiently capacious to receive husband and wife. A monument is prepared, bearing the name of the deceased, and, if married, the name of the survivor is added in red letters, to be blackened, or sometimes gilt, when this surviving partner shall rejoin in the grave the partner who has gone before.

When all preparations are completed, the corpse, washed, and clad in a white shroud, on which the priest has inscribed some sacred characters as a sort of passport to heaven, is placed, in the sitting posture of the country, in a tub-shaped coffin, which is inclosed in an earthenware vessel of corresponding figure; and the funeral procession begins. This is opened by a number of torch-bearers,

* Meylan.

who are followed by a large company of priests, bearing their sacred books, incense, &c. Then comes a crowd of servants carrying bamboo poles, to which are attached lanterns, umbrellas, and strips of white paper inscribed with sacred sentences. These immediately precede the corpse in its round coffin, borne upon a bier, and covered with a sort of white paper chest, having a dome-fashioned roof, over which a garland is suspended from a bamboo carried by a servant. Immediately behind the body walk the friends and acquaintance of the deceased, in their dress of ceremony accompanying, attending, and surrounding the musculine portion of the family and kindred, who are attired in mourning garments of pure white. White mourning is also worn by the bearers and household servants of the deceased. The procession is closed by the ladies of the family and their female friends, each in her own palanquin, attended by her female servants. The palanquins (*norimono*) of relations are distinguished from those of friends by the white mourning dresses of the attendants. In families of lower rank, the female relations and their friends walk after the men.

The sorrowful train is met at the temple by another body of priests, who perform a funeral service, and the corpse is interred to a peculiar sort of funeral music, produced by striking copper basins. During this ceremony, two persons, deputed from the house of death, sit in a side chamber of the temple, with writing materials, to note down the names of every friend and acquaintance who has attended*.

* [Funeral ceremonies differ very much in the several principalities. The ability of a family to incur the expense of a funeral, the condition in life of the deceased, his age, his religious belief, or the local customs of the place, all combine to alter the ceremonies observed at his interment. One account will not apply to all parts of the empire. The funeral regulations of the different religious sects are adhered to by every one belonging to them, and priests are called in at every well ordered obsequies, by whom much of the business is directed. There are three modes of disposing of the remains of a person; by burying the dead body in a grave, which is called *doso*; by burning it and intering the ashes contained in an urn in a grave, which is called *kwaso*; and by throwing the corpse into the ocean, called *suiso*, which is now disused.

When a person dies, his body is washed, and laid out with the head to the north, and face looking westward, the hands being clasped upon the breast; this custom is said to have some reference to the fox, which is supposed to compose himself in this manner to die. The shroud is of white, but we are told that in Owari, it is sometimes made of paper, with long extracts from the books of the Budhists printed upon it. The head is usually shaved, and in some places the hair is placed in the coffin; the short sword of a nobleman, or a wooden substitute is also put into the coffin. The mode of burying in a tub is too expensive for all classes, inasmuch as the tub must also be inclosed in a square coffin; therefore some content themselves with a simple coffin, in which the body is placed in a reclining posture. Double coffins are sometimes made; in rare cases the body is said by Titsingh to be surrounded with cinnabar to preserve it. These various duties, besides many others which society imposes of a condoling nature, are performed by the relations and family priest, assisted by the members of the household. It is customary to send for the priests as soon as the person is dead, who chants hymns, prepares the *ihai*, or ancestral table, with the *koï-miyo*, or temple designation of the deceased.

In some places, it is not usual for the women to accompany the body to the grave; but whatever male relative does so must be dressed in a white *kamishimo* or dress of ceremony, without the coat of arms upon it. Friends who aid the funeral procession wear a blue dress. The body is brought out of the house by the eldest sons, but carried to the grave either by retainers, by domestics, or by professed undertakers; the bier is carried on the shoulder, if a man of rank, or in the hands, if a commoner. The eldest son, called *ato-tsugi* in this case, follows first as chief mourner; the rest of the procession is as described above. Gongs and cymbals and other kinds of music are used by some persuasions; others omit all music. After burial, the friends are politely thanked for their kindness in attending the obsequies, and are afterwards visited when the period of mourning is over. We cannot ascertain that the grave is lined with cement, and that it is not always situated in the grounds of a temple, we had opportunity of seeing at Sataüra in Satzuma, when anchored there in the ship Morrison, where an extensive grave-yard was seen near the sea-shore, far removed from any dwelling.

In former times, obsequies were, in many various ways, far more onerous; for it seems that, even in secluded and immutable Japan, lapse of years has wrought its ordinary, softening effect, and lessened the propensity to make great sacrifices, either of life or property. In the early times alluded to, the dead man's house was burnt, except so much of it as was used in constructing his monument*. Now it is merely purified, by kindling before it a great fire, in which odoriferous oils and spices are burnt. At that period, servants were buried with their masters, originally, alive; then, as gentler manners arose, they were permitted to kill themselves first; and that they should be thus buried, was, in both cases, expressly stipulated when they were hired. Now, effigies are happily substituted for the living men.

The mourning in said by some of our writers to last forty-nine days; but this must mean the general mourning of the whole family, inasmuch as Dr. Von Siebold expressly says that very near relations remain impure—which, in Japan, is the same thing—as much as thirteen months. It appears, also, that there are two periods of mourning in Japan, as with us a deeper and a subsequent lighter, which may help to explain the discrepancy. During the specified forty-nine days, all the kindred of the deceased repair daily to the tomb, there to pray and offer cakes of a peculiar kind, as many in number as days have elapsed since the funeral; thus presenting forfy-nine on the forty-ninth day. On the fiftieth day, the men shave their heads and beards, which had remained unshorn and untrimmed during the seven weeks. All signs of mourning are laid aside, and men and women resume the ordinary business of life, their first duty being to pay visits of thanks to all who attended the funeral. It should be added, however, that for half a century, the children and grandchildren of the deceased continue to make offerings upon the tomb†.—*Chinese Repository for Dec.* 1840.

The ceremonies of interment are the same when the corpse is buried; it is then, however, carried to the family temple and not to the grave, where the priests read and chant the prescribed forms. Burning is more prevalent in large cities and places where land is expensive; in the suburbs of Ohosaka are many burning pits, near which *ombo* live, who procure their livelihood by burning the dead. The mode of burning is thus described by M. Titsingh, with whose account our information mainly coincides.

"The *kwan* or bier is previously carried with all the ceremonies enumerated above, to the temple, where, after the reading of the last hymn, it is taken up by the bearers, and carried to the *okubo*, followed by the relatives and friends. In the centre of this hut is a large well of freestone; outside of the door the tub or coffin is taken out of the *kwan* by the servants of the deceased, or by the bearers, and placed over this well, in which the *ombo*, a class of people very little better than beggars, keep up a great fire with wood till the body is consumed. Each of them has two poles of bamboo, with which he picks the bones out of the ashes. The first bone is taken up by two of these *ombo* with four sticks, which is called *oribasami*, or, to lift up on opposite sides. For this reason two persons will never lift up together any meat or food whatever with the sticks they use for eating: it would be an omen of ill luck. The *ombo* deliver this bone with their four sticks to the eldest son, or the nearest relation, who is provided with an earthen urn, into which he puts the bone with his right hand. The other bones are collected by the servants or the porters, and poured with the ashes into the urn, the mouth of which is closed up with plaster.

"While the body is consuming a priest reads hymns; the friends remain outside the *okubo* in the road. The bearers then take up the urn, and carry it in their hands to the grave, to which flowers, the *sioko*, and the *kwan* are likewise carried; but the flags and lanterns are thrown away, or given to beggars. The parents, the friends, and the priest who reads the hymns, follow the urn to the grave, in which it is immediately deposited. It is filled with earth, on which is laid a flat stone; this is also covered with earth, and after it has been well stamped down and leveled, the *kwan* is placed over it. At the expiration of forty-nine days, the *kwan* is removed, and the *si-seki* or gravestone put in its stead."

* Siebold.

† [For further particulars concerning the marriage ceremonies and the rites of sepulture among the Japanese we would refer the inquisitive reader to Titsingh's Annals. Among the Sinto sect, mourning is continued a year, but other persuasions lament for the dead only forty-nine days.]

V.—*The Cooly Trade.*

The Cooly Trade has now existed for a sufficient length of time to warrant us in determining as to its real character and influence. At the onset of the trade, it is true, we had little but theory to guide us as far as it referred to the transport of Indians to the *Mauritius*, or any other of the slave colonies. The kind of labor however for which these people were designed —the general character of those who sought their services, notwithstanding the generous and Christian professions held out by the planters—all tended to induce the most fearful apprehensions that the Cooly Trade was but another designation, under a more polished and legalized form, for the old slave system. Every thing which has transpired in connection with its history has but confirmed this apprehension. The kidnapping mode in which the poor creatures were decoyed from their home, and the summary manner in which they were transported from the different ports to their toilsome destination has been condemned in the general, even by the cooly merchants themselves. They have endeavoured to roll this evil from themselves to the duffadars. The attempt to escape from the charge, however, only confirms the fact. The crowded manner in which they have been huddled together during their passage to the different slave ports—the undisguised manner in which their little means have been plundered by the harpies of the system—the treatment they have received in the shape of beating, transfer and stopping of wages for sickness—are all confirmed out of the mouths both of the Coolies themselves and the testimony of parties both for and against the traffic. It would appear from all that has transpired both here and at home, that the Queen's and Company's Government look with a different eye on the testimony produced ; and if we do not egregiously mistake, they are disposed *to sanction the traffic under certain regulations.* The plea is that it is the duty of Government to protect the civil rights and forward the interests of its subjects. The plea would be good if all other things were equal, but they are not, and we may with greater propriety take up the plea and urge it against the traffic. We preface what we have to say on the subject by one remark—that it is utterly impossible by any regulations to check the progress of cruelty and injustice under any such system. If the Government are convinced that it is their duty to protect the civil rights of their subjects, then are they in duty bound to keep them in their own country until those subjects are enabled to comprehend the nature of the transaction in which they are engaging, for we consider no greater act of injustice can be inflicted on a man than that

he should be carried away he knows not whither, under legal sanction. Nor less are the Government bound to continue the people here if they consult their best interests and those of the country. One of the arguments employed by the advocates of the Cooly trade was that the people would be enabled to obtain a better means of subsistence, as well as to save from their earnings that which would render them comfortable should they feel disposed to return. Out of the thousands who have departed from India, how many have returned? Some 500, and of these many are evidently mere decoys;—but notwithstanding, the average of all the savings, if such they can be called, is about 12 annas per mensem for each man, that is, of the returned ones; but these know nothing of their accounts; they have no statements of their monies, nor do they know how they have been expended, or why they now have any in their possession. Now every one of these Coolies could have lived as well in his own country, and might have remunerative employment in it were the Government as solicitous for the real welfare of the people as the plea for this trade would insinuate, by the bringing into cultivation all the waste and jungle lands in India, or by the encouragement of civilization and religion in their own country. The Cooly obtains no pecuniary gain by his departure from India, while he sustains the loss of that which is of all things the dearest to man—the loss of country and friends, and becomes the mere transferable animal of a sugar planter —open to corporal punishment and other ills. With such testimony before them, and it is their own, we think the Government cannot, ought not, must not sanction the Cooly trade. It has failed as an experiment—why confirm it as a regular trade? One thing cannot fail to strike all parties in connection with the examinations taken in Calcutta. In no one instance do we find a staunch opponent to the trade on the Committee; nor do we find any fully of this order examined; the leaning of the vast majority appears evidently to be strongly towards the trade, while their evidence faithfully given defeats the intention; but while this has been the case, the chief Cooly exporter and the agents or servants of Government have invariably been found on the Committees, and Cooly agents and exporters amply examined. On such a subject we should have thought that the amplest and most open line of conduct would or ought to have been pursued. We rejoice, however, notwithstanding this that the evidence is condemnatory of the traffic. But if it be so under existing circumstances, what would it have been had the evidence been fully brought to bear on the dark as well as the bright side of the picture.

Poetry.

TO THE MEMORY OF S. M. A. M.

Though fond affections heart, left sad and lone,
Enshrines the thought of joys for ever fled;
Yet not in vain the monumental stone,
Records the memory of the silent dead.

They die,—the best beloved—and pass away
Like evening tints, like shadows on the wave;
But Fancy warmed by Hope's inspiring ray,
Reveals to grief a world beyond the grave.

M. I. C.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We regret to learn that our esteemed friend, the Rev. A. Leslie, is about to depart for Europe. Mr. Leslie has now laboured 17 years in this country, and with, we believe, as large a measure of success as any Missionary or Minister in the land. He leaves India with the respect and love of all who know him. Mr. L. intends to return almost immediately to the scene of his labours. Mrs. Leslie and children accompany him.—Mrs. Ellis, the wife of the Rev. J. D. Ellis, is obliged, from continued ill health, to seek the restoring influence of a European climate. Mrs. E. and her family leave on the *Walmer Castle.* May the Lord bless and keep them in all their ways.—The Rev. Messrs. De Rodt and Bradbury have returned in safety.—Messrs. Vaughan and Norgate have returned from the Straits.—The Bishop of Calcutta may be expected this month.—Letters have been received from the Rev. F. Tucker, dated Madras. We regret to state that his health was not materially improved by the voyage.—The Rev. W. Yates, D. D. has proceeded to the Upper provinces, chiefly with a view to determine some important questions connected with the translation of the Scriptures into the Hindui language.

2.—THE LENT LECTURES.

The Lent Lectures commenced on Friday evening last, at the Cathedral, and will be continued in the following order—

March 5—Acting Principal of the Bishop's College.
12—Rev. H. A. Fisher, A. M.
19—Rev. R. B. Boyes, B. A.
26—Rev. R. B. Boswell, B. A.
April 2—Rev. Professor Street, A. M.
Good Friday—The Bishop of Calcutta.

May the Spirit of God accompany the preaching of his gospel by all his faithful servants.

3.—THE REV. A. LESLIE.

It is with much pleasure we announce that the church at Monghyr have presented the Rev. A. Leslie with a very handsomely chased silver tea-pot on his departure for Europe. It bears the following inscription:—"To

the Rev. A. Leslie, presented by the members of the Baptist church at Monghyr as as token of respect and affection on the occasion of his departure for England, January, 1841." It is not so much either in the value or form of such presents that we rejoice, as in the feeling of respect which they evince towards able and faithful ministers of the New Testament on their departure for a foreign country or on their resignation of office.

4.—The Monthly Missionary Prayer Meeting

was held at the Lal Bazar, on the evening of Monday the 1st ult. The address was delivered by the Rev. G. Gogerly—subject, The responsibilities of the Christian Church, founded on the Lord's words, Matt. xxv. 31—46. Mr. G. dwelt on the condition of the people—our obligation to aid and bless them, and the rewards and punishments which awaited the faithful and the slothful in this vast work. May God make it a means of quickening the Christian people of this land to more active labor in the work of evangelizing the poor deluded people by whom we are surrounded. The speaker alluded to the comparatively few who attended the meetings for prayer. Be the cause what it may, it is a standing libel upon the Christian Churches of this city that so few of the professing people of God can be found to meet together once a month to pray for the coming of Christ's kingdom. It matters not whether it be sectarianism, or indolence, or indifference, it is equally a reflection on our common Christianity. We do hope that a word to the wise will be enough. We shall feel it our duty to return to this subject if the evil continue, with a view to probe the mischief to its very core. The devotional parts of the service were engaged in by the Rev. Messrs. Lacroix and Macdonald.

5.—The First Annual Meeting of the Agra Missionary Society.

We are glad to find that the Agra Missionary Society has survived throughout one year, and that it has been the means of accomplishing any even the least good. The proximity of Agra to Brindabun and Meerut, two centres of Hindu influence, renders that station one of considerable importance, as a centre of Christian influence and exertion. We rejoice therefore that the Society has been enabled to engage and retain two native agents during the year, and has just secured, we believe, three more, and that some of its own Committee have been practically engaged in preaching the Gospel to the heathen in the bazars; this, together with the fact that a neat and commodious chapel has been erected in a most eligible spot, are matters for gratitude and thanks to God. We lament however to find that our predictions regarding the obtaining of native laborers have proved but too true. The general cry is for well-instructed and efficient native assistants. The funds of the Agra Society have, we regret to learn, been comparatively locked up for the want of agents—a fact which should arouse the Church of Christ to adopt the most vigorous efforts for raising up an educated and devout indigenous ministry. This subject, we are delighted to hear, does now occupy the attention of nearly, if not, every Mission, and several interesting young men are now in course of preparation for the work of the ministry. May the time of their shewing forth unto Israel soon appear, and appear accompanied by the wisdom and power of God's Holy Spirit. We have been favored with the following brief account of the meeting, which it affords us much pleasure in placing before our readers. The Report will, as soon as printed, be circulated amongst the friends of the Agra Society.

At the first Annual General Meeting of the subscribers and friends of the Agra Missionary Society, held in the Agra Association rooms, on Thursday evening the 7th January, 1841, Mr. M. W. Woollaston having been requested to take the chair, the proceedings of the Meeting were opened with prayer by the Rev. R. Williams, after which the Secretary read the report of the Society for the past eight months.

It was moved by the Rev. A. B. Lish, and seconded by Mr. Conlan,

I. That the report now read be adopted as the report of the Committee for the past year, and printed and circulated for the information of the subscribers and friends of the Society.

The following amendment to the above resolution was proposed by Mr. M. Anthony, and seconded by Mr. G. R. Gardener.

That this Meeting regrets to observe that the funds of this Society have been directed towards the building of a Chapel at the station, and that so much of the report which relates to the building be disapproved. But as the building has been constructed it is requisite that trustees be appointed on the part of the Agra Missionary Society. As an unwarrantable precedent has been established by this procedure, measures be adopted to prevent its taking a wider range. On being put from the chair this amendment was negatived.

Moved by Rev. Mr. Lish, seconded by Mr. James Carter, and carried unanimously,

II. That this Meeting acknowledges with fervent gratitude to God the generous support the Society has received from the friends of the good cause both at this station and at others.

Moved by the Rev. R. Williams, seconded by Mr. P. B. Reid and carried unanimously,

III. That this Meeting has great reason for deep humiliation before God for the limited efforts the Society has yet been able to make for want of labourers, and that it also feels the necessity of fervent prayer to the Lord of the harvest that he would send forth more labourers into the harvest.

Moved by Mr. T. Falkland, and seconded by Mr. B. Griff,

IV. That this Meeting, in proposing the following Gentlemen to act as the Committee of the Society during the ensuing year, would do so with fervent prayer to the Divine Spirit for his guidance and blessing on all their operations.

Capt. S. G. Wheler.	Mr. T. Bailey.
Mr. M. W. Woollaston.	Mr. W. Greenway.
Rev. A. B. Lish.	Mr. P. B. Reid.
Rev. R. Williams.	Mr. E. M. Anthony.
Rev. T. Phillips.	Mr. T. Falkland.

And that Mr. J. W. Urquhart be Minute Secretary, Mr. T. Bailey, Cash Secretary, and the Agra Bank the Treasurers.

The following amendment to this resolution was proposed by Mr. A. R. Gordon, and seconded by Mr. James Carter, that in amendment to the last resolution and in modification of rule 6 of the Society, its business be in future managed by a Committee of 5 persons not sustaining the ministerial character, assisted by two Secretaries from different sections of the Christian Church who are to be ex-officio members of the Committee. This amendment on being put was negatived.

Moved by Mr. T. Bailey, seconded by Mr. P. B. Reid, and carried unanimously,

V. That the thanks of this Meeting be offered to the chairman for his kindness in taking the chair.

Moved by Mr. James Carter, seconded by Mr. P. B. Reid, and rejected by a majority,

VI. That half-yearly Meetings be held to keep up an interest in the affairs of the Society.

Moved by Mr. W. Greenway, seconded by Mr. E. M. Anthony, and carried unanimously,

VII. That the thanks of the Meeting be also given to the Members of the Agra Association for their kind consent to our use of this Hall on the present occasion.

The Meeting closed by singing the Doxology.

M. Woollaston, *Chairman.*

6.—Version of the New Testament in Sanskrit.

We have been favored with a copy of the translation of the New Testament into *Sanskrit*, by the Calcutta Baptist Missionaries. The typography, binding, &c. of the volume reflects the highest credit on the Baptist brethren, while the work itself, independent of its value as the word of God, translated into this most sacred of all the languages of India, is one of no small literary merit. We congratulate our Baptist friends on this new accession to our stores of translations into the primary languages of the east. May the Spirit of God rest upon this, and every version of God's truth in India. We have now the New Testament, and the Psalms translated by the same brethren, ready for distribution amongst the pandits and bráhmans of India. To those interested in the spiritual welfare of such, we would recommend that they forward a copy of this most excellent work to the learned pandits and bráhmans in the circle of their acquaintance.

7.—The Late Public Desecration of the Sabbath in High Places.

"*Yesterday*, between the hours of three and four, the Governor General, the Honrable the Miss Eden, and Sir Edward Ryan proceeded to the Company's Botanical Garden, where some twenty advanced students of the Medical College were examined in botany by Dr. Wallich, in the presence of these distinguished patrons of native education, who, we understand, expressed their great satisfaction at the worthy professor's mode of instruction, and the aptitude which the boys evinced in acquiring the practical knowledge of a science so highly useful to medical men."—*Courier, Monday, 1st Feb.*

"Render honour to whom honor is due."—"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons!"—These two maxims are inspired by one Spirit, and meet in one end. Give to all men the species of honour due to them;—but never at the expense of that honour which is due only to the "Lord of glory." In the things of God, all men are alike; and no sin is to be covered by "respect of persons." Nay, the more honorable men are, the more influential become their sins;—and, therefore, the more need is there, that the disciples of Christ, should do what lies in their power to counteract that example which tendeth to evil. They are in this city, as well as in the world, as "salt;" and how shall they perform their duty but by counteracting corruption around them?

We were much surprised, and we may also say much grieved, to find the above-quoted paragraph in our public journals of last week. The "*Yesterday*" was the sabbath. That the highest resident *Ruler* of India, with his select party, should have chosen the day which commemorates the resurrection of the Lord Jesus from the dead, the seal of redemption, for a mere excursion of pleasure, or for a scientific examination, is a breach of Christian decorum as regards Christian society, of which he is the civil head, and a violation of that inestimably precious day of sacred rest, of which he ought to be the civil conservator. We highly esteem

the human virtues of his Lordship, so far as we know them:—if we be not much mistaken, he is a man of integrity, and straightforwardness of character; and certainly it has pleased the Almighty Ruler of the Universe to prosper much that he has undertaken, to a degree beyond what man could have expected.

We are therefore the more sorry that the desecration of the Lord's-day should derive any thing like advantage from a personal and official character, in its general bearings respected and esteemed; and that the political success, which has manifested the goodness of God towards us, should by recompensed by the public denial among the heathen of the holiness of that day, which is a peculiar pledge of God's supremacy and mercy amongst the nations of the earth. These words may never meet the eyes of him whom they chiefly concern; and, if they did, we know not what their reception might be: but our sincere prayer for our respected ruler is, that he may so feel in his own heart the power of the love of the Lord Jesus Christ, that he shall love to keep the memorial of his resurrection-day,—and enjoy that sweet rest which is to be found in the sanctuary of God, or in the privacy of personal retirement. Then will religion sweeten the cares, and sustain the toils of state!

One of the *Heads of Justice*, also forgot or slighted the day which specially belongs to Him whose minister a judge is declared to be; can justice to man be strengthened by injustice to God? Shall he who most equitably passes sentence on the robber of man, himself rob God? That judge is a Christian by profession; and if so, he holds it to be the law of God that the Sabbath shall be "kept *Holy?*"—As a distinguished lawyer he knows how to construe human law—as a judge in equity, he knows beyond many how to derive the principles of a sound decision, in the jurisprudence of human claims:—and will this respected judge add the weight of his judicial character to the violation of a clear command of God? Will the bench long flourish, if the decalogue be disregarded? The judge who promotes religion, promotes morality also, and he adds a ten-fold weight to his decision:—for the judgment that is believed to be religious, is ever more reverenced than that which is believed to be merely professional. The judge who keeps the Sabbath, like the righteous Sir Matthew Hale, will find that God will prosper him beyond his expectation, and beyond the usual calculations of men. Go, ask some of the most worldly men, what was the character established by the lamented *Blosset*, even in a short time, in this very city? Had they not a secret esteem for *that man*, which would soon have invested the judge with an official fame, framed out of his very personal piety?

We have not been so much surprised at the part which the scientific *Conservator* of the Botanical Gardens acted on this occasion. Such desecration of the day of religious rest, by mere scientific instruction to native pupils, is (we are told, and if mistaken, we shall be *most gladly corrected*) not uncommon *there*;—and therefore when distinguished visitors added their influence to former habit, or at least to frequent practice, we need scarcely be surprised at a professional examination in Botany on the Lord's own day. But it were well, before the respected Conservator close his scientific career in this country, to reflect, whether he benefits the world much by setting the progress of mere science against the claims of religion;—whether Botany cultivated at the expense of piety, can produce ultimate good to India;—and whether the open sacrifice of that seventh portion of time claimed by God, be a good introduction to that awful eternity of existence which to all of us cannot be very far off. It is of no use to plead "different views" in regard to religion; the question is not, do we differ? but, what is the *basis* of our difference? If that stand not, all is lost.

But if men *will*, themselves, so act, why yet do they mingle others and involve them in evil? Why are these young *native students* to be thus seduced into the belief that Christianity is a fable, or that its professors are hypocrites;—for, into one or other of these conclusions, must such conduct ultimately drive them. Is this *neutrality*, on the part of our authorities—our political, judicial, scientific functionaries? What, is this *neutrality*,—to teach the natives Botany, or to have them examined in that science, on our Lord Jesus Christ's holy day?—Is this neutrality towards *Christianity*, is it neutrality towards *Hinduism*? Is it neutrality to the Christian Sabbath, to profane it and weaken its solemn obligations by unchristian acts? Is this neutrality to the decalogue, or to the church of Christ in India? Or is it neutrality to the Hindu to tell him, that there is no Sabbath, and that his contempt for its observance and disbelief of its divine institution, are most justifiable and worthy of countenance from the highest or most influential quarters? Is it neutrality to tell the youth of Hindustan, that there is no need for a day of physical and mental rest—that there is no need for a holy day in seven to purify the soul, to refresh the body, and to maintain the honour of God the Creator of the world and Lord of time?—This is neutrality!—Oh when will man learn wisdom in things that concern God. We challenge all the neutral pens of this empire to demonstrate to us one *strictly neutral* proceeding—neutral between Christianity and Hinduism—there is none such. This Indian problem has become like the quadrature of the circle—every man fails in succession who attempts it. The Bible has pronounced it impossible—and impossible it is, and will be till the end of time. If Christian men would be neutral in such things, let them first give their fellowmen an opportunity of seeing Christianity practised by *them*, as they see Hinduism, Muhammadanism or Scepticism practised by others—then all would be equal. Act for yourself at least, if you will not act *on them;* and leave with them then to draw their conclusion from the equilibrium of circumstances presented to their sight. This would be an approach to neutrality;—but to join in such a scene as that presented in the Botanical Gardens on Sabbath the 31st of January last, is the neutrality that affronts the Christian, and prejudices the Hindu! May the Lord of the Sabbath interpose for the spiritual welfare of this country!—and speedily establish in it that greatest of temporal and spiritual benefits, the Sabbath, the seventh day of rest, the divine commencement of the human week!

May these words of the Lord of India, as well as of Judea, be remembered:

"If thou shalt turn away thy foot from the Sabbath, from doing thy pleasure on my holy day—and call the Sabbath a delight, the Holy of the Lord, Honourable—and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words,—then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: For the mouth of the Lord hath spoken it!"

8.—Church Missionary Society.

The following brief account of the Anniversary of the Church Missionary Society taken from the *Courier* will be gratifying to our readers, inasmuch as it tells of such a measure of success in the good cause as is especially encouraging. The state of feeling in the district of Kishnagar is cheering, and the arrival of five new laborers amidst the removals and deaths of excellent Missionaries is gratifying, as it is at once a proof of the existence of a Missionary feeling strong and ardent in the breasts of individuals and in the Church in general, and that the best feelings of

the Church tend in an enlarged degree towards India. May the Lord prosper the Society in all its doings.—ED.

The Twenty-second Annual Meeting of the Calcutta Church Missionary Society, was held last evening in the Town Hall, Rev. Mr. Fisher in the Chair.

The Report was read by the acting Secretary, Mr. Innes—it was a long but interesting one—the only points that we have room for are the following—the number of clergymen who have come out to the Society during the past year has been five—with reference to the funds, the Report stated that the parent Society allowed them 80,000 rupees annually, but that their disbursements in 1839 had exceeded 102,000, and in 1840 were above 116,700.

It was then moved by the Rev. R. B. Boyes, seconded by T. Sandys, Esq.—That the Corresponding Committee be requested to print the Report that has now been read, and to circulate it for general information.

Moved by W. Byrn, Esq, seconded by the Rev. J. F. Osborne—That this Meeting acknowledges with gratitude to Almighty God the prosperous state of the Calcutta Missionary Society's Missions in Bengal, and would earnestly implore the out-pouring of the Holy Spirit on the various fields of labour that an abundant harvest may be gathered in to the glory of his name.

Moved by C. W. Smith, Esq., seconded by the Rev. T. Sandys—That this Meeting desires humbly to recognize the hand of God in all the afflictive dispensations wherewith he visits his people, and would receive the removal of Missionary labourers from their sphere of usefulness as urgent calls upon the Lord's people to fresh and more vigorous efforts in his service, and especially to work while it is day, since the night cometh when no man can work.

In proposing and seconding the above Resolutions the Chairman, Rev. Messrs. Boyes and Osborne, and Wale Byrn, Esq., spoke generally of the cause they had for thankfulness for the past success and for making their most strenuous exertions to support the cause of the Society for the future—they regretted that the cause had been supported so feebly by the public, and that so little had been done in the good work either at home or in this country—they also urged the necessity of an out-pouring of prayer for the prosperity and increased usefulness of the Society.

C. W. Smith, Esq. in moving the fourth Resolution, feelingly reverted to the afflicting dispensations of Providence which they had had to lament during the last year—they had to lament the loss of the Schwartz, the cruelly-murdered Williams in the South Sea Islands, the young and zealous Wybrow, and the lamented departure for Europe, with no hope of his returning, of Mr. Wilkinson. When all these dispensations of Providence are witnessed, one feels inclined to ask why it is that God thus afflicts his people—the only answer that can be advanced is, that it is the will of God, he sees fit to do so and none should say that it is not for the best. The Resolution, said the speaker, calls upon all for more vigorous efforts in aiding Missionary work. Some may ask, what can *I* do, I cannot *preach* to the heathen, I cannot give tracts, &c.—but though it may be said, I cannot *preach*, in the sense that they mean it, every one is able to *preach* by their example, and to illustrate his meaning the speaker adverted to a circumstance which once happened to a Missionary friend of his in the Western Provinces. A gentleman, finding him in the midst of an assemblage of natives who were besieging him with questions from all sides, inquired if he could in any manner assist him—"No," was the reply, but after a short pause, he said—"Yes, all my countrymen can assist me if they please, by setting the natives an

example in a right line of life and conduct. This is not the case at present, and when engaged in my Missionary labour, I am sometimes asked by a staunch brahman, how it is that my countrymen do not practise what I preach." This want of setting a good example before the eyes of natives is a very great drawback to the advancement of the Christian religion. Besides by an exemplary line of conduct, every one ought to further this great and glorious cause by their prayers, earnest prayers, before the throne of the Almighty.

The *Rev. Mr. Sandys* in seconding the fourth Resolution, briefly remarked that God's purposes in afflicting his people were to humble them and make them rely upon Him alone. In the removal of one so young and even before he had scarcely engaged in the work, it becomes every one to investigate into and inquire what God's purposes are in thus removing him. God's ways are mysterious, they are not as man's ways; let each endeavor to do his best for the promotion and advancement of the Gospel of Christ—if all had done their duty multitudes who are now in darkness would have been in the enjoyment of the blessings of light and happiness.

The Doxology was sung and the Meeting closed.

9.—Mechanic's Institution.

The new Hall of the Mechanic's Institution in Government Place was opened on Tuesday evening the 9th, with a lecture (one of a course) on the vitality and mechanism of the eye, by Dr. Brett of the Eye Infirmary. The lecturer descanted in an eloquent and lucid manner on the various properties of the eye, aided by diagrams. The assemblage did not, we regret to learn, exceed 100. The room is well adapted for the purpose of lectures, and we do trust that the members will avail themselves of the opportunity offered them by Dr. Brett of becoming acquinted with the vitality, mechanism and functions of the eye. We now hope this Institution will procced in an even and useful course.

10.—Lectures in Bengali.

One of the most curious signs of the times is the Institution of a Lectureship on Morals in connexion with the Hindu College. The Lecturer, the head pandit of the Patsala, is well known as an erudite and ingenious Sanskrit and Bengali scholar; his discourses at the Brahma Shabha amply testify to his ability to communicate instruction on the abstrusest point in his own tongue. With such a lecturer and such a subject, provided correct information be conveyed, such a course of lectures as that programmed by the lecturer could not fail to give a more elevated tone both to the thoughts and actions of the pupils. The first lecture was a merely introductory one, the style classical, the subject well arranged and aptly illustrated, the plaudits rapturous. The subjects proposed for future lectures occupy the whole range of Ethics. We shall watch the influence of these lectures as one of the most curious of the signs of the times, as we hail it as the token of a return to that which is the most natural of all things—the communication of knowledge to the people through the medium of their own tongue.

11.—Signs of the Times—Hinduism—Christianity.

The signs of the times are many and striking. Hinduism has awoke from her long and dreary sleep and is beginning to manifest symptoms of life; but like all newly awakened persons, she throws about her arms in wild astonishment, hurling destruction on every side. She talks incoherently and speaks a language more ancient than Sanskrit, while her ideas are evidently those of some other *Jog*. Dwarkanath Tagore,

the friend of native enlightenment is reported to have sacrificed at some celebrated shrine or shrines in the Upper Provinces, and that the wives of Prosonocomar Tagore, a zealous vedantist, visited the holy bathing place at Ganga Saugor. The Raja of Andool, the celebrated editor-imprisoning Raja, has been again admitted into Government House, and in proof of his penitence has set up an Auxiliary Dharma Shubha at Andool. The ease with which a man may violate the first law of our constitution in India is very great, and the punishment by no means adequate. What would be said had some titled ruffian in Britain so seized the Editor of the mighty *Times*, and in a few short months be found an acknowledged visitor at Court? We see but little hope of the regeneration of India from the natives themselves for many a year, when the most enlightened amongst them can offer sacrifices to idol shrines and other equally unenlightened deeds, or sanction a deception so palpable as the Ganga Saugor bathing puja; or when such a man as the raja of Andool can be admitted by the highest authority in the land in so short a space of time in levee at the Government house.

The real *genuine* Dharma Shabha, the original Banerji *dal*, has turned the tables on the majority of *seven* who excluded the raja Radhacant Deb and his party; this (old) Shabha has met and passed a vote *excluding* the seven—including the translator of Gay's fables and other learned works, while the parties professedly excommunicating the raja are still in existence as a society, fulminating their anathemas against the raja and his party. Advertisements excommunicating and replicating have appeared from time to time in the presidency prints, and so childish and ridiculous are they that they put us in mind of the tricks of trade in Britain —"No connexion with the other shop," and had they no connexion with religion it would inflict no pain on those who wish well to the natives; but they are inseparably bound up with the religious movements of the Hindus, and as such they are deplorable enough. Both parties are however agreed in one thing—they are equally intolerant and persecuting. By reference to our pages of selections of last week our friends will see that the Secretary of the (old) Shabha has moved for the appointment of a Committee to petition Government on the subject of inheritance in connexion with a change of religion—in which he confesses that if the law of inheritance should permit *a change of faith Hinduism is gone for ever*. This may or it may not be the case; the British Government has but one course open to it as an equitable legislative body, and that is to protect every man in his rightful possessions be his creed what it may, or let it become what it may, provided that creed is not inimical to the real interests of the community; and by parity of reasoning it is bound to give its fullest support to any transfer of faith if the adopted one be better calculated than the one deserted to promote the happiness of the whole community. The British Government has given no pledge—to transfer the hereditary property of a man consequent on his change of faith to another; it would be monstrous to suppose such a case. It did pledge itself to protect a man in the exercise of his right as a religionist and as a Hindu, so long as he remained one, but certainly no longer, for by the Regulation of 1832, a change of religion does not affect the inheritance of personal property.

The Secretary of the Shabha says, should the law of inheritance be changed (and by this Regulation it is) Hinduism will come to an end, and he is partly in the right, for *whatever tends to remove the influence and fear of caste* tends to overturn Hinduism, and one of the chief sources of such influence is PECUNIARY; and not the least endeared of all pecuniary matters *hereditary* property; we do not marvel at the Shabha rising up in alarm at any effort which develops the weakness of its cause

and opens the door to hundreds of intelligent youth to profess their belief in at least a nominal Christianity, and take their station in Society as intelligent and virtuous citizens. So we have it here on the testimony of the learned brahman Secretary of the *Shabha*, that the stronghold of Hinduism is pecuniary. So that as popery is upheld by the confessional, so Hinduism is kept alive by the dread of losing not only all the comforts of relationship but all hereditary if not chattel property. Where are the apologists for Hinduism—for its mild and generous spirit? Such was once the influence of popery. A man could scarcely pass to heaven without well feeing the priest, but that has passed away, and so soon, we trust, will this stronghold of Hinduism.

12.—Attack on the Dinajpur Mission, and the murder of a Native Preacher.

We regret to learn that an attack has been made on the Baptist Mission at Sádámahl near Dinájpur. The life of Mr. Smylie, the Missionary, was endangered, and one Native Catechist has been murdered. The parties suspected are a portion of a gang of coiners, whose wickedness had been detected and exposed by some parties connected with the Mission. We trust that diligent search will be made into the matter, and the parties brought promptly to the bar of justice. The enmity of the zemindars and other Natives towards Christians does not arise so much on account of their calling and professing themselves Christians, but from the fact that the Christians as such cannot and will not unite with them in their acts of wickedness and oppression, nor will they by any current practice sanction idolatry.

13.—The Second Annual Examination of the Christian Institution.

The second examination of the Pupils of the Christian Institution connected with the London Missionary Society, was held at the Town Hall, on Friday, the 5th ult. The Rev. T. Boaz presided. The attendance of the friends of Christian Education, we regret to say, was limited. The number of Pupils at present in attendance is above 300. The following are the subjects on which they were in part examined.

First Class—8 boys.—Astronomy, (Herschel's 8 Chapters.) Optics. Conic Sections. 1st Book, Algebra, (Quadratics.) Outline of Universal History, first 6 chapters. Milton, first five books. Barth's Church History.

Essay on the Advantages of the study of the Physical Sciences.

Second Class—15 boys.—History of Greece, to the end of the 2nd Persian war. Evidences of Christianity (by Philalethes.) Geography. Plane Geometry, 2 books. Mechanics. Arithmetic. Scriptures, Gospel of Matthew.

Third Class—26 boys.—History of Rome, end of the 2nd Punic war. Geography. Mechanics. Scriptures, (Gospel of Matthew.) Arithmetic.

Fourth class—32 boys.—History of Bengal, 166 pp. Geography, (Asia.) Scriptures, Gospel of Luke in Bengálí.

Fifth class—31 boys.—History of Bengal, 49 pp. Geography, (Asia.) Grammar.

Sixth class—43 boys.—Instructor, No. III. 77 pp. Geography, (Europe.)

Seventh Class—43 boys.—Instructor, No. II. 63 pp. Grammar.

Eighth class—39 boys.—Instructor, No. II. Grammar.

Ninth Class—48 boys.—Instructor, No. I. throughout.

TENTH CLASS—34 BOYS.—Instructor, No. I. 15 pp.
ELEVENTH CLASS—23 BOYS.—Instructor, No. I. Beginners.
Total number of Boys, 342.

Other branches of science have formed the subject of study during the year. Such as Political Economy, Natural Philosophy, History of England, &c. &c., but it was thought advisable only to enumerate in the Programme the subjects on which it was designed to examine the pupils. The examination was searching and rapid, the result gratifying, and considering that the school has been established only about three years, the amount of information possessed by the pupils, and the accuracy of their replies, reflect equal credit on the indefatigableness of the superintendent and the diligence of the students. The acquaintance of the young men with the errors of their own system and the truths of our holy faith were such as to induce the hope in the mind of every Christian, that the time is not far distant, when they must receive the truth in love. The Christian institution is situated near to Káli-ghát, in the centre of a bráhman and idolatrous population, and it was prophesied at its establishment that professing to teach, as it did, the truths of Christianity to all its pupils, it would never succeed. Experience has proved the contrary, and we doubt not, conducted on the same principle, it will continue to increase. The influence of a sound and scientific Christian Education in such a neighbourhood can only be such as every sincere Christian could desire; it will sap the foundation of Hinduism while it will provide for the emancipated mind that on which alone it can rest, the truth of Heaven. One of the senior pupils read an essay on the advantages of the study of the physical sciences, which considering the youth three years ago did not know how to express a single sentence in English, was for the accuracy of its knowledge, idiom and expression, in the highest degree satisfactory. This Essay obtained the prize of a silver gilt medal given by the Rev. T. Boaz. Two silver medals the gift of H. Woollaston, Esq, were awarded to two other of the pupils, the one for general good conduct, the other for general talent. The Examination of the pupils was principally conducted by the Rev. J. Campbell to whose indefatigable and persevering exertion the institution owes, in a great measure, its origin and prosperity. The Rev. Messrs. Macdonald, Lacroix and Boaz took an occasional part in the examination. We were happy to see the following friends of Christian education present on the occasion. Rev. Drs. Charles and Hæberlin, Rev. Messrs. Lacroix, Mack, Ellis, Gogerly, Bradbury, De Rodt. and others, together with a tolerable sprinkling of ladies. The experiment of the establishment of such an Institution in the neighbourhood of Káli-ghát, having so far succeeded as to win the confidence of the natives, the Committee are anxious to provide the pupils with suitable apparatus and a library, and also at no distant period, they hope, with a more permanent building. We shall be happy to forward any gifts of books and apparatus or donations for this purpose to the Superintendent.

14.—THE EXAMINATION OF THE PUPILS OF THE BENEVOLENT INSTITUTION was held on Friday morning, the 5th ult., at the premises in the Lál Bazar. We regret that owing to the examination of the Christian Institution being held at the same time we were unable to attend, for we have ever felt a deep interest in the welfare of this Institution. The object of the Benevolent is to provide a sound Christian Education for the children of indigent Christians of every sect. From its walls, by its constitution, sectarianism is and must be banished, and well was this Christian principle carried into practice by its late esteemed Superintendent, the Rev. James Penney. The influence of the Benevolent during his life time

over a large class of interesting young people was of the most delightful kind, not only in the storing of their minds with useful knowledge, but in the formation of their character as citizens of this world and heirs of the life to come. It affords us pleasure to know that after having passed through many vicissitudes since the removal of Mr. Penney it has again been placed under the management of a gentleman possessing qualifications and a disposition fitted to secure the confidence of the parents and the affection of the pupils, and our prayer is that he, following in the steps of our beloved friend, may be the means of diffusing as much, yea if not more, happiness around him than did he, and earn to himself and the cause of our divine Master as good a name as did the revered founders and the late excellent superintendent, Messrs. Carey, Marshman and Penney. It affords us pleasure to find from both public and private report, that though the School has labored under many disadvantages during the last year and a half, yet owing to the exertions of the acting master and the late indefatigable Mistress of the girls' department, the pupils passed through a very creditable examination, and we doubt not ere another year they will have attained again the character which they held during Mr. Penney's life time. The Rev. W. W. Evans and Mrs. Evans have taken the superintendence of the Institution—the number of pupils has materially increased since their arrival. We wish the Institution every success in the name of the Lord.

15.—Annual Examination of the Indian Academy.

We were much gratified in attending the examination of the pupils of this Seminary on Monday the 15th of Feb. It was held at the Town Hall, Rev. J. Charles, D. D. presided. The examination was conducted by Dr. Charles and Rev. T. Boaz. The boys acquitted themselves with great credit. The accuracy of their pronunciation of the English language was very marked; it is entirely taught by natives. The school was founded by the late Rammohun Roy, and is one of the last vestiges of the good he attempted. The following is from the *Englishman*.

"We had the pleasure yesterday of being present at the examination of the Indian Academy, and are able to bear testimony to the great care that has been taken to ground the boys well in various branches of useful knowledge. The examination was conducted by Dr. Charles and the Rev. Mr. Boaz, who put an infinity of questions to the pupils in order to ascertain their proficiency in Geometry, Natural Philosophy, Ancient History, &c., and likewise required them to read and parse, and solve arithmetical propositions without the aid of pencil or slate. The result was highly satisfactory—honorable to Sibchunder Bhose and Dwarkanath Mittre, the teachers and proprietors, and creditable to the boys themselves.

"During, and after, the examination, there were some recitations of pieces judicially selected from Shakspeare, Addison, Southey, &c. These were delivered with good emphasis and graceful appropriate action, manifesting a decided improvement upon all previous essays. Prizes were delivered to the most deserving boys consisting of books provided at the cost of the proprietors of the Schools, and to these Mr. Boaz added a few valuable volumes from himself, which the boys seemed particularly to treasure."

16.—The Parisnath and the Mela.

We have been favored with the following interesting account of the Parisnáth and its Melá by a friend travelling to the Upper Provinces, to whom we are much obliged. It will always afford us pleasure to hear

from him or any other of our friends who may be peregrinating: it is almost the only way for obtaining information on localities.

"The country we have passed through is as wild and romantic as any part of England or Scotland, and had there been no fear of tigers, we might have enjoyed it quite as much as we should travelling in either. At Topchánchí, we came to the neighbourhood of the mountain Parisnáth, held sacred by the Buddhists, and at the foot of which we heard there was a large melá of pilgrims from every part of India. We resolved to ascend it, and accordingly started at six the next morning. It is said to be 5,000 feet above the level of the sea; we took doolies for 12 miles along the base, passing through the deepest jungle, along roads formed by the wood-cutters of the forest. The scenery around was most lovely. Hill and dale, and running stream and flowery vale, we were again and again reminded of the best scenery at home. The ascent from the base to the top is six miles, which we walked up to the top, there is a forest of jungle so dense that the sun scarcely penetrates. Sál trees of 80 to 100 feet in height abound on both sides of the rough path. Our ascent was most pertinaciously opposed by the pilgrims, both at the base, and on the sides of the mountain; we were told that they had an order from the Supreme Council to have and keep it all to themselves. However, we were firm, and finally after immense labour we reached the top at 2 P. M. The sight amply rewarded us, though the atmosphere not being quite clear we could not see more than 40 to 50 miles distance from the mountain. There are 22 temples on the different apices of the mountain, some of which we went to see. At the foot of the hill there is a little city of palaces, called Madhoban in which are three large gardens with bárahdaris, &c. for the convenience of their wealthy builders, when disposed to make the pilgrimage. At this place, we found quite a camp of tents, &c. of various qáfilas, one from Calcutta, one of the Mahrattas, and one from Delhi. We finally reached the dák-bungalow at 8 P. M., after a dangerous journey through the wildest jungle I have ever seen. We had no torches, which was a calamity, but the full moon helped us not a little with its bright light, and providentially we met with no injury."

17.—NEWS FROM CEYLON.

The following extracts from the *Colombo Observer* will be interesting to many of our readers. The decline of idolatry and the ordination of faithful servants of God must ever be subjects of interest to the friends of Christ.

Decline of Heathenism at Batticaloa. (*From the Friend.*)

Heathenism, in this province, is evidently on the decrease. It is a remarkable circumstance that, within the last few months, no less than five heathen temples have been plundered. Nothing has been left but the idols, and *they* have been stripped of all their jewels; and in one instance the idol, which was made chiefly of silver and brass, was taken away also. The heathen are quite confounded when shown the folly of trusting in gods that can neither preserve themselves nor their property, much more the souls of men. They say, now the preserving spirits have deserted their temples, Christianity must prevail.

A short time ago, I went into the country to visit my schools, and to distribute tracts. In one large village, Parea-Kallar, I placed myself near the heathen temple, and was soon surrounded by many of the inhabitants, when, to my surprise the officiating Brahmin stood up and made the following declaration:—"I believe that the gods we worship are false gods, and that they can never save us. I believe there is but one true God, and that is the God worshipped by Christians, I act as the Brahmin

of this temple merely for the sake of a living; if I were not to do so, myself and family should starve. I have a promising lad in your school; you may do with him as you like; I shall be glad if he become a Christian."

During the same journey, I passed through a village I had not heard of before. I inquired of the inhabitants if they would like to have a school. They replied, they would be very thankful for one. I promised to send them a school-master, if they would provide a place: they engaged to do so. When the school-master went, no place could be found but the heathen temple. He commenced; and now eighty-one boys are taught every day, out of Christian books, in this heathen temple. All this shows that the natives are not so much attached to their system as they once were. I sometimes think that the whole province is ready for the Gospel.—May God hasten the glorious day when the Heathen shall be given to the Son for his inheritance, and the uttermost parts of the earth for his possession!—*The Rev. C. Hole, Wesleyan Missionary Notices, Nov.* 1840.

Ordination.

On Friday evening last Mr. Macarthy was publicly dedicated to the Ministry of the Gospel in the Baptist Chapel in the Pettah. The opening prayer was offered up by the Rev. Mr. Harris, who also delivered a suitable address explanatory of the nature and duties of the ministerial office. Mr. Macarthy was then interrogated as to his motives in devoting himself to the preaching of the Gospel, when he gave, extempore, a short and interesting account of his former life; the good providence of God in bringing him in contact with the Word; the beneficial effects of chastisement by sickness; his conversion; his being strengthened in the faith; the spread of the leaven amongst some of his relatives; his ardent desire to proclaim the Saviour's love; the period of his probation, and the success attendant upon his labours during that time. This having been declared to be most satisfactory, Mr. Macarthy was next asked to give a statement of his Belief, when he read a clear summary of the Christian faith, beginning with the existence of a Supreme Being, as discoverable in the works of creation and providence; the essential attributes and moral character of such a Being; Revelation; its proofs; the Trinity; the Incarnation; Atonement; Original Sin; the Preaching of the Gospel; Regeneration; Faith; the Sacraments; Personal holiness, &c.—which was listened to with the most profound interest by the congregation, and pronounced to be equally satisfactory with the former exercise.

Mr. Macarthy was then placed between the Rev. Mr. Daniel and Mr. Harris who laid their hands upon his head—all three kneeling below the reading desk—whilst Mr. Daniel offered up the solemn prayer of dedication. This ended, Mr. Daniel ascended the pulpit, and addressed the newly admitted brother from the expression of St. Paul to Timothy "Give full proof of thy Ministry," which terminated one of the most interesting ceremonies we have ever witnessed, and which was attended by a large congregation, some of whom were even moved to tears.

18—Report of the American Mission at Allahabad, in relation to their Orphan Asylums.

The Missionaries of the American Presbyterian Church, labouring at Allahabad, in laying before the public an account of their Orphan Schools, desire especially to record the goodness and mercy of God towards them in this department of their Missionary work; and with equal gratitude would they record the mercies of God in giving them to see their schools laid on a broad, and, as they would hope, permanent foundation.

The Mission, as stated in their Circular of last March, had three objects before them, which they were earnestly desirous of accomplishing.

First, to locate a part of their number nearer the heart of the city, which is the more immediate field of their labour. Second, to unite the Orphan schools, then separated, and to erect suitable buildings for their accommodation. Third, to build a chapel for the use of the Orphan schools, the bazar schools, and all such natives as might feel desirous of learning the truth as it is in Jesus. We rejoice to say that the first was secured by purchasing the estate of the late W. FANE, Esq. on the bank of the Jumna. The second has also been attained. A row of large out-houses, 100 by 26 feet, was altered, and so arranged and fitted up as to give sufficient room for the female school, and also to afford three convenient rooms for the assistant Teacher. For the boys' school a building was put up 96 by 40 feet, having three rooms for the assistant Teacher, a large school-room, sick-room, with small rooms for wardrobes and grinding, together with two rooms for a Bookbindery. On the 1st of March the schools were moved to their new location.

During the year several additions have been made to the schools of parentless children, who were rescued from want and infamy by R. MONTGOMERY, Esq. and A. A. ROBERTS, Esq. while engaged in the discharge of their official duties. Though several of our boys have deceased, we now number 37 boys and 18 girls, an increase of 7 over the number in the schools October 1st, 1839.

The first object in gathering these Orphan children is to instruct them in the truths of the Christian religion; and the second is to prepare them to be useful and active members of the community. They are all required to be present in the prayer hall at 8 A. M., when a portion of the word of God is read and explained, a hymn sung, and prayer offered, all in the native language. Through the week they are expected to attend such religious exercises as the Mission may deem proper. On Sabbath a Sunday-school is held early in the morning, when the children repeat what they have committed the preceding week, of the word of God, of hymns, and answers in the catechism; read a chapter of the Bible both in English, and the native languages, and answer such questions as may be suggested by the word read. At 10 A. M. a Bible class assembles, consisting of nearly all the children, at which time they are questioned as to their knowledge of the lesson given out on the preceding Sabbath. At 4 P. M. public service is conducted in Hindustáni, at which the Teachers and children, the servants and workmen, in connexion with the mission families, and some natives from the city are present. In the evening those who choose attend the English service at the Presbyterian church. On the first Monday evening of each month the monthly concert is observed in Hindustáni. The Head of the church has so far smiled upon their labours as to enable them to organize a native church, and administer all the ordinances of his house. Within the past year four adult natives have been admitted to this church on profession of their faith in Christ, one of whom is a catechist, in connexion with this mission, preaching the gospel to his countrymen. Two others are now candidates for admission. The ordinance of Baptism has also been administered to 18 of the boys of the Orphan School. These meetings have been well attended, averaging about 90 individuals, and some of them have been deeply interesting, and full of promise.

By this brief statement it will readily be observed that the children have the opportunity of becoming thoroughly acquainted with the way of salvation, and the numerous blessings which the gospel confers upon mankind.

The children have studiously pursued their way in the acquisition of different languages. All read the Roman character with ease; a majority read the Nágarí with fluency, and some translate into English; and

those who read English translate into the native language. Two classes are now learning the Persian character. The children, according to their class, and advancement, have studied in part English Grammar, Arithmetic, Geography, in English and Hindustáni; reading in English, Nágarí, Persian and Roman Characters; and the first class of boys have commenced the Brief Survey of History. The most of the classes have practised writing in the English language, while the first class are required to present compositions, both in English and Hindustáni. The mission have resolved to have the larger classes taught to write the Nágarí and Persian characters.

The children are also taught to labour. The girls make their own clothes, grind their wheat, cook their food, &c. and are also taught various kinds of needle and fancy work. The boys, assisted by a Darzí, make their own clothes, but most of them are engaged in learning to fold, sew and bind books. In the months of July, August and September they folded 328,760 pages, sewed and bound 90,000 pages. As the Mission Press is designed principally for the printing of school books, religious tracts, and the word of God for the use of the native population, our schools bid fair to be an efficient auxiliary in this work. The children seem to enter with some spirit into their various employments, and appear perfectly contented and happy. They are clothed comfortably and neatly; are supplied with good and sufficient food; and are daily allowed time for bathing and recreation.

The Girls' school is under the care of Mrs. Wilson, who is assisted by a pious female Teacher. The Boys' school is under the supervision of Mr. Freeman, assisted by a pious male Teacher.

The mission is greatly encouraged with the general conduct of the children, the progress which they have made, the cheerfulness with which they labour, and above all the Christian privileges with which they are blessed.

Our schools are open at all times for the inspection of those who may favour them with their visits; but it is requested that, when convenient, these visits may be in the early part of the day.

Total Expenditures, ...	3142: 12: 3
Total Receipts, ...	1320: 0: 0
Expenditure above Receipts,	1822: 12: 3

*** We shall be happy to forward any donations to our good friends at Allahabad.—Ed.

19.—Madras Temperance Society and Sailor's Home.

The cause of temperance in and about Madras appears to be progressing. It will be seen on reference to the accounts published in the *Temperance Recorder* for October last, that the strength of the Madras Temperance Society was at that time as follows:

Temperance,	401
Total Abstinence,	147
Females,	53
Youths,	86
Natives,	27

making a total of.....714 Members. Since then some alterations have taken place. In consequence of the removal of the Auxiliary Branch in H. M. 55th regiment—this corps having left the Presidency for Bengal—the members in that regiment must be deducted, with some who have withdrawn their pledges; some have died, and others who we are sorry to say have been expelled from the society,

for inconsistency, to the number of 144. After making these deductions the Society's Register exhibits on the 1st January a total of 570 members.

It will be no doubt gratifying to know that 6,000 copies of the *Recorder* have been published since January, 1840, nearly all of which have been issued to subscribers. This shows that the publication is much appreciated; The issues are about 500 copies per mensem; but we proceed to notice the Sailor's Home.

The Home continues to meet with patronage and support from the public. The institution now ranks with, and has a place among, other benevolent institutions at Madras. Its doors are always open to those for whom it was established. Destitute seamen are admitted and provided with board and lodging gratuitously, until berths can be provided for them, providing they produce a certificate from the Master Attendant, who possesses the best means of knowing who are fit objects of charity. Other seamen pay eight annas per diem for their board, the same as soldiers on furlough. Nothing is charged for their lodging; numerous boat's crews who come on shore on liberty put up at the Home, but on account of the arrack and beer shops and other haunts of vice and infamy with which Madras abounds, many seamen on their landing are entrapped by designing men, and are led astray before they can reach the Home; and as the rules of the institution strictly prohibit the introduction, or use of intoxicating drinks, by inmates, as also the ingress of drunken men, many who have been led astray on their landing have chosen rather to remain with their tempters and indulge in drinking and debauchery than afterwards come to the Home. The well inclined however who resist the alluring temptations and are content with rational enjoyment, invariably make the Home their dwelling place while they remain on shore, and return cheerfully to their duty at the expiration of their leave with their little purchases, and with the satisfaction of knowing that they have not been half-poisoned with the deleterious stuff that is vended at the beer shops, and punch-houses about Black Town.

The Home during the past year has accommodated many, who but for this institution would have had to take up their lodgings in common houses kept by persons of notoriously bad character, whose sole purpose is plunder, and who take every advantage of those who come within their grasp. The aggregate number of seamen, soldiers on furlough and their families, boarded and lodged at the Home during the year 1840, is as follows:

Ship officers,	104
Seamen,	899
Soldiers,	150
Soldiers' wives and families,	52
Individuals of various classes,	207

Exclusive of the above, the Home has accommodated many soldiers and their families belonging to the different regiments and detachments in Her Majesty's and the Honorable Company's service, who have arrived to embark or disembark at Madras, and your committee are happy to say that they have often with much satisfaction been witness to the comfort and accommodation which the Home has afforded to families of soldiers thus arriving at, or quitting Madras.

We will here briefly advert to the shipwrecked crew of the Brig *Richard Bell;* the vessel was wrecked in April, 1840, at the Nicobar Islands, the poor seamen when they arrived at Madras were perfectly destitute, having lost all with the vessel. Immediately on their landing they were conducted to the Home, received, clothed, boarded and lodged,

and made comfortable. But for this institution the crew after having traversed the ocean as they did, a distance of 1,500 miles in open boats, would have landed without a place of comfort and respectability to come to; but the Home at once afforded them, as it has to many others, a comfortable asylum. The men on their leaving the institution, to show their gratitude for the kindness they had met with, subscribed from the small pittance they received as an advance of wages, from the commander of the vessel in which they engaged for the voyage home, and purchased a silver medal which they presented to the superintendent of the Home with all their names engraved thereon; and the commander of the *Richard Bell* to show his sense of the attention which had been shown to him during his stay, presented the Home with a new Union Jack, saved from the wreck, which your committee have had put on a staff, and it is now displayed at the *Home*.

The public, with its usual liberality, have rendered sufficient pecuniary aid during the past year, to meet the current expenses of the society and the institution connected with it. The receipts and disbursements for the year 1840, are as follows:

Receipts, ...Rs. 4597 13 1
Disbursements,.....Rs. 3582 9 6

The particulars will be found in the quarterly reports published as they became due during the past years, the balance in hand on the 1st January, 1841, will be seen by the quarterly account current for the quarter ending 31st December, 1840, annexed to this report.—*Madras Circulator*.

20.—Miscellaneous Notices.—Bombay Presidency.

We are happy to intimate that Satí has just been prohibited by the Kolápur Darbár. It is to the honour of our Presidency, that its influence has been so zealously and successfully used among the native chiefs. tains and princes, that they have now, with one or two exceptions of minor note, entirely abolished the horrid rite. We look with anxiety to learn what is to be done by the Bengal Government among the Rajputs.

An association has lately been formed in Bombay for the encouragement of Native Female Education, distinct from any of the existing missionary institutions. Its schools, however, will be conducted thoroughly on Christian principles.

Miss L. Reid, who about two years ago was sent to this country by the Scottish Ladies' Association to assist in the superintendence of the female schools of the Church of Scotland's Mission, died at Mahábaleshwar, on the 26th November. During her voyage to and residence in, India, she had been a severe, but patient sufferer; and in her last moments she enjoyed that "peace which passeth all understanding."—*Oriental Spectator*.

21.—Baptism of two Chinese, &c.

A very interesting service took place in the Cathedral of Bombay, on the 21st ultimo, in the baptism, by the Rev. George Candy, of two natives of China, a child of one of them, a boy, the son of a native Christian, and a child of Portuguese parentage. The Chinese have for some time enjoyed the benefit of Mr. Candy's instructions. They had been connected with the Secret Society; but two days before their admission into the Church, they destroyed or parted with all the idolatrous trappings connected with it, and that in the presence of Mr. Candy. Good hopes are entertained of their sincerity and uprightness; and it will

be the prayer of our Christian readers that they may "stand fast in the Lord." Besides them, there are converts among their countrymen, both at Mahabaleshwar and Puná,—a proof that the Chinese, when possessed of religious liberty, are not indisposed to religious inquiry.—*Ibid.*

22.—ANNUAL MEETING OF THE BOMBAY AUXILIARY CHURCH OF SCOTLAND'S MISSION SOCIETY.

The Annual Meeting of the Bombay Auxiliary Church of Scotland's Mission Society was held in St. Andrew's Church, on Monday evening last. The chair was occupied by the Honorable J. Farish, Esq. who presided with his usual kindness and ability. The body of the Church, we were happy to observe, was nearly filled.

The report, consisting principally of interesting communications from Dr. Wilson, and some of the other missionaries of the General Assembly, was read by the Secretary, Dr. Stevenson. The meeting was afterwards addressed by the Rev. Messrs. Allen, Miller, and Mitchell, and Dr. Wilson; and besides them, Captains Jameson, Wilson, Thornbury, and Mr. Payne, were movers and seconders of motions. Many regretted that the Meeting was not favored with any specimens of lay eloquence, though no fault appeared to be found with the Rev. speakers. Mr. Allen gave a running comment on the report, which he wished to be extensively circulated, as containing highly gratifying intelligence, and just views of missionary operations in their different departments. Mr. Miller, after expressing his great regard for this mission, which Providence had brought him lately to visit, gave a highly gratifying account of the progress of the Gospel in the neighbourhood of Cape Comorin, and especially amongst the Shanars, about thirty-three thousand of whom have embraced professional Christianity, in connection with the Tinnevelly and Travancore districts. He was very candid in his statement of the influences, by which they have been brought to entertain a peculiar regard for the Christian preacher, which appeared in the first instance to have nearly as much reference to this life, as that which is to come. Only those whose knowledge and conduct appears to agree with the claims of Christianity, however, are admitted to the communion of the Church. Mr. Miller seemed to express a preference to country districts as localities for missionary operations. Mr. Mitchell dwelt on the great importance of the education of the young, and impressively shewed the necessity of combining religious with secular knowledge in any scheme for general education. Dr. Wilson delicately expressed the obligations of the mission to Mr. Farish for his valuable countenance, and liberal assistance, since its commencement, and after adverting to the loss which it would sustain by his departure for Europe, proposed that R. T. Webb, Esq. should be elected President in his room. He pointed out the great value of the Christian example, and endeavours of our countrymen in India, and after adverting to the earlier attempts, to propagate Christianity in India, he showed the peculiar propriety of attending to large cities in evangelistic efforts, alluding to their influence for good or for evil, over the surrounding territory, and to the practice of the Apostles in regard to them, and the success which followed their labors. With regard to what had fallen from his friend Mr. Miller, he stated that he wished no district of India to be without its agents; and that the tribes which are without the pale of Hinduism are worthy of particular attention.

At the close, Mr. Farish expressed his sense of the privilege he had enjoyed in being so long connected with the society, and warmly commended its interests to his friend Mr. Webb.

The meeting was closed by Prayer from Dr. Stevenson.

The annual sermon for the society was preached in St. Andrew's Church on Sunday last by Dr. Wilson. The collection was the largest which has been obtained in similar circumstances in this place; but the expenditure of the society in its School Department, it would appear has exceeded its income. The publication of the sermon has been requested; but we have not heard that Dr. Wilson has consented to send it to the Press.—*U. S. Gazette.*

23.—Rise and Progress of a Religious Sect of Hindus in Kattywar and Goojerat.

A *Brief Memoir or Sketch of the Rise and Progress of a Religious sect of Hindoos in Kattywar and Goojerat, called the Swamee Narrayen Punt, with a translation of a Digest of Rules and Ordinances for the Guidance of the Proselytes.*

All the Mundeers (monasteries) of the Sadoos, contain the representation of Samee Narinis 'pugla,' or foot print in vermillion, on paper which is deposited in a niche or in a free place, open to the view of strangers: it is thus imprinted on paper, and is the actual foot-print of Sejanund Swamee. The Sadoos every morning go to their temple first, and afterwards pay adoration to this print, calling on the Deity and on Sejanund to make the day propitious to them.

Most of all the Temples contain a few relics to Sejanund, such as beads of the 'Toolsee,' a brass pot, a large pillow, bed and bedding, and many other little things to which the Sadoos pay reverence and prostrate themselves. At Wurtal, at Guddra, and Ahmedabad are the books. A cap and brass pot with Gadee and Tukeua, (i. e. seat and pillow) the beds with gold brocade covers, all these are worthy the sight of visitors, and serve to form an idea of the man, who first attempted to reform the religion of the Wullubacharya.

At Wurtal there is a Tank called Gomteejee, on the banks on which, it is said, there is a garden, of about four acres, belonging to the Temple, well studded with flower and fruit trees. Several Jack trees thrive here, and have yielded fruit. It is remarkable that no Jack trees are to be met with north of Nosave and Gundavee, and the fact of its having come to perfection at this place, speaks highly of the fertility of the soil, and what human industry can accomplish! The tank above alluded to is built up about 180 paces square, with steps leading down to the waters edge. About six years ago this tank was an insignificant hollow, and as Sejanund used to resort to it on account of its open and picturesque situation, he commanded its excavation, and personally used daily to carry a basket of earth from the bed to the bank, and his disciples seeing that this great Reformer considered this act as one of humility—they now consider it as incumbent and meritorious to do the same by bathing in the water, and taking away the basket load daily. At this rate it has been so deepened, that water never rises up in it. The earth from the tank has been taken to raise the ground floor of the Temple, as well as the grand Dhurmsalla attached to it. On grand festivals, all the Pilgrims make it a point of bringing away a few basket loads of earth from the Tank, to the bank or to the Temple, to fill up any hollow that may be there. An idea may be formed of the quantity of earth excavated, when the assemblage of pilgrims amount to between 10 and 15,000 persons of all sexes during the fair. Bishop Heber in his journal makes mention of a visit he received from Sejanund Swamee while encamped at Neriad;—he was then in the height of popularity.

Sejanund departed this life at————on————corresponding with the English year, and while he lived, the greatest regularity existed among his converts, but since his demise, many have become dissenters and have started up with a few proselytes; but there is no likelihood of their ever becoming a strong body.

The head priest of Ahmedabad from his extensive jurisdiction often gets involved in law-suits on encroachments of land, for buildings. A suit on the latter was pending in the Adawlut for a long time, at length the Swamee Narayen people were cast and obliged to break down a large House they had built over a public thoroughfare. Such is the rise of this curious sect, and time alone will tell the end.

Translation of the Precepts for the Guidance of the Disciples of Swamee Narayen.

THE INTRODUCTION.

Having the fear and remembrance of Sri Christna Bhugwan before me, I sit to write the following rules.

Christna is such, that on his left is seated Radha, while Luximon lives in his heart; and they enjoyed themselves in play at Bindrawun.

I, Sejanund living in Wurtal village, write the following rules to be observed by those who follow the doctrine I shew.

To my brothers Rampurtab and Icharam; their sons Ujoodhea Pursad, and Rugood Verjee, whom I have adopted as my sons; and appointed them over my disciples; and to my principal Brumachary Mookanund nistic; and to my other disciples; Myaram Bhut; and to the females who are my disciples; and to Moktanund who is head of the Sadoos, to them all I write and address this, and send them greeting.

The purport of writing these rules, is that you may follow and keep them in mind, as it will tend to the consolation of your mind. These rules are an abridgment of the Shasturs, and those that abide by them shall be blessed; and those that take upon themselves to interpret the Shastur according to their own opinion is not right, it is meet that they should ask the advice of those who are versed and acquainted with the rules.—Therefore as you are my friends, I write this, and those who are my disciples must read these rules, and abide by them accordingly, and not to put any interpretation of their own.

1st.—My disciples are not to kill any living animal, not even to kill lice, bugs, fleas, &c.

2nd.—Kill not, even as sacrifice to the gods, any goats, fowls, hares, fish, &c. because all this are prevented in the Shastur.

3rd.—Kill not man on any account for the sake of woman, kingdom or money.

4th.—Kill not thyself by self-immolation, or at the shrine of any Teerut or place of worship, nor for the sake of any worldly disappointment, neither shalt thou kill thyself by poison, hanging or falling into a well, or from a high mountain or in any other manner whatsoever.

5th.—Thou shalt not use any flesh as food, even if there be a great famine.

6th.—Thou shalt not use any intoxicating ingredient or liquor, even if it is ordained in the Shastur as sacrifice to the gods.

7th.—Thou shalt not strike any one, nor thyself, for any real or imaginary harm, even in revenge or anger.

8th.—Thou shalt not steal even for the sake of religion, nor take up, or touch, any thing belonging to another, without the owner's permission.

9th.—Thou shalt not commit adultery.

10th.—Thou shalt not gamble, as it becomes a habit, and must be

abandoned ; even bang muffer, [opium] majum, ganja and other intoxicating drugs not to be eaten or drunk.

11th.—Thou shalt not eat or drink of any cooked offerings, even if it is a 'Pursad' (offerings set before the gods) from any temple whatsoever, only excepting in Juggernath where this is free.

12th.—Thou shalt not for thy own purpose, or for lucre take fictitious names to obtain any thing ; or bear false witness against another.

Thou shalt not make use of any abusive speech against any one.

Thou shalt not ridicule, nor cause to ridicule, strange images, Teeruts, any sects of Bramins, and Veedas religious women and Sadoos.

Thou shalt not use any pursad, of the images, before whom offerings of wine of flesh of any living animals are made.

Thou shalt reverence and bow to the temple or its images whenever you pass by them, such as Mahadeo. Observe the rules of thy own caste or sect, and not attempt to imitate the observances of any other sects.

Thou shalt not form friendship with any person, by whose talk and manner thy own will be corrupted, impeded, or effected, not even if such were to say they are quoting the Proverbs of Sri Christna Bhugwan in proof of their assertion.

Thou shalt not speak the truth, if it tend to hurt thyself or others.

Thou shalt not connect thyself with any one who proves ungrateful, nor art thou to take bribes on any occasion.

Thou shalt not associate thyself with thieves, sinners, persons of bad habits, cheats, or swindlers ; adulterers, alchymists, or any other persons who deceive mankind ; nor art thou to trust them.

Thou shalt not associate thyself with any one who proclaims himself as a holy man, or a wise man, for the sake of women, money or good living.

Thou shalt not read, hear, nor believe the Shasturs which tend to lesson or depreciate the respect due to Sri Christna Bhugwan, or any of his avatars.

Thou shall not drink any liquid, such as waster, milk, &c. without being strained. Thou shalt not wash nor bathe in water, which apparently contains animalculæ.

Thou shalt not take nor use any medicine in which intoxicating liquids or drugs may have been mixed, nor are you to take medicine from physicians, whom you do not know.

Do not commit nuisance near any ruined places of worship nor on a road way, nor on banks of a Tuloo, nor in a cultivated field, nor under shade of any trees under which travellers may take shelter, nor in flower gardens or any other clean places, nor even to spit there.

Thou shalt not slily enter into any place, nor stealthily get out of any place.

Thou shalt not put up at any place, without first obtaining the consent of the owner.

Thou shalt not hear, nor listen to any talk, even if it be godly from the voice of a woman, nor are you to converse with any woman, nor are you to argue or remonstrate with a servant of the king's nor show disrespect to your tutor or elder, or any other who are popular among the people. Show civility to all wise men, and men that are armed.

Do not undertake any business without duly considering and reflecting on its issue, but in godly works do not hesitate.

Thou shalt teach and instruct others in any art or science which is known to thee, and always associate with godly persons.

Thou shalt not enter into the presence of a Raja, head priest, or a temple empty-handed.

Do not hurt nor deceive any one, who reposes any confidence in thee.

Praise not thyself.

Thou shalt not wear any clothes, in a manner in which thy nakedness may appear.

Thou shalt honour and respect the laws, in which thou hast been brought up, even if any one mock or scoff at you.

Thou shalt not touch nor speak to one another in the temple of Sri Christna Bhugwan; the men and women should be separate, and after thou leave the Temple, follow your own occupation.

Rules regarding the Destruction of the Disciples of Swamee Narayen, by Sejanund.

The Bramins, Khutrees, and Veeas who are my followers, are to wear a double row of Toolsee (wild basil) beads around the neck, and they are to mark 'Tuluk' the two arms, the breast and the forehead with the Gopee Chundun (ground sandlewood). The Chandla or mark on the forehead should be round, either of Chundun, or Kunkoo, Kesur, &c. Those who are 'Sesht' or high among the Soodrs (the 4th class of Hindoos) are to make the same marks as the three above mentioned—but those who are below the Soodrs are to mark the forehead with a Chandla or round mark only, without the 'Tilluk' (tilluk is the vertical mark on the forehead, and the 'Chandla' is marked within it,) and they are to wear double beads made of wood such as sandal, &c. but not of the Toolsee. It may have been the custom among Bramins who have become converts to mark their forehead with three horizontal lines, and to wear the Roodrak mala; they are at liberty to continue the same customs with respect to their forefathers, because there is no distinction between Narayen and Seoojee, these two are one as is written in the Vedas.

Those who are my followers bear in mind what the Shasturs say, that for the sake of a little persecution it is not meet that ye should go astray from what you conscientiously profess.—*Bombay U. S. Gazette, Feb. 5.*

24.—MADAGASCAR.—MARTYRDOM OF RASALAMA.

(From the new work, entitled, "A Narrative of the Persecution of the Christians in Madagascar; with details of the escape of the six Christian Refugees now in England." By J. J. Freeman and D. Johns, formerly Missionaries in the island.)

Rasalama was among ten other Christians confined in the house of Ramiandravola, a Dekana of Rainiharo, a man proverbially savage and cruel. A relation of hers told her she was astonished that she had accused her brethren and sisters, since nothing had been previously known to the government respecting Paul, Simeon, Andriantoandro, Andrianimanana, Ramanana, Raivo, and Raminahy, till she had disclosed their names. She was deeply grieved when she heard this, as it showed she had been most unintentionally the cause of betraying her friends. She was overheard, during the time she was under confinement, to express her astonishment that the people of God should be treated in such a manner. "Men," said she, "that have neither excited rebellion, nor stolen the property of any, nor spoken ill of any, yet all their property is confiscated, and they themselves reduced to perpetual slavery: I would advise the persecutors to think a little of what they are doing, lest they bring on themselves the wrath of God." When the Tsitialaingia came to the house, she added with extraordinary warmth of feeling, "I was not afraid, but rather rejoiced that I was counted worthy to suffer affliction for believing in Jesus; I had hope of the life in heaven." The wife of Ramiandravola, her master, heard the remarks, and told her husband, who immediately communicated it to Rainiharo. The latter

praised him for his fidelity and diligence, and ordered him to put heavy irons on Rasalama. A messenger was also sent to acquaint the judges with what she said.

On the return of the messenger, she inquired of him what message he had taken; "Only your words," said he, "that you rejoiced when you saw the Tsitialaingia come to you." "Why," rejoined Rasalama, "when I said much did you report little? The net is spread, but the bird may escape. It was I," added she, "that gave the names of Raintsiheva and others as our associates, that it might be for their honour and happiness. No one else raised them to honour, and I did." She was now put in heavy irons and beaten, but continued singing hymns. "My life," said she, "shall go for my companions. You say Rafaravavy will be put to death; but no, she will not die—I shall be killed instead of her!" Such a spirit and such remarks in Madagascar were sufficient to lead to her condemnation and death.

Such was her excitement of mind amidst an enfeebled state of body, produced by severe beating and excruciating pain, that she perhaps said some few things unadvisedly, and led some of her friends to think there was a slight degree of incoherence about her. But she was perfectly calm and tranquil before death.

Ramiandravola had said to her, when the heavy irons were ordered to be placed on her, "I know you are a relative of mine, and that we share the same family grave; still, if you are found doing what the Queen condemns, I renounce all acquaintance with you. I have nothing whatever to dread but Ranavalona the Queen, and Rainiharo; what they love, I love; what is sweet to them, is sweet to me; and although a dog should be cut to pieces over my head*, if that would please them it would please me." "That is a strong expression to use," said Rasalama, "and ought to awaken some reflection. You say you would delight to submit to the greatest possible indignity, even that a dog should be cut to pieces over you if the Queen desired it, and all this out of love to the sovereign. That devotion to the Queen ought to make you reflect a little"—meaning, if so much is due to an earthly sovereign, is no obedience to be paid to the authority of the supreme Lord of all?—should not his servants be willing to suffer in his cause, and cheerfully endure all that he may impose upon them?

Many of the people attributed her firmness and the remarks she continued to make, to the influence of some secret witchcraft which they believed had been employed over her by means of the Missionaries. "Dreadfully powerful, indeed," said they, "must those ('ody') charms be which can induce her to keep on talking in this way to the very last!"

She was now taken from the house of Ramiandravola, and ordered for execution the next morning. She was put that afternoon into irons of a peculiar construction; not intended so much for the security of the prisoner, as for cruel punishment. The irons consist of rings and bars, and are so fastened around the feet, hands, knees, and neck, as to confine the whole body in an excruciatingly painful position, forcing the extremities together as if the sufferer were packed into a small case. These irons are called "omby fohy,"—"the shortened bullock," from the mode in which the natives are accustomed to tie the animal by drawing the fore and hind feet together in one knot.

Being led to the place of execution next morning, she expressed her joy that she had received the knowledge of the truth, and continued singing hymns on the way. Passing by Mr. Griffith's chapel, where she

* A common practice in cases of persons put to death on any charge of sorcery, and a mark of extreme contempt and abhorrence.

had been baptized, she exclaimed, "There I heard the word of the Saviour!" On reaching the fatal spot she requested permission to kneel down and pray; her request was granted: *she calmly knelt down, committed her spirit into the hands of the Redeemer, and in that attitude was speared to death,* (p. 129;) the executioners, three or four in number, standing behind and by the side of her, and striking her through the ribs and the heart. The pain would be momentary, the release triumphant, and the bliss that followed immortal. Her body was left to be devoured by the wild dogs that frequent all places in Madagascar where criminals suffer. When Rafaravavy and a friend went some time afterwards to the exact spot where she was killed, they could find only a few bones lying about where they had been scattered by the dogs.

The name "Rasalama" is formed of the well-known oriental word, "Salama," "peace," "health," "happiness;" and the usual Malagasy affix to proper names, "Ra." Though a sufferer and a martyr, she realised all that the name imported. She found "peace in believing." She was sustained by the smiles of the Saviour, and enjoyed the fulfilment of his promise, "In me ye shall have peace."

Some said when she was led forth to death, "Where is the God she prays to, that he does not now save her?" Others were touched with pity, and could not see for what crime these Christians were put to death.

He who enrolled with honour the name of Antipas as his "faithful martyr," at Pergamos, has in his providence now enrolled the name of "Rasalama" as the proto-martyr of Madagascar; and long will that name continue embalmed with fragrancy in the memory of those who love the Saviour's cause.—*Missionary Chronicle.*

THE

CALCUTTA

CHRISTIAN OBSERVER.

New Series, Vol. II. No. 16.—Old Series, Vol. X. No. 107.

APRIL, 1841.

I.—*The late Melá at Allahabad.*

To the Editors of the Calcutta Christian Observer.

Dear Sirs,

I had the pleasure of attending the great Hindu melá lately held at Allahabad. From notes written on the occasion I have drawn up a journal for transmission to the directors of the Society with which I am connected. In former years very interesting notices of this melá have appeared in your periodical. It has struck me that my journal might not be unacceptable to your readers. I have therefore transcribed the greater part of it, and now send it to you for publication, if you see meet. The scenes I have endeavoured to describe were such as I shall never forget. The attention with which the gospel was heard by multitudes afforded to those engaged in preaching to them no ordinary delight and encouragement, and inspired them with the soul-stirring hope, that the time is fast approaching, when idolatry shall utterly perish in this land, and the cause of Christ appear every where triumphant. I trust the account now sent will prove interesting to your readers, and show how our hopes are sustained amidst the discouragement, arising from the very limited success we are able to report of actual accessions to the cause of Christ.

Yours truly,

Benares, 27th Feb. 1841. J. K.

The 14th and 15th of January were spent in travelling to Allahabad. As I travelled I met an immense number of pilgrims, who were returning after having bathed on the Sakránt, (one of their great days, when the sun enters a new sign,) and

were proceeding towards Benares, to perform their ablutions there, and present their offerings in its famous temples. These people have a piece of wood over their shoulder, to the ends of which baskets are attached, in which they carry the water of the Ganges. These are often adorned with peacocks' feathers, and small flags. They have likewise a number of little bells, which constantly send forth their tinkling sound. By means of these they suppose they are secure from the tigers and wild beasts, which prowl in the jungly region, through which their way lies to Baijnáth. These people are for the greater part most comfortably though plainly clad, and I was not asked for alms by a single one. Their comfortable appearance, and their travelling without begging cannot be well understood at first, as their appearance though comfortable indicates them to belong chiefly to the labouring classes, and as it is plain that by many of them months must be spent on their pilgrimage. The difficulty is explained by the fact that they are deputed by their richer neighbours, who furnish them with the requisite supplies for their journey. The persons who depute and support them are supposed to be thus securing for themselves nearly as large a stock of merit, as the personal performance of the so-called holy rites could impart. Many go to Hardwár, and taking the water of the Ganges from that sacred place mix it with the water of the Ganges as it joins the Jamna at Allahabad. They then proceed to Benares,where they bathe, and perform certain ceremonies. From this city they proceed to Baijnáth in the direction of Calcutta, and pour the water they have carried so great a distance on an image of Mahádeo, (i. e. the great God, as Shiva is generally called.) This is thought to be an extraordinary act of merit. The practice is founded on a story, which is too filthy to be related. Many thousands of the middle-aged and strong-bodied men of the country are thus engaged during the best months of the year. They belong to various castes, but bráhmans are of course most highly esteemed by their employers. During the whole of my journey to Allahabad, these people lined the road. Often did my heart rise to heaven in their behalf, that they might abandon their toilsome pilgrimages, and idolatrous services, and betake themselves to the great Saviour of our lost world. When I got on the 15th to the bank of the Ganges, I saw in the distance the Fort of Allahabad, which is built at the junction of the two rivers, and immediately under it I saw numerous flags, indicating the scene of the melá. I had not a little anxiety at the view of the great work in which with others I was to be there engaged, arising from my limited acquaintance with the

language, and likewise from the peculiarly hostile attitude to the truth I have seen idolaters take on similar occasions. I tried to cast my care on Him who can dissipate the thickest darkness that ever covered the human mind, and can subdue the greatest obduracy that ever set itself against his word; and who is likewise ever ready to impart wisdom and strength to those who go forth in his cause depending on his aid. May many of these deluded people, who have come hither in the service of Satan, receive that truth, which alone can make them free, and here become the servants of the Living God!—Crossed the Ganges on a bridge of boats. A similar bridge Government has recently erected over the Jamna. These erections are very convenient for travellers.

Jan. 16*th.* I was very happy to hear from Mr. W. that the people at the melá had this year listened with great attention to the preaching of the gospel, and that there was every prospect of our having a delightful season. I was happy to learn that the Prágwáls, as the bráhmans are called, who are attached to this place, and who are notorious for their enmity and virulence against Christianity, had this year given very little trouble. With one exception, when Mr. W. was going through the melá distributing tracts, they had not brought themselves into collision with any of the Missionaries. It was with exceeding pleasure I heard an account of a man who had been to all appearance deeply impressed with the truth. This man had been observed to hear several hours for some successive days. At length he said he should like to know if Christ could pardon his past, as well as his present sins—that he knew he had from his earliest years committed sin, and required a Saviour who could pardon all his sins. The way of salvation through the atoning blood of Christ was again explained, when he exlaimed, "This is what I want. I have long thought these people (meaning the Prágwáls) were telling lies, when they said I could be saved by bathing in the Ganges. I will never go near them again—I will now believe on Christ." This man had come from a place near Ságar in central India, a distance of, I suppose, three or four hundred miles. The Missionaries wished him to stay to be further instructed, but he said that the company in which he had come was now returning—that he had left a wife and family, who would be anxious about him—and likewise that he was a zamindar, and must go home to take care of his property. He was furnished with the New Testament, the Psalms, and a store of religious tracts, and every thing was done to impress on his mind the truths to which he was so favorably inclined.

Jan. 17*th*, *Sabbath.* In the evening preached in English in the very neat Gothic chapel our American brethren have recently erected.

Jan. 18*th*. After breakfast went to the melá. It is held in a plain formed by the junction of the two rivers. This plain is entirely covered with water in the rainy season. The distance from the high bank of the river to the water's edge is about a mile. On the bank close to the road is erected the bungalow, where the Government used to gather the pilgrim-tax. Happily a change has taken place—the accursed connexion between Government and the idolatry of this place has ceased—and the bráhmans are left to manage affairs as they please. Three melás have now been held without the eclât of state support and state management. All the Company does is to send a police force to prevent accidents from occurring. Would that of every place in India, even now, this could be said! A connexion so abhorrent to every Christian feeling, and to every dictate of reason, must be swept away very soon by the Christian spirit of England, in spite of the pertinacity with which in certain quarters it is clung to, by interested parties. This shameful connexion had never taken such deep root in the Bengal as in the Madras Presidency, and hence the superior ease with which it has been dissolved. Our best preaching station was close to the bungalow, of which I have just spoken. A better site could not have been chosen. The most of the people going to the water, and returning from it passed our way, while by having our station a number of yards from the road a large congregation could stand, without obstructing the crowd, which was thronging by. We had a small platform on which there were chairs, and an awning above to protect us from the sun. Through the kindness of the magistrate, we had the use of the bungalow for our books and tracts.—Mr. W. and I walked together through the melá to the water's edge. There are two great roads—one intended for those proceeding to the water, and the other for those returning from it—to prevent the danger and confusion connected with such dense masses proceeding in the same road in opposite directions. This salutary arrangement however was not so much attended to, as it ought to have been, and thus the difficulty of getting on was much increased. These two roads were lined on both sides with tents, in which merchants having all sorts of goods were engaged transacting business. Looking at them one might suppose that this was a great commercial gathering. These people were bent only on money-making. Many were merely furnished with grain, for which there was a great demand to feed so large an assem-

blage. As we approached the river—at the end of the encampment of the merchants—we came to the place where the supposed holy men, with whom this country swarms, had established themselves. A more forbidding sight than these bairágís and sanyásís presented can scarcely be conceived. Impiety and folly have surely produced their most finished specimens in these men. What would be thought in England of men with long clotted hair—their bodies smeared over with mud and cow-dung—unutterably abominable in their appearance—with scarcely a rag of clothing! Yet these are the people whom thousands in this country worship! These are the peculiar favourites of the gods! Alas! how dark and besotted has the human mind become! We have only mentioned the general appearance of these people. A considerable number had ropes tied round their body, and had a piece of wood peculiarly made, instead of clothing. Some were in a state of shocking and shameless nudity, and these were peculiarly honored. Men and women adorned them with garlands—made the lowest obeisance to them, and presented offerings, while the wretched creatures thus honoured did not condescend to take any notice of those who worshipped them. Others were in the most unnatural and forbidding postures, and these too were considered men of no ordinary holiness. Under what a dreadful curse does this country lie, in having thousands of those most competent to support themselves abandoned to idleness and vagrancy, under the pretence of living a holy life! In a temporal view what an incubus is such a body of men on the country! In a spiritual view, how incalculable is the mischief they inflict! Government cannot reach the evil. To the gospel is the honour reserved of uprooting this, and the other innumerable evils, which have grown so rankly in the soil of idolatry. After leaving the bairágís, we entered by a broad gate-way on the ground close to the junction of the rivers, where the Prágwáls and pandits had taken up their station. In this spot there were numerous flags on the tops of high bamboos, which contained devices illustrative of the Hindu mythology. We had now got to the water's edge, and there we found an immense multitude—men, women and children—bathing and performing their ceremonies. When will the time come, when they shall repair in equal numbers, and with equal eagerness, to the fountain which has been opened for sin and uncleanness, in the atoning blood of Christ!—After remaining a short time, we returned to the preaching place. Here we found Mr. McI., an old venerable man, who has laboured between twenty and thirty years at Allahabad with great devot-

edness. Here too I was happy to find Narapat, who had just arrived from Benares. Other two native preachers were likewise present. We all preached in turn to large and attentive audiences. I can scarcely give even a sketch of what was said. The folly and wickedness of idolatry were exposed—the vanity of expecting salvation by ablutions and pilgrimages and offerings was laid open—the great doctrine of salvation by the atonement of Christ, the Son of the Living God, was explained—and the people were entreated to abandon their false confidences, and trust in Jesus the only Saviour. Very few were inclined to controvert what was said, although it struck openly at the root of that system, in which they had been nurtured, and at the call of which they were then assembled. The greater number seemed much pleased with what they heard.

Jan. 19*th.* I went early this morning to the melá, and found Mr. W. with several of the Native brethren there. The crowd had evidently increased since the preceding day. When I got to our station one of the Native brethren was preaching. Then Mr. W. read the 3rd chapter of Daniel, and commented on the interesting narrative which it contains. This, with many other portions of the Scriptures, comes home with peculiar meaning to the Asiatic mind. When Mr. W. had finished, Narapat gave a long and effective sermon from Matthew viii. 1—5, in which he very happily described the marks of spiritual leprosy, and showed the people the impossibility of cure till they applied to Christ. They listened with great attention, and expressed their approbation of what was advanced. In such a crowd, met in the very service of idolatry, I was astonished to see no one coming forward to attack the truth. The Prágwáls and other disputatious bráhmans, having found how difficult it was to meet the positions of the Missionaries in former years, must surely now be determined to try what an opposite course of procedure can accomplish. Their absence was a great comfort, as thus the people heard patiently, and many of them gladly, the words of eternal life. When Narapat had finished I preached from the parable of the sower. The preaching was thus continued by the Missionaries, and the Native brethren—when one was fatigued, another immediately taking his place. The great fundamental truths of Christianity were most prominently exhibited. Frequently portions of tracts were read, and commented on. To this when sparingly done I have no objection, but I like much our honouring the word of God, by reading portions of it, as the ground on which our addresses are founded. Returned home, delighted with the attention which had been given—

rejoicing that so many had heard that truth, by which they may be saved, and fervently praying that God would snatch these poor people as brands from destruction. When we were leaving the melá, we saw two Prágwáls contending who would get a crowd of villagers just arrived to conduct them to the river. These Prágwáls travel for months through the country, proclaiming the merit of bathing in Tribene, as the junction of the Ganges and Jamna is called, and using every persuasive to induce the attendance of the people. Every Prágwál considers himself to have a right to conduct those to the water, and obtain their offering, whom he has induced to come. Hence disputes occur among them.

Jan. 20th. Went to the melá after breakfast. The crowd is still increasing. This has been a very delightful and encouraging day. I am astonished at the attention given to the exposure of idolatry, and the preaching of the gospel. One could not have supposed it possible, that idolatry should be fully and fearlessly exposed, (at this work our Native brethren are particularly happy) and a new doctrine, subversive of all their former views, be proclaimed, and not a mouth be opened to sustain the cause of Satan! Not only is opposition absent, but every appearance of marked approbation is afforded. Many stand with their attention undiverted by the passing throng, during two or three successive addresses, with fixed eyes, and apparently with fixed hearts. Surely God is about to arise to establish in this land the kingdom of his grace. Mr. McI. tells me that in former years, when any thing was said about the 'Gangá Jamná jal' (the water of the Ganges and Jamna) as possessing no efficacy to cleanse away sin, the indignation of the hearers was at once excited, and they hurried away, exclaiming that they could not hear any thing so wicked. Now the folly of trusting in the water of the Ganges is exposed—they are told in the plainest terms they may bathe in Tribene for thousands of years, and not obtain the pardon of a single sin—and yet no indignation is seen to arise, and rarely does a word of disapprobation escape a lip. This is surely an omen of coming prosperity to the cause of Christ. This is surely a proof that idolatry is on the wane. Mr. S., the Baptist Missionary of Benares, we were very happy to find, had arrived the preceding day. There being now four Missionaries, ready to take part in the services, and three native preachers, we got a tent erected in the plain below, where the half of our force might be engaged, while the others were employed in our first preaching station. In these two places preaching was kept up from an early hour in the morning till between four and five in the afternoon, with very little inter-

ruption. Occasionally a few minutes intervened in distributing Tracts and Gospels, to obtain which great eagerness was evinced. Many heard several consecutive discourses. A great variety of subjects was treated, topics of the greatest moment obtaining the foremost place. What a precious season for making known the Gospel! May we have hearts filled with love and zeal—may we be enabled to preach energetically and faithfully—and above all, may God himself by his Spirit crown our labours with success! All the brethren seemed encouraged, and incited to the utmost effort, by the appearance of the people. Returned in the afternoon after a laborious and delightful day.

Jan. 21st. The crowd has greatly increased since yesterday. From early dawn all the roads visible from Mr. W.'s house were filled with a stream of people proceeding towards the junction. There was every indication of an unusually large assemblage. From the mass of people filling up the way we had considerable difficulty in getting to our station. Before beginning operations for the day, walked together to the water side. Devotees, in bands of four and five, were scattered through the melá, singing as lustily as they could songs in honour of their gods, and importunately begging alms from the passers by. Cowries and rice were thrown on the cloth they had spread before them, but I was astonished at their poor success. If this were all their success in begging through the country, their well-conditioned appearance should soon depart, and their numbers should speedily decrease. It is well known however that what does not proceed from the spontaneous liberality of the people is extorted from their fears. As we went on towards the junction of the rivers, we saw the road so covered with hair, that scarcly a step could be taken, without walking on it. Here and there large heaps were collected. The bráhmans and barbers seemed to be reaping a harvest. When the melá was under the patronage and direction of Government, the barbers were licensed, but now they are permitted to practise their trade without any restriction. This shaving of the head is connected with vows which the people make. When the vow, for instance of bathing in Tribene and making certain offerings to the bráhmans, is discharged, then the head is shaved. In this, as well as in many other customs prevalent in this land there is much which bears a resemblance to the institutions of God's ancient people. This pleasing idea however is soon overcast by the fact, that between the objects of their worship, there is as great a difference as between light and darkness—as between heaven and hell; and thus ceremonies, which in the

one case when rightly considered were full of meaning, become senseless and superstitious rites, fitted to excite our pity. We could not get to the exact junction of the rivers, from the numbers eager to bathe. The sight was very affecting. Old men and women tottering on the brink of the grave, and persons in the spring of life, with crowds of all intermediate ages, equally bound in the fetters of idolatry—equally deluded to believe a lie! The poor simple villagers in groups of ten and upwards, hand in hand lest they should lose each other in the crowd, presented a piteous spectacle as they came out of the water, and wended their way through the melá, shivering in their dripping clothes. The bráhmans were all activity. After looking for a time in silence on the scene before us, at once so fitted to call forth our pity, and kindle our zeal, we returned to the preaching stations. Notwithstanding the apparent zeal of the people at the bathing ground, the preaching went on most delightfully at our two stations, with scarcely a show of opposition to the gospel. The crowds who listened were large, and the attention was very cheering. Many listened for hours, as if they had forgotten the object for which they had come to Tribene. I also observed some women present, apparently drinking in the words of eternal life. This was a novel sight and an exceedingly pleasing one. Women have an immense influence in this country, and very rarely are they accessible to the gospel. The established customs of the country forbidding their appearance in public assemblies, they almost never hear the truth, while by the influence they exert in private life they do much to oppose its reception. The attendance of these women was no doubt secured by the absence of discussion, and by the excellent order we were able to preserve. The impiety and folly of Hinduism were illustrated at great length, particularly by the native brethren. We all felt the inspiriting influence of the occasion, and I believe preached with an energy and delight we had seldom previously known. We should have had hearts of stone, had we remained unmoved by the scene. Crowds of poor blinded idolaters, many of them from distant provinces, who had never heard the sound of the everlasting gospel before, and might never hear it again—now apparently with intense anxiety and deep interest hearing that truth which can save the soul—some of them in tears—and we privileged to declare the truth to them! If on such an occasion we could have remained strangers to a holy excitement, we must either have been very peculiarly constituted, or love to God could have had no place in our bosom. The wind was high—it blew in our

face—the dust rose in clouds; but we were too much taken up with the delightful work in which we were engaged to heed the little annoyance this occasioned us. In the forenoon I saw a man—representing a numerous class we meet with in India who suppose the Missionary has great influence with magistrates and judges, and listen to him with much respect to secure if possible through him the favour of those in power. This man was in so approving a mood, that he could not restrain his "sach sach," at the end of a single sentence. I did not like his appearance, as I suspected he had some sinister view. When I began to speak, I entreated him to reserve his approbation to the close, as his constant speaking disturbed me. This he tried to do—but with difficulty from the warmth and fulness of his approbation! When I had finished, he came up to me and said I was a very holy man, and that our religion would doubtless prevail. As I was so holy a man he was sure I knew the judge—that he had been unjustly deprived of his land, and wished me to intercede for him. When I told him that I came to the country, not to be a judge over them, but to preach the gospel—that I could do nothing for him, he went quickly away. We were grieved to hear that several lives had been lost, from the pressing of the crowd at the bridge of boats across the Ganges. I cannot learn the particulars.

Jan. 22nd. This day is the 15th of the Hindu month Mágh, and is called the Amáwas—as indeed the 15th of every month is called. This is a high day, and the crowd is immense. So great a mass of human beings assembled in one place I never saw before. Standing on the high bank, close to our chief preaching station, we saw at once all the roads leading towards the melá, the plain under the walls of the fort, and the plain below stretching to the junction of the rivers. The scene was very striking. Nothing was to be seen, in whatever direction the eye was turned, but a dense assemblage of human beings. It is extremely difficult to form even a rude guess of the numbers present. The calculations given differed very widely. One I heard reckoning the number so low as 60,000, and another I heard making it so high as 600,000. I am much inclined to think that 250,000 is a very moderate calculation—rather below than above the mark. The general impression was that there were considerably fewer present at this than at the preceding melá. All these have immortal spirits—all these like us must dwell for ever either amidst the joys of heaven, or the torments of hell—and all are yet wrapped in the gloom of heathenism! Yet this is a small, small portion of the heathen population of our

world. Millions are still sitting in the region of the shadow of death. O that God might speedily arise, and send deliverance for his own name's sake! O that the time were arrived for knocking off the chains of Satan from millions of his slaves!—Mr. W. and I walked together to a famous stone image of Hanúmán—the monkey-god—immediately under the walls of the fort. It is surrounded by a low circular mud wall. In the rains, the image is covered with water. It lies on its back, and notwithstanding the divinity which is said to dwell in it, it does not attempt to move, when the water encroaches on it. When we were present, great crowds were bowing down to it, touching with their foreheads, adorning it with garlands, pouring the water of the Ganges on it, and what I have no doubt was more acceptable to the bráhmans than every thing besides, laying their pice as offerings on its huge body! There was a marked diversity in the aspect of the worshippers. The majority were as far from seriousness as can be well conceived, they were light and thoughtless; while others, especially the women, had quite a solemn and serious look. The priests, who were gazing with apparent delight on the number of pice, had quite a mercantile air. There is nothing the appearance of the bráhmans standing by their images so quickly and surely indicates, as that the whole is considered by them a profitable trade, which their worldly wisdom will not allow them to abandon. There is nothing more certain than that many of them have not the slightest regard to their imaginary deities, and in others roguery and superstition are strangely mingled, as history tells us has been the case in every age of the world. I was told that formerly the people used to put the pice in the mouth of this image of Hanúmán, and although it can neither stand, nor speak, nor walk, it soon managed to enlarge its mouth!—Preaching was kept up with spirit, as on former days, although the noise of the passers by, and the largeness of the crowd made speaking very fatiguing. Many continued under the sound of the gospel for two or three hours. There was not however I thought such fixed attention as on the previous day, and there was on several occasions a disposition shown to controvert what was said. The first lengthened discussion I heard since coming to the melá took place this day. On former occasions remarks were made and questions asked, but not a few of them were of a pleasing kind, and scarcely any interruption of the preaching occurred. Now however a lengthened and unprofitable discussion arose, and as the result of it, the seriousness we formerly saw speedily disappeared, and the people became confused. It was happily arrested by the question being sud-

denly asked by one of the Missionaries in a loud voice, How are you and I to obtain salvation? This was followed up by an address, which restored seriousness and order. Returned to Mr. W.'s, after an exceedingly laborious and withal a delightful day. Saw the jugglers on the sides of the road, attended by great crowds, and hosts of beggars, secular and religious, the former much more necessitous than the latter, were begging with all possible importunity.

Jan. 23rd. We were at the melá this morning at the usual hour. The attendance was not so numerous as yesterday, though still very large. An equal desire to hear was manifested, but the preachers were too much fatigued with the excitement and labour of the previous days, to go on with their former spirit. Walked down this morning again to the junction. The scene was the same as what I formerly endeavoured to describe. The Prágwáls yet never attempt to come near us! This does not arise from despising the influence of Missionary efforts. Mr. W. saw one of them conduct a large company past, keeping them as far from us as he well could, and when any one showed an inclination to linger, pushing him on, lest he should hear any thing to lessen his confidence in the water of the Ganges. Nothing of moment occurred, which I have not mentioned in the account of previous days. —Mr. F. took up his position to-day at the bridge of boats over the Jamna, and distributed a great number of tracts among the people returning home.

Jan. 24th, Sabbath. I have not been at the melá at all today. In the forenoon preached in Urdú at the Printing Press to a small congregation composed of native Christians, and heathen servants. In the evening preached in English.—The brethren were as usual at the melá, and preaching was carried on as formerly. I understand there was a dreadful fight between two bairágis—no very unusual occurrence.—Many portions of the sacred scriptures and tracts were distributed. Many expressed their desire to become Christians, but in every case some obstacle was mentioned, as opposing the immediate reception of the truth.

Jan. 25th. I heard this morning from the best authority an authentic account of the awful loss of life, of which a report had reached us some days previously. On Wednesday and Thursday of last week nearly fifty lives were lost at the entrance to the bridge of boats over the Ganges! Mr. M. the magistrate was present, with a body of a hundred police to keep order, and yet, in spite of their efforts, from the infatuation of the people, nearly fifty persons were trampled to death. Three roads, crowded to excess, met at the entrance to the

bridge—those behind pressed forward, while some delay in front was occasioned by gathering the toll—every thing was done to keep back the people, but in vain, and the consequence was that the poor creatures in front were trampled to death. The cries of the sufferers, we were told, were awful. The bridge was at length thrown open to all, and the toll was abandoned to the great grief of the man who farms the ferry from Government. He was permitted I believe on the return of the people, to gather double toll to make up the deficiency. Two of the roads leading to the bridge were shut up and access was given only by one road. This was found to be an excellent arrangement. As on similar occasions, the people I was told showed a stoical indifference. Every individual and every little party thought only of self. The ear was deaf to the cries of others. O for the speedy triumph of Christianity, to bind all men together in the bonds of brotherhood! We, likewise heard to-day that an elephant belonging to a Rání, who had come to the melá, had broken loose, and killed several persons.—The attendance has greatly diminished, though still many thousands are present. I walked again to the junction of the rivers, Mr. S. accompanying me. Having heard the people speak so much of Bene Mádo—having heard so frequently companies, as they came in sight of the river, shouting Bene Mádo kí jaí—Bene Mádo kí jaí (victory to Bene Mádo—victory to Bene Mádo) I was anxious to learn from the people themselves who Bene Mádo was. We åsked those we saw in attendance on idols, as most likely to give us the required information. The answers given were very contradictory. By some we were told that Bene Mádo was Parameshwar, the supreme being. Some said this was the Hindu Trinity, Bramhá, Vishna, Mahesh—who we were told were one, as the Ganges and Jamna when joined are one stream. Some said Bene Mádo was the joining of the three rivers, two of which are visible, and the third is invisible. Others said this was Krishna and his mistress Rádhá. It may truly be said of them, they know not what they worship.—Little comparatively was done to-day. The people seemed languid, and disinclined to hear. The preachers too were much worn out with their previous labours. Mr. F. again took his place at the bridge over the Jamna, and distributed many tracts.

Jan. 26th. Went for the last time to the melá. The appearance much the same as yesterday. The people were more bent on buying than on bathing. Had in the evening a farewell meeting with my Missionary brethren at Allahabad, whose society I enjoyed much during my stay there.

I left Allahabad on the 27th, and arrived at home the fol-

lowing day. Shortly after leaving Allahabad, I saw an elephant with its legs chained, and on asking the reason I was told it was a "Khúní," a murderer. It was the elephant which had killed several persons at the melá. Passed an immense number of pilgrims on my way home. Wherever a well appeared, a crowd was seated round. They often reminded me of God's ancient people, as they went up to Jerusalem, the city of their solemnities, and again returned to their respective abodes. "Blessed is the man whose strength is in thee; in whose heart are the ways of them, who passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God." Would that these had the spirit of the pilgrims thus described!

My journal having extended to so great a length, many comments are unnecessary. I will merely make a few remarks with scarcely an attempt at illustration.

1. During the course of the melá, much appeared to show the beautiful adaptation of the gospel to people of every country and clime. Even where its historical evidence could not be appreciated, its internal evidence was in some degree felt. When asked why we believed Christianity to be divine, often the answer was given, "We know it to be divine from the views it gives of God and man—just in the same manner as we know that luminary, which enlightens the world, to be the sun. Let ten thousand candles be lighted, and yet they cannot compete with that luminary. It still remains the sun. In the same manner Christianity from the light it gives is immeasurably superior to every human system." This argument appeared to tell on several occasions.

2. We see the wisdom of God's appointing preaching as the great means for diffusing the truth, and converting the world. Conversation and other modes of instruction in their own place are excellent, but they are not to be compared with preaching—proclaiming the gospel as a herald. This was often impressed on my mind during the melá at Allahabad. Every succeeding day assures me more and more of the superiority of preaching to every other mode of instruction—not that I mean it should stand alone.

3. We see the value of labours at melás, when the people can be induced to listen. We may not perhaps have immediate converts, but still the cause of truth is advanced. Idolatry is shaken—false confidences are exposed—and the knowledge of Christianity is widely extended. The people become familiar with arguments subversive of their superstition, and these we may expect to be silently but powerfully making their

way through Society. Portions of the Scriptures and tracts are carried great distances and obtain a place in many a home. Mr. W. on an itinerating tour he made a few months ago in the Rewá country, travelling as far as eighty miles from Allahabad, met a number of persons, who recognized him as a pádrí they had heard at the melá the preceding year. By some he was shown tracts, which had been then distributed, and by others he was told that they had these books in their houses. Thus Christianity obtains something like a habitation and name in the land. Many instances of good have resulted from the perusal of these tracts. Mr. W. has now a most interesting and promising young man with him, who was impressed and convinced by some tracts he had read, before he had seen a Missionary's face. This young man preached exceedingly well at the melá. Whether those who now preach the gospel at these melás reap the harvest or not, we are assured the harvest-time will come. We have no doubt it will yet appear that such labours have had a most honourable place in the evangelization of the country.

4. Our hopes should not be too sanguine of immediate and great results from the connexion between Government and idolatry being dissolved. We have indeed reason to rejoice over the change which has taken place, and we have no doubt immediate good will result. We must not however suppose that idolatry is at once to retire abashed and confounded, because the British Government refuses to be its patron. We must remember that in this city (Benares) idolatry has its stronghold, and to the present day it stands unrivalled in its influence, although the Government has never been connected with its shrines. Let us not suppose then that our work is done by the victory achieved, and that Hinduism is henceforth, without a struggle to sustain itself, to hasten to decay. Now peculiar opportunities are presented for preaching the gospel—a great stumbling-block is removed—and every energy should be summoned to the work of diffusing the truth.

5. The number present on such an occasion is by no means in itself the best criterion, by which to judge of the strength of idolatry in the country. Many are the motives, which bring people together, besides attachment to idolatry. If there were only present those whom a spontaneous regard to idolatry had collected, I am convinced the number would have been comparatively very small. The Prágwáls I understand count 1800 "houses," and only counting two for each "house," we have 3600 individuals, immediately and fully engaged in upholding idolatry at this place. These travel

through the country, proclaiming the merit of bathing at Tribene, especially in the sacred month of Mágh. What a numerous Missionary body in the service of idolatry, who zealously ply their avocation! Then there are so many thousands of pilgrims, who find it much more agreeable and comfortable to travel through the country than labour at home. Then we have the merchants—many of them Musalmáns—who repair thither solely to make gain. Then many assemble to meet their friends, and be amused by the jugglers, who crowd thither in great numbers. When we add to all this the want of moral courage, which prevents many from attempting to be first in forsaking long established customs, and the social principle of man, which invests a large assemblage with great attractions, we see that mere attachment to idolatry is only one among many motives, which secure the attendance of so many thousands. The strength of attachment to idolatry must be ascertained by the aspect of the people, and by the manner in which they hear idolatry exposed. If we are to judge by this test, the late melá at Allahabad was one of peculiar encouragement. From the testimony of those who have been in the habit of attending it for years, the late melá was I understand encouraging beyond all precedent.

6. We see why Christianity makes such slow progress. It is not merely or chiefly because it comes to Hindustán from a foreign land. It is not merely or chiefly because the people are so attached to ancient customs. We see that there are numerous sects among the Hindus. Every one, who sets himself up as a great gurú (teacher), let his views be ever so monstrous, gathers quickly a crowd of followers. It is well known that at Allahabad about twenty years ago, a pandit gave out that "Kampaní" was a great goddess, whom the English people worshipped, and through whom they obtained all their victories. A piece was written out in Sanskrit in favour of this famous goddess—she was becoming exceedingly popular, and the amlahs of the courts especially gave themselves to her worship—the pandit was waxing rich, and a temple was about to be erected, when the bubble burst, by a Missionary being appealed to, who described the "Kampaní" as of earthly origin. If we should set up here gods and goddesses, we should very soon have thousands of followers. As it was in former days, so it is now. Christianity is a holy spiritual religion, which aims at the destruction of sin in every form; and thus, while monstrous schemes of human origin gain crowds of adherents, Christianity has a repulsive aspect to our depraved and fallen nature. As the Romans,

in their conduct towards Christianity, abandoned the liberality which characterized their treatment of the religions of conquered nations, in the same manner Christianity is now seen to have no sympathy with the systems which human wickedness has originated, and is scowled upon, and hated by them all. It is appreciated only by those who are taught from above. This leads me to state,

In the last place—We above all things require the out-pouring of God's Spirit to bless our labours, and turn the hearts of the children of men to Himself. Nothing is too hard for God. His word and oath are pledged to the triumph of his cause. The knowledge of His salvation is spreading far and wide. O that we were prepared for the out-pouring of His Spirit! O that every thing in us, which grieves Him, were withdrawn! Then should we witness scenes of the most joyful and transporting character. Then should rivers break out in the wilderness, and streams in the desert. Seeing thousands flocking into the church of the Living God, with his ancient people after a season of depression and discouragement, we should say, "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad." May the time speedily come, when those who go forth weeping bearing precious seed shall come again with rejoicing, bringing their sheaves with them!

II.—*The Mahárájof Murútia.*

To the Editors of the Calcutta Christian Observer.

Dear Sirs,

As it is one of the objects of your valuable periodical to diffuse information calculated to throw light on the varied forms of superstition which prevail in this country, I have thought the following particulars relative to the *Mahárájof Murútia* might not be unacceptable to your readers.

A new candidate for divine honors, known by the above name, has lately sprung up in this neighbourhood; and already has he acquired no small notoriety by the miracles which he is said to perform on behalf of his worshippers. Murútia is a village in the Kishnagur district, about 14 miles from the town of Jellinghy, and 36 miles E. by S. of Moorshedabad. A little to the north of this village on the banks of the river Bhairab, and near an old burying ground* are several large banyan trees, which were formerly believed to be haunted by evil spirits, so that no one dared to pass that way even in daylight. Some cowherds, it is said, had several times observed, in the middle of the night, a large

* Or rather a place for *burning* the dead, শ্মশান স্থান.

procession (as of a marriage party) with drums, cymbals, trumpets, flambeaux, palanqueens, horses, elephants, &c. &c. coming across the plain; dancing, fencing, wrestling and playing a thousand odd pranks, like the hobgoblins of old Scotland. On reaching the largest of the above mentioned trees, they suddenly disappeared, as if the whole party had entered into the body of the tree. The principal personage in this cavalcade went by the name of bhút-raj, or "king of the devils," and as such was long feared by the inhabitants of the neighbourhood; but no one worshipped him. Now, however, he is called Mahárájj (or "great king,") and multitudes from all parts of the country flock to worship at the tree, where he is said to have taken up his permanent residence. The occasion of this transformation is differently related. Some say, a gowalla one day was carrying his milk to the village for sale, when he heard some one calling him to stop and give him milk He turned round to comply, but seeing no one, he went his way; on which the voice again addressed him as before. Disregarding the circumstance, he went on, but had not proceeded far when his milk pots fell to the ground, and the voice once more addressed him in terms of reproach, for his refusing to comply with the speaker's request. Still the poor milkman could see no one, and being much perplexed at this, as well as grieved by the loss of his property, he exclaimed; "Who are you, sir? and what would you have your slave to do?" The voice replied, "I am Mahárájj, and I reside in that tree. Go, tell the people to come there and worship me, offering 1¼ seers of milk and 1¼ chuttacks of sugar at the root of the tree. There I will cure the sick who come to implore my aid." The gowalla turned to set out on this errand, when he beheld his pots made whole, and the milk, which had been spilt on the ground, restored free from sand or dust, as before. Another account says, that a poor man, who had for three years been afflicted with a disease which disabled him from laboring for his own support, was at last driven from his house by his relations, who had become weary of maintaining him in idleness. In a fit of despair, he cast himself under the above named tree, where he passed the night. In a dream Mahárájj informed him that his disease was cured and directed him to return home, to publish his miraculous recovery amongst his countrymen, and to call them to worship Mahárájj under the banyan tree, presenting the offerings above described. From that time (about 8 months ago), the fame of Mahárájj has spread far and wide, and multitudes of diseased people have come from all parts of the country to worship this invisible debta, in the hope of being cured of their several maladies. Tuesday (মঙ্গলবার) is said to be the day on which Mahárájj most freely dispenses his favors; as then from day break till noon he holds his *levee* (বার) and confers *blessings* (মঙ্গল) on his worshippers. On that day, accordingly, the concourse of people is greatest; but many who come from a distance, are constrained to reside in the neighbourhood for days together, so that the place has the appearance of a regular melá. The residents say, that till the last few weeks, not fewer than from two to three lacs (2, to 300,000) of people used to assemble, and from the extent of ground which they pointed out to me as being occupied by them, I should think this account is not much exaggerated: but the falling off was very great, when I was there (Feb. 2nd), apparently not above 10,000 people being present.

The worshippers first bathe in the river Bhairab, which runs close by; then approaching the tree, they present the appointed offering of milk and sugar; after which casting themselves on the ground, they roll about or wallow in the mud for an hour or two, each one praying aloud to Mahárájj according to the nature of his complaint or the object of his desire. "O Mahárájj, restore my eyesight!"—"heal my disease!"—"cleanse me from this leprosy!"—"grant me children!" &c. &c. The Mahárájj himself never becomes visible to his worshippers, but makes known his will by possessing the body of some one or other then present, who there becomes, for the time being, his inspired representative. Of the individual so possessed it is said; The বার or ভর of Mahárájj

has come upon him ; and speaking through him, Mahárâj calls out the name of one or more of his deluded worshippers, tells the reason of their suffering, whether for sins of this or of a former birth, whether they will be cured or not, and if to be cured, when, &c. &c. Sometimes cures are said to be effected on the spot ; many, indeed, believe that the milk, offered at the root of the tree, ascends by the trunk into the branches and leaves, from which it drops upon the favored ones and thus effects their cure. Usually, however, some future time is specified, when the hoped for blessing is to be obtained ; and the credulous sufferer is dismissed with directions enjoining the performance of certain ceremonial observances, necessary to ensure success. Several singular instances were related to me : I need only mention the following cases. A respectable bráhman of Jungipore, who had come on account of long continued indigestion, I believe, was told to return home to his native place, there to wash the feet of a certain prostitute, (whose name, residence, &c. were specified,) and then to drink the water as medicine ! Another, a rich merchant of Tiákátá, was informed that he was afflicted, not for any sins of his own, either in this or any former existence, but on account of his wife being in a state of continual enmity with his mother : he was directed to return home, and bathe in three several tanks, *believing them to be the Ganges*, when his disease should be removed.

It is usual with the worshippers to vow that if they should gain the object of their wishes, they will return, and again present the appointed oblation of milk and sugar, as a thank-offering to Mahárâj. Nothing else is acceptable ; nor must the offering exceed in quantity the prescribed measure, viz. 1¼ seers of milk, and 1¼ chuttacks of sugar. It is said that a rich man, in gratitude for some relief or favor he had obtained, had determined to make an offering more commensurate with his means ; but after he had prepared the materials, he was forbidden, under penalty of losing all that he had gained, to proceed with his design, and ordered to present the usual oblation.

There seems no reason to doubt that several diseases may have been removed by a journey to this now famous place, without supposing any supernatural influence to have been exerted. Imagination, it is well known, has an immense power over the nervous system, and to this, doubtless, we may safely attribute some of the cures which Mahárâj has obtained the credit of having wrought. Other diseases may have been removed by mere change of air, and exercise, combined with spare diet, to which many of the pilgrims from a distance are constrained to have recourse ; and this well accords with a statement we often heard made, that most of those who are cured come from a great way off, few of the sick in the immediate neighbourhood having received any benefit from Mahárâj's residence amongst them*.

* A circumstance which occurred as we were leaving Daulta-bázár will illustrate this. An old woman resident in that place inquired of S. (one of our Catechists,) whether we were not going to see the Mahárâj of Murútia, remarking that she herself had been there, and had but just then returned. S. asked her *why* she had gone ? she replied that she had long been afflicted with indigestion and pain in the bowels, and had gone thither in hope of obtaining relief. " And have you come back well, mother ?" said the Catechist. " Troth child !" the old woman replied, " I can hardly say yet. I had taken with me provisions for only a few days ; but on getting there I found I had to remain longer than I expected, so I was obliged to eat more sparingly than usual. I have been better since then, certainly ; but now that I have got home again, and can eat a hearty meal as before, should my disease not return I shall know that I am cured, without a doubt " " Take my advice, mother; rejoined the Catechist, do not stuff yourself with rice, but eat only one-half of what you used to eat, and you will not be troubled with indigestion in future." " That's just what the doctors told me, child ; and I believe it is the truth," said the old woman ; " but *why* are *you* going to Murútia, then ?" S. explained that *our* object was to preach to the pilgrims the way of salvation from sin, and left her with a few words of exhortation of a practical nature.

Other diseases, however, over which the above named causes could have no influence, such as total blindness, leprosy, &c. are also *said* to have been cured; and though I could fall in with no one who had thus been healed, several intelligent and respectable men assured me that they themselves had seen instances of this kind, and gave me the names and residences of some of the parties. I regret that I was unable to follow up my inquiries, by going to the villages in which these persons were said to live, some of which were at no great distance, but my time was limited*. I confess, however, that without much stronger evidence than the testimony of the residents of the place, I should rather doubt the fact of such cures having been effected, than believe that Satan should have been permitted to work miracles of healing to support his cause; though this is the opinion of many intelligent Musalmáns, and even Hindus, with whom I have conversed on the subject, as well as of most of our native Christians.

As there are no priests to officiate, no bráhmans to tax the pilgrims, or collect the offerings which are poured out on the ground and useless "as water that cannot be gathered up again," the story of Mahárájis, in all likelihood, a fabrication of the milk-men and shop-keepers of Murútia and its vicinity, got up for the purpose of increasing the sale of their respective articles of trade, by attracting a large concourse of people to their neighbourhood; and it is not improbable they may have been encouraged in this by the Zamíndár of the place, whose property is from the same cause greatly enhanced in value. A new bázár has sprung up around Mahárájis residence, and houses are being built, where only a few months ago nothing but jungle was to be seen; and it is said that a splendid temple, and a large pakká ghát for the convenience of pilgrims, are about to be erected forthwith.

The worshippers are principally Hindus, of all castes, and of all ranks in society; but there are also many Musalmáns to be found among them. Much doubt seems to prevail as to who Mahárájis really is; some believing, as I have above noticed, that he is an evil spirit, or Satan himself; others that he is a pír, or saint; others that he is Shiva, or Shiva's younger brother from Baidyanáth; but if one may judge from the constant vociferation of Hari-bol which is heard, the more general opinion would seem to be, that he is Krishna or Gauránga. Many also are beginning to doubt whether he has not left Murútia, and gone elsewhere; as miracles are now seldom witnessed, it is said, not more than one or two in a thousand being cured, whereas at first all that came were healed. To this impression gaining ground, the residents attribute the great falling away in the number of worshippers of late.

Yours, J. P.

III.—*English v. Vernaculars. Rejoinder to T. S.*

To the Editors of the Calcutta Christian Observer.

Dear Sirs,

I suspect the most of your readers are heartily tired of this controversy, and are longing to see its close. I have hesitated much whether or not I should answer the article of T. S. which has appeared in the number of your Magazine for this month. I cannot resist the temptation of noticing some state-

* Would it not be well to institute inquiry as to the truth of a few of the pretended miracles for the purpose of exposing the cheat, which it doubtless is, in a tract form?—Ed.

ments he has made in reply to my article, but I will not tax the patience of your readers. My remarks shall be very few, and I faithfully promise not to trouble you for the present with any further communication on the subject, provided I be not personally attacked. An attack on my arguments will not call me again to the arena.

I beg to set out by declaring in the most positive manner that I have neither expressly stated, nor tacitly assumed, "that no man is to be considered as doing the work of a Missionary, who is not engaged in preaching in the native language of the people." The views, with which T. S. concludes the paragraph in which these words are found, are in perfect harmony with those which I both entertain and express. "Most willingly do I admit that when the command was given, 'Preach the Gospel to every creature,' it was necessarily implied that this should be done in ordinary circumstances in the native language of the people addressed, because I believe the great majority of people on the earth know no other language than their vernacular." "Our blessed Saviour knew that, while in general the case should be as I have stated, yet there would be particular exceptions, which he made his commission wide enough to include." Beyond this I have not gone one step. I mentioned that "preaching to the people in their own tongue has ever been considered direct Missionary work," meaning thereby that this was the "general" rule, and implying that there were exceptions. Did I not say that I rejoiced in the prosperity of the Assembly's Institution? It is supported by Missionary funds. It is conducted by ordained Christian Missionaries. How could I rejoice in an institution, supported by Missionary funds, and requiring a great degree of Missionary effort, if it were not doing Missionary work. The whole of the paragraph beginning with "Here however I must protest," was therefore, with the exception of what I have quoted, uncalled for and unnecessary. The object of my writing was not to attack the procedure of T. S. and his associates, but to defend the course, which, in common with the great majority of Christian Missionaries, I feel it my duty to pursue. I endeavoured to show that your respected correspondent had made such extraordinary statements about the native languages, and the sacrifices at which they must be attained, that he and those who like him confine themselves to English were made to appear the only wise and effective labourers. I charged him with depreciating the labours of the great body of Missionaries now in the field. I stated the grounds on which this heavy charge rested. Of my statements on this subject T. S. has taken a mere passing

glance, but by that glance I am sorry to say the truth of the charge is strongly confirmed.

I suspected before, and now I am assured, that T. S. divides the Missionary force into three parties. A few give themselves to the communication of instruction in English, for which they are well qualified, and in which they become effective "at once." A few by "heartless drudgery, and hard and uninteresting labour," are able to speak the vernacular as well as the natives, and these are worthy of all admiration. T. S. bids *them* God speed, and wishes *them* to exert themselves to the utmost in vernacular preaching. The end is excellent, but the means are much to be deprecated. A place on the summit is very good, but the propriety of climbing the hill is exceedingly questionable. They are almost the objects of envy for having reached the goal, but whether or not they have done right in running the race is a different thing altogether. They speak the language now as well as natives do, and this is enough. They assuredly were at one time "mere tyros," and they no doubt preached, when they could not speak like natives,—for in every thing practice is essential to proficiency,—but their presumption may be pardoned, and they may now bask in the sunshine of T. S.'s favour, as they have happily succeeded in acquiring a thorough mastery of the native language. But the third class—composed of the many —what shall we say of them? They have been only two, three, four, or five years in the country—they are "mere tyros"—and yet they attempt to preach. They are far from having fully succeeded in obtaining the intonation, the idiomatic propriety, and fluency of a native,—and yet they preach! True, they see thousands around them perishing for lack of knowledge—they see Satan triumphing in the ruin of his victims—they have glad tidings for those who are on the border of eternal ruin—they can state these tidings with such intelligibleness, that their language is understood—they have before them the example of a host of devoted men, many of whom have joined the blessed society of heaven. But in vain. If we are to judge by what T. S. has written, he has no "God speed" for *them*—he looks on *them* as presumptuously engaged in a work for which they are not qualified. What would T. S. advise us to do? Should we at once abandon preaching in the vernacular, and betake ourselves to English schools? Does he really wish that to be the rule for India, which he himself acknowledges to be the exception for the world? Are we to keep La Trappian silence, till we can speak the language with all the fluency and idiomatic propriety of a native? Will he allow us to preach, if we are listened to

generally with respect and attention—if we have every reason to think that the language we employ does not expose our message to reproach—if we are so happy as not to see even on one occasion the smile of contempt rising in the countenance on account of the imperfect mode in which the Gospel is declared—if we see individuals, on some occasions, evidently affected by what they hear? If he will, the majority of us I trust may pursue our labours, not only with a good conscience, which I hope we all have, but also with Mr. S.'s approbation. Who has vauntingly told him, that little preparation is necessary for preaching in the vernacular, I know not. I am sure Mr. Sutton and I, neither by implication nor statement, have told him any such thing. This is a work of immense labour, and though I should be twenty years in India, I am sure I will remain a student of the vernaculars. I deny however, and ever will deny, that those who have their hearts in the work, and have a moderate share of talent, find the study of the Vernaculars a heartless drudgery—hard and uninteresting labour, which fritters away their health and spirits. The body and mind are often greatly exhausted, but there is at the same time a joy experienced which T. S. knows not, and I suspect will never know. Labour is the portion of the Christian on earth. Labour is peculiarly the heritage of the Missionary, let him choose what department he may. I have no doubt T. S. is as laborious as any of us, but his work is not a drudgery, because his heart is in it; and for the same reason should we not feel happy in the midst of our labour and toil? But I am forgetting myself. The object of my originally taking up my pen was to show that T. S. disparaged the labours of most of the Missionaries now in the field. They are chiefly engaged in preaching in the vernacular—they do not speak it so well as natives—therefore they deserve censure and not praise. By adopting the heading of my article, T. S. himself has acknowledged that the adherents of the English are the aggressors, and those who adhere to the vernaculars are only acting on the defensive*. I beg now to enter in your pages my protest against this disparagement of the labours of the great body of Missionaries in the field. I am truly sorry your respected correspondent has got in this work so unenvious a position. The cause he so warmly advocates does not require the weapons he has used, and I believe it is greatly injured by them.

There are several statements in T. S.'s communication, on which I would gladly comment, were I not afraid of exhaust-

* We are requested by T. S. to state that the heading of his article was attached to it by the Editors of the Observer without his consent or knowledge. —Ed.

ing the (I suppose already exhausted) patience of your readers. I have already considered the point which I believe to be of the greatest moment. I cannot at present examine the other views he has advanced. I do not consider one of my positions affected by what he has said. Will you allow me a mere glance at two or three of his statements ?—I am well aware that the question before the Conference was the place which the English language holds ; but on reading the resolution my impression was and still is, that the conference went beyond this question, and fixed with peculiar prominence the place due to the vernaculars. I see the addition I made to the last part of the resolution exactly expresses the views of your correspondent. I hope in this position he stands alone. His statements directly lead us to suppose that he denies the last part of the resolution referring to the cultivation and improvement of the native languages, to be intended for Europeans. The question he thus brings before us is one of great importance, and cannot be discussed in two or three sentences. I would merely say that the English language has been so moulded and beautified by the master-minds of a Shakspeare, a Milton, a Robert Hall, and other intellectual giants, that no modest foreigner, and not even a native of England can think of improving it. The orthography is indeed very irregular and T. S. as " a practical teacher" knows this to be a most formidable difficulty in the acquisition of our language. The orthography being now however so established, and having in it so splendid a literature, he would be a daring man who would attempt a violent change. It is different with the native languages of this country. No student of them has ever declared them barbarous, but still it is a well known fact that they have not yet been moulded by master-minds. This being the case, Europeans, both Missionaries and others, have directly and indirectly done much for their improvement. Need I mention the names of Carey and Yates in connexion with Bengali; of Gilchrist, Hunter, Roebuck, and Shakespear, in connexion with Hindustaní? The Grammars, Dictionaries, translations, and tracts of Europeans have done immense service to the native languages. If they be barbarous, as has been asserted, Missionaries most assuredly can improve them, for they have improved the barbarous languages of the South Seas and other places, and why not the barbarous languages of India ? I will say no more on this subject. Will not some of your readers, men of experience in the native languages, favour us with their thoughts on this important topic ?—I do not wonder although your correspondent did not exhort European Missionaries to cultivate and improve the native languages to the ut-

most, for this he does not believe to be their work at all, and of course he could not teach what he did not believe. This in my humble opinion is of greater moment than that which he has treated so fully, and which he has supported by unanswered and unanswerable arguments. One great reason why the teaching of Latin and Greek is so beneficial to the youth of our country, is that the course pursued gives them a great command over their own language. If there were teachers, who spoke the Latin as their mother-tongue, and if it retained the very same place in education which it does now, the additional proficiency in Latin should be I suspect at the expense of a retrogade movement in English. When we learn living languages, we are generally adepts, or at least ought to be adepts, in our own. On this account, when the teachers scarcely know a word of our mother-tongue, our standing in it is not affected by their ignorance. We have heard so much of the wretched system of teaching Bengálí prevalent in the purely native schools, that even in the Assembly's admirable institution there may be a danger of its not being thoroughly taught, if entirely committed to native hands. I rejoice however to know that the Bengálí is cultivated by some Missionaries connected with the General Assembly, and that this department is not entirely left to native instructors.

If it were not presumption I should venture to say to your respected correspondent, that his writings in my humble opinion would be vastly improved by having a little more of the *suaviter in modo*. Whether I have enough of this in my own communications I know not. We can generally judge our brethren in this matter far more easily than ourselves. I can say however that the spicing our language with such hard words, as *presumptuous, preposterous, unwarrantable,* &c. proves any thing but the presence of the *fortiter in re*. It is true *some* people think this very talented writing. What does your correspondent mean when he says I have tampered with the word of God? Did he consider the awful import of his words, when he charged a brother Missionary with such a crime; and in a case too, where he himself substantially states my own views? I will not wax very wroth about the matter, and write bitter words against T. S., because I fully believe this to be a *lapsus pennæ*, and that he does not mean what he says. When we wax very wroth, I believe the public have very little sympathy with us—many laugh and others pity us. We are told that every thing I had advanced has been met in the former papers under the signature of T. S. My own private opinion is rather different, but as we both are young Missionaries, it is much more modest and becoming to let the public

decide on the merits of what we have written. It will decide much more impartially and fairly than we can. I will not arbitrate between Mr. Sutton and T. S., but I cannot refrain myself from saying that I read with much pain what has appeared in your last number.

I now beg leave to retire from this controversy with perfect good-will and Christian affection to my opponent. For his own sake I deeply regret he should have such low and unjust views of the labours of the great majority of his brethren, while they think highly of his. Nothing said against my arguments, I assure you, will induce me to write another line on this controverted subject.

I am, dear Sirs, yours truly,

J. K.

Benares, March 9th, 1841.

To the Editors of the Calcutta Christian Observer.

Gentlemen,

It really appears to me that your recent controversy, so long continued, in which the use of vernacular preaching and teaching is as it were pitted against the sound education of a few through the medium of the English language, is characterized by as much infirmity of feeling as soundness of argument. Why is the one opposed to the other? Why do we hear the hands crying out to the feet, We have no need of *you?* The most enlightened friends of vernacular education, as affecting the mass of the people, are at the same time most fully impressed with the immense importance of a sound English education, in connection with the cultivation of the vernaculars as the *medium* through which they are to detail European knowledge to their countrymen, as well by translations and original compositions, as by preaching in the native languages of the country. The profound Robert Hall, to whose truth and eloquence many will bow, has some very beautiful remarks on the *vexatious question;* at least it evidently is so to many. He says,—" Christianity was ushered into the world with the injunction, *Go and teach all nations,* and every step of its progress is to be ascribed to instruction. With a condescension worthy of its author, it offers information to the meanest and most illiterate; but extreme ignorance is not a state of mind favourable to it. The first churches were planted in cities (and those the most celebrated and enlightened), drawn neither from the very highest nor the very lowest classes; the former, too often the victims of luxury and pride, the latter, sunk in

extreme stupidity; but from the middle orders, where the largest portion of virtue and good sense has usually resided. In remote villages, its progress was extremely slow, owing, unquestionably, to that want of mental cultivation, which rendered them the last retreats of superstition; insomuch that in the fifth century, the abetters of ancient idolatry began to be denominated *Pagani*, which properly denotes the inhabitants of the country in distinction from those who reside in towns. At the Reformation, the progress of the reformed faith went hand in hand with the advancement of letters; it had every where the same friends and the same enemies, and next to its agreement with the Holy Scriptures, its success is chiefly to be ascribed, under God, to the art of printing, the revival of classical learning, and the illustrious patrons of science attached to its cause. In the representation of that glorious period usually styled the Millenium, when religion shall universally prevail, it is mentioned as a conspicuous feature, that *men shall run to and fro, and knowledge shall be increased.* That period will not be distinguished from the preceding, by men's minds being more torpid and inactive, but rather by the consecration of every power to the service of the Most High. It will be a period of remarkable illumination, during which *the light of the moon shall be as the light of the sun, and the light of the sun as that of seven days.* Every useful talent will be cultivated, every art subservient to the interests of man, be improved and perfected, learning will amass her stores, and genius emit her splendour; but the former will be displayed without ostentation, and the latter shine with the softened effulgence of humility and love."

Yours faithfully,

Calcutta, 14th March, 1841. Z.

IV.—*Resolution of the Missionary Conference, March* 2, 1841, *in reference to Native Catechists and private Christians.*

"In consequence of certain glaring cases, which have been reported to the Conference, the members have unanimously resolved for themselves, and earnestly recommend to all their Brethren in the Missionary field, scrupulously to abstain from engaging in the work, as teachers, catechists or otherwise, any individual who has been discharged for ill conduct by another Missionary, without previous inquiry, and full proof of contrition and penitence. And further that it is most injurious to the cause of Christ, to receive, without previous investigation, any professing Christians that have been members of another Communion."

V.—*Propositions regarding Marriage and Divorce, chiefly as they affect native converts to Christianity.*

On the importance of the Institution of Marriage to the peace and well being of Society it were idle to dilate. Contemporaneous with the origin of man, it has survived the wreck and ruin of the fall. Scarcely any tribe, however barbarous, has been known wholly to disregard it. And in the progress of Society the due observance of it, has ever been found at once a cause and a consequence of advancing civilization.

It cannot therefore be without the deepest injury to any community, should any class or classes be found to exist therein whose intermarriages, and all the grave and momentous interests which these involve, are wholly unprovided for; and, consequently, wholly unregulated by any recognized law. But such is the state of things in India. For British-born subjects, Muhammadans and Hindus, laws have been framed and promulgated. But for individuals of other races, whether pure or mixed, and more especially, the large and constantly increasing body of natives who have renounced their ancestral faith, no laws whatsoever have been enacted by any established authority.

The deplorable consequences of this absence of all law on a subject so intimately interwoven with the best interests of man has long been sincerely lamented by the friends of native improvement; and by none more so, than by the Christian Missionaries of all denominations. In Calcutta, in particular, these have heretofore united for the purpose of endeavouring to secure some commensurate remedy for the great and the growing evil. In January, 1835, after repeated discussions, they published the result of their deliberations in the form of six propositions—accompanied by brief but able explanatory notes by the acting Secretary, the Rev. W. S. Mackay.

No authoritative measure having yet been founded on these or any other propositions, the subject, in so far as it concerns the case of converts to the Christian faith, has again been taken up by the Missionary Conference; and, after reiterated discussion at successive meetings, has been handed over to the Standing Committee for its final and digested report. Accordingly, the Chairman of that Committee begs leave now to report as follows:—

I. The Bible being the true standard of morals to a Christian Government, and its Christian subjects, it ought to be consulted in every thing which it contains on the subjects of marriage and divorce; and nothing ought to be determined evidently contrary to its general principles.

Note. This, with a slight alteration, is the second of the original propositions already referred to; and is too self-evident to require any comment.

II. It is in accordance with the spirit of the Bible, and the practice of the Protestant Church, to consider the State as the proper fountain of legislation in all civil questions affecting marriage and divorce.

Note.—This is the first of the original propositions which the former Secretary pronounces "nearly a truism." "No marriage or divorce," continues he "is legal, unless it be according to the law; and whatever the law enacts, or even recognizes, is to be held valid: thus the law practically *defines* marriage and divorce. It may define wrongly, and place them on other than a scriptural foundation; but so it may do in regard to every thing with which it meddles. Under these circumstances, the duty of the Christian is plain. He needs not to seek for such marriage or divorce as is forbidden by the Bible, though legally free to do so: and if the law refuses what the Bible allows, he must submit to its ordinance. (Romans xiii. passim.)

The duty of the minister is a little more complicated.

Though the state may tighten or loosen the marriage tie, more than the Bible sanctions, it is plain enough that it has no power to force him to use improperly the authority it may have delegated to him; and accordingly, it may be his duty in certain cases to refuse both marriage and divorce. But it seems impossible to deny the validity of either, when sanctioned by the state, on the ground of its wanting the authority of Scripture: otherwise, as Christians are commanded to marry only in the Lord, we would be unmarrying nearly the whole world. The law, for instance, might allow two persons to marry within the forbidden degrees of relationship; but, however much he lamented this, no Christian minister would feel himself at liberty to remarry one of those persons to a third party, while the other was still alive, and the *legal* union undissolved. If the contracting parties were Christians, and aware of their guilt, it would be a case for church discipline; but in other cases, surely common sense and charity require, that the offenders should be excused. To conclude, marriage and divorce are to be held legal and valid, when recognized in any way by the state; but there may be cases, where though the Christian allows the legal right, he denies the moral rightness: it is his duty to suffer them, but not to form or share in them, to bear his testimony against them, and to search the Scriptures, that he may be enabled to choose his own path aright."

III. A mere contract, oral or written, between the parents of two parties, proposed to be united in wedlock, without the actual celebration of the marriage ceremonial, not being regarded by the natives themselves as of the essence and validity of marriage, ought not to be so regarded by the Christian Church or the Christian legislature.

Note.—It is found on inquiry that such contracts are occasionally entered into; but that they are not held by the contracting parties themselves to be of the essence or validity of actual marriage. Either parent may resile from his promise,—only the party so resiling is liable to reproach or disgrace.

IV. When the marriage ceremonial, authorized by Hindu and Muhammadan law and custom, is formally celebrated between the parties, whatever be their age, we are called on by reason and Scripture to regard such marriage as *civilly* and *legally valid*, and, consequently, its obligations as mutually binding.

Note.—It ought ever to be borne in mind that marriage is a contract, *both civil and religious.* As its essence seems to consist in the union of a man and woman, who are *pledged to* live *together as husband and wife*, its *validity* cannot depend on the *mode* or *form* of the *ceremonial* by which it is ratified. That ceremonial may be wholly civil, or partly civil and religious,—and it may vary indefinitely with the manners, customs and sentiments of different nations in different ages. In every country, whether civilized or barbarous, there is some act, form, or ceremony, which is generally held to constitute marriage and to legitimate the children. When the question therefore is raised, whether we, as Christians, are called upon to regard those marriages as valid and legally binding, which are considered as such, by the tribes or nations to whom the married parties belonged at the time when the matrimonial alliance was contracted and the matrimonial rites duly celebrated?—it is humbly submitted that we are so called upon. The very expression of the Apostle "unbelieving *wife*, unbelieving *husband*," i. e. *heathen wife, heathen husband*, of necessity imports that he regarded them as *legitimately*, husband and wife, while in their heathen state—because so constituted and accounted by their own customs and laws. So our Saviour, when he says, "What God hath joined together let not man put asunder," seems to imply that those were "joined together by an ordinance of God," or lawfully married, or were so united and regarded by the laws and customs which prevailed in his time, though none of the parties had then become believers in Christ.

V. Renunciation of Hinduism or Muhammadanism being regarded by Hindu and Muhammadan law and usage as tantamount to civil or legal death, the non-renouncing party is at liberty to treat the other as repudiated or divorced; but the Christian convert is not entitled to avail himself or herself of the Hindu or Mahammadan law, and regard his or her voluntary renunciation of ancestral faith as *of itself* releasing him or her from the obligations of the previous conjugal alliance, or as rendering him or her free at once to contract another.

Note.—The law of the unbelieving party may entitle it to regard the other as civilly dead or legally repudiated. But the law of the believing party does not entitle it to regard the other, as, *ipso facto*, civilly dead or legally repudiated. A change of religious opinion does not, according to *Christian law*, dissolve any previously contracted bonds or obligations. Should the unbelieving party, therefore, not avail itself of the conceded right or permission of its own law, but still *think it good or well* (Συνευδοκει) *i. e.* consent, wish, or will, to live with the believing party, and discharge, as before, the duties of husband or wife, it is concluded that the latter or believing party is bound by the previously contracted obligation, to treat the unbelieving party as husband or wife, precisely as if no change of religious sentiment had taken place. See 1 Cor. 12, 13, 14.

VI. If the unbelieving party wilfully desert or appear obstinately to refuse to live with the believing party, as husband or wife, such wilful desertion or continued refusal being presumptive evidence of a real or an intended divorce, it is supremely desirable that some legal plan or measure should be devised for universal adoption, whereby the believer might satisfactorily ascertain whether he or she has been definitively cast off or formally repudiated.

Note.—This proposition assumes it as indisputable that in no case whatever save that of adultery, is the believer entitled to use for divorce (see Matt. xix. 6—9, and 1 Cor. vii. 10, 11). Whether the Hindu or Muhammadan law declare a renunciation of Hinduism or Muhammadanism to be, *ipso facto*, a just ground of divorce or not, the law of the Christian utterly disclaims the validity of any such ground. Accordingly, if the unbelieving party be willing to abide by the antecedently formed nuptial bond, the believer has no option—no alternative—as, in that case, there neither is nor can be, any dissolution of the original marriage, But, if, in consequence of the permission and sanction of Hindu or Muhammadan law, the unbeliever *depart*, i. e. separate himself or herself—in other words, finally and formally cast off, repudiate, or divorce the believing party—the latter, *not being in this case the divorcer but the divorced*, must be accounted as freed, by the wilful and deliberate act of the former, from the ties and obligations of the previous matrimonial union; and, consequently, at liberty to contract another (see Cor. vii. 15.) From the present constitution of Hindu society, however, and the entire want of any legislative enactment on the subject, it is often impossible to learn the real mind of the unbelieving party; particularly, if that party be the wife. She may be herself in close confinement in her father's house, or in that of some other friend. Her husband, on his conversion, becoming an out-caste, may be positively debarred all access to her. How then is he to discover her own mind—her own unconstrained will or desire—concerning the continuance of her conjugal alliance with himself? How is he to know whether she is obstinately bent and determined to avail herself of her own law, and so to disown and repudiate him for ever?—or, whether, from natural affection towards him or any other cause, she is willing to forego the right and privilege conceded by her own law, and consequently willing still to live with him, in conjugal union? Some authorised plan or method by which these important points can be legally ascertained, without doing unnecessary violence to natural feeling or national custom seems imperatively demanded alike by the conditions of private and social well-being, and the pressing exigency of circumstances.

VII. It is therefore humbly suggested, that, in order to ascertain the true sentiments of the unbelieving party, the magistrate be authorized on petition of the believing party to have the former, (being at least 14 years of age, in the case of a male, and 12 in the case of a female,) brought before him, in open court, or in his own private house, or in any other convenient place, there to be questioned in the presence or hearing of the petitioning party and friends, as to his or her willingness or unwillingness to live with and be considered the husband or wife of the latter—that, if the unbelieving party be found will-

ing thus to live with the other, he or she be at once pronounced at liberty to do so, and immediate steps be taken to ensure the consummation of such voluntarily expressed wish;—but that, in the event of a positive refusal on the part of the unbeliever, at the *first* examination, the same party, (after the lapse of at least a twelvemonth, during which there may be ample scope for reflection on the one hand and conciliation on the other,) be again brought before the magistrate and similarly interrogated as before—that, after all possible means of conciliation have been tried, should the refusal be still persisted in, the fact be publicly announced and officially recorded—and that a copy of such record, countersigned by the magistrate, be furnished to the petitioning party, as the voucher of a legal divorce.

VI.—*Murder at Dinájpur.*

We have before announced to our readers that a native preacher connected with the Baptist Missionary Society's station at Dinájpur was deliberately and wantonly murdered by a band of armed natives. We have also laid before them the fact of a murder having been committed in the district of Krishnagarh on the person of a native Christian. The parties implicated in these murders have not as yet been brought to justice, though we hope both the cases will be fully investigated with a view to the administration of justice. Their investigation will, we are confident, bring out facts of the most appalling nature—facts which if they but once find their way to the British legislature will excite a feeling as deep if not deeper than ever existed on the all-absorbing question of slavery and the slave trade. The state of the police, the administration of justice, and the whole social economy of the courts in the mufassal imperatively demand the prompt legislative interference of the Government. That matters should have been so long permitted to exist as they are is only matter of perfect astonishment; and that the natives should have sustained their sufferings with patience is a strong proof of their extreme depression as a people, than which we may search in vain for a parelled in the annals of History. The powers that be have ever shown a most astonishing degree of sensitiveness in reference to missionary operations. They have professed to be alarmed lest interference with the religious prejudices of the natives might excite to rebellion. They have nothing to fear from Missionary or any other influence if the people will tolerate and be patient under such multiplied social and politi-

cal wrongs as we have become acquainted with in our brief career in India. We believe the Government of India to be one of the best intentioned in the world, with the very worst executive. It is not the intention but the non-execution of that intention which inflicts such irreparable mischief on the poor oppressed and wretched ryots. It is especially however with the bearing of all this on Christianity that we have to do, though we trust we shall never be backward to plead the cause of the oppressed heathen or Musalmán inhabitants of India. Without at all wishing to invest the murders referred to with the character of direct religious persecution, we may trace them directly to the influence of Christianity; and if the present cases be allowed to pass without the strictest investigation, they will leave no Missionary or Native Christian (especially in the mufassal) sure of his life or property for a single day.

Native society, notwithstanding the flattering testimony of Sir Charles Forbes, is proverbially corrupt, and not the least corrupt portion of it is the police. So long therefore as all are equally open to bribery and corruption, and things remain as they are, little do the heathen care whether the people become Christians or Muhammadans—if they still remained corrupt; but Christianity wherever it effects a lodgment in the heart of man will lead him not only to cease to do evil himself, but it will also prevent him from aiding others in the practice of that which is either politically or morally wrong. Moreover Christianity will not allow its recipients to sanction idolatrous worship or to accede to idolatrous national practices. Now the manner in which many of the exactions are made from the poor is through the medium of idolatrous national customs. The ryots of a zemindar must offer him tribute at a shráddha or wedding or other ceremony connected with heathenism, which is not a part or parcel of any direct agreement, but merely a practice connected with mere superstitious and idolatrous customs—a mere scheme for exacting from the people that of their substance which could not be hoped for in a legitimate and direct manner. Moreover wherever Christianity holds an influential place in the heart of the Christian, be he European or Native, it will not allow him to witness oppression and suffering inflicted on the weak with impunity. The very genius of Christianity forbids this, be it inflicted either by the highest authority or the meanest serf. Christianity from its very nature and tendency must be the refuge for the oppressed and injured, and so it ever has been, its ministers and most devout people have been found ever ranged on the side of the slave. The ears of her most consistent followers are like un-

to the ears of God, ever open to the cry of them that are held in bondage or treated with injustice. Our holy faith moreover teaches us, while we feel for others and seek to redress their or our own grievances, to bear long ourselves under political disabilities and to exhort others equally suffering with ourselves to patiently wait until a legal remedy can be applied to their wrongs. We think these remarks will find a ready and ample corroboration in the conduct of the Missionaries among the slaves of the western isles and the aborigines of Southern Africa. Had it not been for the efforts of the Missionaries long ere this the political volcano would have burst in these districts spreading desolation on every hand. The result of their influence has been peace and hope. Nor will the preceding remarks be found less applicable to the following correspondence connected with the Dinájpur murder. The object of the correspondence is to trace the murder to its original and true source ; but it also develops other facts which will, we doubt not, astound our readers as much as they have ourselves. Think of the house of a Missionary being *broken into and plundered because he would not satisfy the rapacity of the servants of a zemindar.* Think of this being repeated over a space of 12 years not less than four times, and but terminating in the attempted murder of Mr. Smylie and the actual murder of his devoted catechist. Mr. Smylie says in reference to these attempts—

"The *first* attack made on me, was shortly after my coming to Sádámahl, now near twelve years ago, and the cause was *money.* I had not given the servants of the zemindar any money, nor had I ever thought of so doing, they therefore intended to frighten me out of it, and to accomplish their end they prepared many bambu bludgeons. I was told of what they were about and knowing myself to be innocent, I went out to where they had collected, taking no one with me. I reasoned with them and they went away ashamed of themselves.

"The *next* time they attacked my house, and carried off all the money they could find, in fact all I was worth.

"The *third* time they took no money but clothing to the amount of about Rs. 200.

"The *fourth* time they took only a few articles."

This too in a free country, under British rule and on a British subject, a minister of the Gospel and on the testimony of all parties a peaceable citizen. Could Damascus be worse—or the rule of Mehement Ali exceed this ?

Mr. Smylie next adverts to what he and the other parties at the station deem the true cause of the murder. He writes as follows—

"I will now endeavour to shew you some of the causes which led to this painful and trying time. Some few years ago there was a heavy tax

levied at the Nek-mard melá; every poor man who purchased a bullock had, after paying for the animal, to pay four pice to each rupee. The land on which the melá was held and paid for by the ryots, was rented to those who came to it at a rupee per cubit. Oppression of every kind was dealt out with the most bountiful hand; many poor people intreated the Native Missionary to get me to mention it to the magistrate. I did so and in a few days afterwards he wrote to me officially, requesting me to state what I had seen. I did so, not knowing that he intended to lay what I said before Government, who declared that they had never received any thing by way of a tax from the melá. It was of course put a stop to, and the court officers, &c. who made out the rent chitties were by no means pleased. Thieving and oppression were the only things that seemed to thrive in the melá and all was done in the *name* and for the *sake of the Hon'ble Company*—so the poor were told.

"About the same time came up the cry of the poor on account of the base coin. I again stepped forward. It was put down, numbers were taken and imprisoned and the people were not unthankful, and Buda was rewarded by the magistrate, Mr. Bentall. *B. at this time refused a bribe of 500 rupees.*"

Think of the exorbitant rental for the land—one rupee per cubit, and also of the shameless extortion of four pice on the rupee to the myrmidons of the police, and this in the name of the Company! Is it not matter of perfect astonishment that these people do not break forth into open insurrection! and this practised too not far from the habitation of the Executive officer!! The facts referred to in our previous remarks are also corroborated in the unsuccessful attempt to bribe the Native preacher. He would not connive at the wickedness of the parties, and pays it with the forfeit of his life!! Again, we learn that—

"The next case was this. Some cruel oppressions the Mahájans were in the habit of practising on the poor, such as setting a large sugar boiler of iron on the head of those who could not satisfy their desires with money and making them stand in the blazing sun till their brains were ready to boil—but permit me to draw the curtain."

Now we have heard of the horrors of the Slave trade, and of the tortures of the Inquisition, but verily neither the one nor the other could far exceed this in cruelty. Can Mr. O'Connell or George Thompson use language too strong in reprobation of such practices as these? We shall at present content ourselves by an extract which will shew the spirit indulged in by the native officers, and the fear that they are in some measure implicated in this matter. Mr. Smylie says—

"The rent-free land belonging to the mission is on the other side of the river. The man from whom we bought this land is one of the leaders in the late foul affair. I believe he had an idea that if B. was gone we could never hold Sádámahl, therefore the late exultation, 'Ah now your Sádámahl will become a jungle; if you do not leave it they will burn you out of your houses.'

this was the language of the Thánnádár even to myself, and when I refused to let him have my servant he told me he would hand me up to the Superintendent of Police. I gave up my servant, and shame or some thing else moved him to send him back shortly after."

This from a Thánádár !

We simply add to these extracts the testimony of a gentleman who has voluntarily written on this subject.

"I take the liberty of addressing you on the subject of the murder of Buda, the Native Missionary at Sádámahl. Five out of a gang of 40 or 50 have been made over to the Sessions Court; the rest are at large to renew their attack either on the Rev. Mr. Smylie, or any assistant he may send. From all I have heard, I am convinced the poor man fell a victim to a deep laid scheme, and that if the case was properly investigated into, the police would be found to be deep in the plot. I am led to this conclusion from the fact that Buda in a great measure prevented extortions on the poor; it was through information obtained from him that a gang of coiners were detected and broken up, as well as a check put to a villainous system of extortion that existed at some large fair. From all I can learn the harpies about the Court combined with the poltroons of police to make it appear to have originated in a spirit of fanaticism. This is not the fact; and I feel convinced that if a proper inquiry was instituted the plot would be divulged: at any rate should the greater part escape with impunity it will embolden them to fresh acts of aggression against the Rev. Mr. Smylie or his little flock to cause their dispersion."

Who on reading these statements does not exclaim, "Tell it not in Gath !" Is it possible that such things can be practised with comparative impunity ?—Yes ; nay worse in the Krishnagarh case the evidence of fifteen Christian witnesses was rejected by the magistrate on the ground that they were Christians, although they swore to the fact of the murder and the identity of the murderers. In that district we understand too tortures the most revolting to humanity, have been inflicted by some zemindar on the Christians, for the purpose of forcing them to swear contrary to the truth. We trust that we shall be spared going further into these matters by the prompt and effectual administration of justice. Otherwise we have but one course open to us, and that is to lay these and other cases of oppression now experienced by the Native Christians as such, before the British people. Our hope is however in God, and to him it is first and above all that we look for aid and success. May He grant His blessing.

VII.—*Temperance Society.*

We are gratified to learn that an effort is about to be made in Calcutta to aid the cause of Temperance. We are still more gratified to find that the effort about to be made is such as will be calculated to ensure the co-operation of all the rational and Scriptural advocates of "moderation in all things." The evangelic standard set up

by the proposers of the Calcutta Society is to us the brightest feature in the attempt to rescue men from the degrading influence of intoxicating drinks. It is the ground on which we rest the hope of the Society's success. It will enable the advocates of the institution to appeal to man, not on the low and questionable motives which have but too often been presented to them as inducements to desist from the use of ardent spirits; but to the high and holy motives of the blessed gospel—in connection with which the direct and powerful influences of the Spirit of God may be confidently expected. Where these are experienced, the man will not be rescued for awhile, or be held in doubtful suspense as to his sobriety, but being clothed in his right mind and viewing himself and his former practices, not in the light of man's judgment but of God's, he will be sober and watch unto prayer, even to the end. All other reformations are doubtful and precarious; this permanent and sure.—The *catholicity* of the Society is another feature in its constitution which merits our approbation. It provides a means by which the advocates of a pledge as well as those who conscientiously dissent from such a measure may rally around one common standard, for the purpose of reclaiming the drunkard from his deadly sin, and warning the beginner, at the very outset of his career, of the evil of the path he would tread, and thus save him from a multitude of sins. We do most sincerely entreat all those to whom the cause commends itself to lend their aid to these laudable efforts to do good. Let all differences be merged—let neither sectarian differences, nor the intemperance of temperance advocates mar the good work. Our hope is, that the Calcutta Society will be found a rallying point for temperance advocates of every shade of opinion. May Satan not accomplish his purposes by dividing the strength of those whose object is one; and that object so truly worthy the united efforts of the whole church. We have much pleasure in placing the following remarks on the principles of the proposed Society from our contemporaries the *Friend of India* and the *Christian Advocate*. It is gratifying to us to find our contemporaries cordially recommending the Society to public patronage. We do hope that the reply to the Teetotaler from the *Advocate* will be the last that will be required on that head, and that should a temperance journal be started that its pages will not be occupied by bitter and waspish controversies, on the points of difference between the true friends of the cause, but with useful information as to the progress of temperance in the world. The mere agitation of the subject alone without any test or membership must effect and has achieved much good. Drinking usages which were common twenty years ago are now banished from society; in fact we doubt not but that the influence of the Societies in the mere agitation of the subject has been as great if not greater beyond their immediate pale than it has been within it. The interested may ridicule, and the victim of spirits scoff at the effort, but it is one which will produce a vast and beneficial reformation on the public mind in reference both to the nature and use of stimulating drinks.

[From the *Friend of India.*]

"We accidentally omitted last week to publish the proceeding of a meeting which has been held in Calcutta for the formation of a Temperance Society. They will be found among the extracts of the present week. It has always appeared singular, that while these institutions were spreading throughout the world, and so materially ameliorating the condition of mankind, the Metropolis of India should be without one. We think the omission is to be attributed in some measure to the aristocratic frame of society, and partly to the general spirit of moderation in the use of spirits, which we are happy to perceive has, for some time past, characterized it. Compared with former times, Calcutta is a temperate city; and to the improvement of public habits in this respect is to be attributed unquestionably the great improvement which is visible in the general health of its inhabitants. It is rarely that a European quits India *now* with the boast of having drank claret enough to float a seventy-four. Deep drinking, which was so prevalent in the first half of the last forty years, and which consigned so many of its victims to a premature grave, has in a great measure gone out. We do indeed hear an unpleasant whisper of its having revived, within the last two or three years, with the increase of general amusements; but we are very loth to admit the fact except upon clearer evidence.

"Be that as it may, the non-existence of a Temperance Society in Calcutta has hitherto been owing chiefly to the idea of its being redundant. Nor do we attribute the present movement to any impression that the evil of intemperance is growing in the higher and middling walks of society; but to the very laudable desire of forming a Society in the metropolis which shall become a centre of beneficial influence, and assist in spreading right views and healthful habits through the various stations of the country. The Society which it is now proposed to establish, will thus unite in one body all those who consider intemperance, as the source of more misery to the family of man than the heaviest taxation, or the most galling political oppression, or the most sanguinary wars. The Society will be affiliated with all kindred associations throughout the Presidency, and stimulate and increase them by an active correspondence. It will become the instrument of diffusing information on the important object which forms its bond of union, and be enabled to present to the public a combined view of the general progress of the cause.

"We are happy to find that the Society is not to be a Total Abstinence Society; that it proceeds upon the principle of a temperate use of wine, and eschews only ardent spirits. There are some in India, with whose ideas these moderate principles will not square, and who will stigmatize them in no very temperate language. But let the friends who have now associated themselves together, be assured, that the establishment of a Total Abstinence Society would have been impossible in Calcutta. It is true that one might possibly have been organized by a small band of ultras, and that advocates might have been found even for the principle of refusing the use of wine in the Eucharist; but it would have obtained no public support, and must soon have been numbered in the Bills of Mortality. It is not by a crusade against all the innocent usages of society that its best interests can be promoted; and the plan which has now been adopted of establishing a Temperance Society upon temperate principles, is that which promises the widest and most permanent success."

From the *Calcutta Christian Advocate.*

"On Wednesday the 10th ult., a special meeting of the friends of Temperance was held at the Town Hall, to take into consideration the propriety of forming a Temperance Society for Calcutta. The following gentlemen were present. The Venerable the Archdeacon, Rev. Dr. Duff, Rev. Messrs. Gogerly, Boaz, Innes and Long, Dr. Corbyn, and T. Ellis, Esq. The Ven'ble the Archdeacon presided. After much serious deliberation the following resolutions appeared to embody the sentiments of friends present:—

'I.—Agree to form a Society to be designated, *The Calcutta Temperance Society.*

'II.—That the object of this Society be to advocate the propriety and necessity of abstaining wholly from the use of ardent spirits, and of being scrupulously and systematically temperate in the use of all other liquors—and to enforce the observance of such temperance in the use of God's bounties by an appeal to all manner of motives—evangelic and otherwise.

'III.—That as one of the subordinate means for securing the end in view individuals be invited and encouraged to sign a voluntary agreement to act in accordance with the declared ends of the Society.

'IV.—That individuals conscientiously objecting to a pledge, but yet fully approving the objects of the Society be deemed eligible as Members by their co-operation with the Society in its various efforts to promote temperance.

'V.—That a public Meeting be held for the formation of a Society in the third week in April. The Bishop of Calcutta to preside.

'VI.—That a *Provisional* Committee be formed for carrying out these purposes consisting of the gentlemen present, with the addition of Colonel Powney, Coloned Barton and Lieutenant Butler.

'VII.—That the Rev. J. Long be the Provisional Secretary.'

"We suspect there are few save the interested and the intemperate but who would willingly lend their aid to check the progress of intemperance provided a rational medium were provided. The mischief has hitherto been that Temperance advocates have been amongst the most intemperate of all advocates, while the extremes to which the principle has been carried by many has cast discredit upon a really good cause. We therefore hail with pleasure the rational and temperate resolutions passed by the Provisional Meeting, and trust they will be carried into practice at every stage of the Calcutta Society's progress. But not only are we gratified with the rationality of the resolutions, but also with the fact that the Calcutta Society is not to confine its appeals to men to those low motives which have but too often been made the standard of Temperance operations. The highest of all motives is to be made the chief spring of the Society's operations. This is as it should be, for without this it must fail of success—with it, if ever it be accomplished, success must obtain. The object of all such institutions is, we opine, to effect a radical change in public sentiment in reference to the properties and uses of ardent spirits, in order that they may be placed on the Apothecaries' shelves in the position they should ever have held, viz. as medicinal poisons. When we consider the mass of evil which has resulted from spirit-drinking in the world, and in India especially on the European community, and add to this the fact that the native community have begun to adopt the debasing practice from the British, surely we shall need no further incentive to urge us to aid in every way the effort about to be made for the prevention of the increase of the sin of drunkenness in India. One of the means to be employed by the Calcutta Society is, we understand, a Temperance Tavern, to which the members of the different Societies in the mufassal or in Calcutta may resort while in the city. A periodical advocating the interests of the Society will, we believe, be also established."

"Our readers will find in another page a letter from a Teetotaler on the proposed constitution of the Calcutta Temperance Society. We have inserted it, first, because, we are anxious that every man should be heard in defence of his principles without they involve a wilful contradiction of God's truth: and, secondly, because it is a temperate specimen of the very intemperance too often displayed by the advocates of teetotalism, not against those who scoff at the efforts of good men to check the progress of intemperance, but against those whose object is one with the upholders of total abstinence, though they conscientiously believe other means beside that may be employed for effecting the desired object. It is this kind of intemperate advocacy of a good cause which has, we are confident, materially retarded its progress, divided its strength, and induced many

well-disposed persons to withhold their aid from institutions which are set up as the standards of right and wrong for every man's conscience. Our correspondent and his friends may think a pledge and total abstinence the best means for effecting the object—others do not approve either the pledge or total abstinence ; but on his own principle of not eating meat so long as the world stands if it offend his brother, should he set up the pledge which is a thing of man's ordering as a stumbling-block to another man's conscience ? Or will it justify him in saying that those who as conscientiously abstain from signing a pledge as he may from taking ardent spirits or wine, do it because they are 'lovers of themselves,' or because they wish to indulge in wine, or beer, while they would deprive the poor man of his ration of spirits. Such a line of argument must and will do much harm to the good cause in which we are mutually engaged, and we entreat our correspondent and his friends to cease from pursuing it. It can do no good—it must do harm. Our correspondent appears to labor under some degree of misapprehension as to what constitutes membership in the Temperance cause. We think it consists in a hearty and practical co-operation with the friends of Temperance to suppress the practice of drinking, by enlightening the public mind in every possible way as to the real tendency of ardent spirits, and in every way to discountenance intemperance by their practice. Now we cannot see that a pledge is essential to the constitution of membership in such a Society. The best pledge is hearty practical labor in the cause—principle is the only pledge that will effectually bind a man : where this is absent all the pledges in the universe will not effect the object we so ardently desire. Let all those who are favorable to Temperance but unite to preach and distribute tracts on the subject, and exhort men both by precept and example—let them do this, and not quarrel and dispute about pledges or as to the extent to which each man's conscience will allow him to go in this matter—and they will, they must effect a great and permanent change in the opinion of society on the subject of ardent spirits and the use of all stimulating drinks. We offer these remarks in the spirit of Christian love, and trust they will be read in the same temper, for we are anxious, and we do hope, notwithstanding the unfavorable prophecy of our correspondent in reference to the Calcutta Society, that the rationality of its principles will tend to unite all and rescue a good cause from much reproach. We are anxious that the cause of Temperance in Calcutta should not be disfigured by the intemperance which has but too unhappily distinguished it in other places. Let all but determine to rally round a gospel, evangelic standard, and we shall soon find differences healed, scoffing cease and union the bond of strength and the harbinger of success complete.

VIII.—*The Cooly Trade.*

We have promised to watch the operations of this traffic, and in accordance with that promise we proceed to notice the last report of the examination of returned coolies by the Chief Magistrate. The batch consisted of 44 coolies. The average of earnings brought back by them is much as in our former estimate, and their account of their treatment much the same. The examinations were taken before the Chief Magistrate, and on his opinion of the evidence we apprehend is to be decided the propriety or impropriety of exporting coolies to the slave colonies. We mean no personal disrespect to the Chief Magistrate in this, but he and all must know how little dependence is to be placed on the testimony of a Native if he

have it in mind that he has to please his superiors, or the bará sáhib, and yet with this disposition to cringe the present evidence is not in favor of the trade. We again submit to the consideration of Government whether such evidence, taken under the immediate auspices of one of their own servants, ought, except in a limited degree, to influence them in legislating themselves, or recommending others to legislate, on the subject. But we shall endeavour to discuss the Chief Magistrate's most extraordinary inferences from, and propositions arising out of, the last examinations. The Chief Magistrate states :—

"2. The bulk of these persons are Dhángars, and the statements made by them all, are calculated to shew that there is little use for prohibitions against persons of this class being allowed to better their lot by emigration."

This proposition begs the whole question in dispute, viz., that the condition of the Cooly is bettered by his exportation, and certainly goes further than the Supreme Government will we suspect be inclined to go. They will, even if they see fit to sanction the trade, not think that *there is little use for prohibitions* or stringent regulations. We have shown in a former paper that the Cooly is not benefitted by his exportation. The average amount of savings even of those who have saved, is but about 12 annas per mensem. All state that they have been subject to beating. and many that their wages have been stopped when they were sick ; that they have no accounts rendered them of their monies ; and while they say they have no complaints that they are not disposed to return. They are separated from their wives and families, who it would appear from this report, are left to the tender mercies of their friends pending the return of their husbands. About 500, out of some thousands, have returned. Are the remaining thousands of deserted families benefitted by this arrangement ? Are the families on whom they are thrown for support benefitted ? Is it a course of proceeding calculated to improve the moral state of these people to leave a host of unprovided-for females dependent on the charity of brothers and fathers, who if the report of their poverty be correct (and it is one of the chief arguments for the trade) have little enough on which to sustain themselves, much less to keep the wives and families of their sons and brothers who are laboring in a distant land and from whom they receive no communications or even promise of support. It would afford us satisfaction to be favored with the amount of remittances made by the thousands which remain at Mauritius and Bourbon, who, according to the testimony of the *Courier*, are but too contented to remain. Can that be a system to be advocated by Christian men which could render men contented to remain at Mauritius while their wives and offspring are, for aught they know, perishing or dependent upon the frail bounty of the poor Dhángars ? We opine not. So much for the bettered condition of the Natives.

The next point refered to by the Chief Magistrate is as follows :—

"3. It has been stated that the desertion of families is a serious evil incident to the practice of emigration. My examination was directed to every individual's circumstances under that head. It will be seen in Nos. 5, 11, 12, 16, 17, 18, 28, 35, and 48, that his wife and family accompanied the emigrant,

and were aiding in making money—the purpose for which they went—and that in Nos. 21, 33, 34, 37, 39, 40, 45, 46, and 47, where the family was left behind, the Cooly had perfect confidence that his relatives would provide for them. Each expected that the relative would borrow money on account of the absent husband or father—to repay such loan they seemed to think their bounden duty."

We know not what practice may obtain amongst Dhángars in this matter, but we strongly suspect there is no law which would warrant a man proceeding to the Mauritius and leaving his wife and children to the protection of brothers and fathers, or that "God should care for them;" and we are still further inclined to think that it will require much more foresight than we are possessed of with the evidence before us, to arrive at the same conclusion with Mr. McFarlan on this point. A few women accompanied their husbands and have returned. Remember the thousands who have been kidnapped, and ask, is this fair evidence on which to legislate?—We think not. Mr. McFarlan thinks that the expressions of the men are indicative of satisfaction and of a disposition on their part to support their wives and families in their absence. We shall simply quote the very words of the men, and leave every unprejudiced mind to decide this point. We take the cases especially referred to by Mr. M.—No. 5, says, that he had a wife and one child, they went with him: that he had been absent five years and all laboring, and yet they saved but 240 rupees—he says, "*I cannot say that I will go back!!*" No? not after obtaining 240 rupees?—No. 11 had a wife and four children. The whole family saved 294 rupees in five years—*does not state whether he will return.* No. 12 says he was twice slapped with a cane when he would not work—he saved money—*does not know whether he will return.* This is a fair specimen of the married parties. How great the advantages? Why did they not remain, and why will they not positively return to such an Elysium? We are told that *the parties trusted that their families would be supported.* Let us hear. No. 2 says, "*I have spent my money at Mauritius.* I had a wife and three children at Solahdana—*my wife's father and mother will take care of her.*" This cooly had perfect confidence that his relatives would provide for them, he had spent all his money at the Mauritius, and yet he deemed it his bounden duty to repay the loan for their support!!!!—How monstrous. No. 4 says, "I left my mother, wife and children at Patna—I have not sent them any money—*my brother will support them. I ran away from Patna—my brother will surely have supplied them.*" This is in all truth cool enough.—A man runs away—leaves his aged mother, wife and children for five years—brings back a few rupees and says, surely his brother will have supported them. If so, he must be a better brother than No. 4 is either a husband or a son. No. 7 says, "I have a wife and three children—*God will have cared for them.*" He sent them 40 rupees previously to his departure. No. 10 says, he left behind him a wife and two sons—*there was no danger of their being starved*—but we are not told why there was no danger. This man brings back 300 rupees—he is one of the most favored. Supposing his family to have cost three Rs. per mensem he will have saved in five years but 130; but he does not know whether God or his brother or who has cared for them,

but there was no danger of their being starved! No. 13 left a wife, he sent previously to his departure 18 Rs. !!—nothing since. No account given of who will care for her. No. 21 had a wife and nine children—he sent them 18 Rs. before his departure—nothing since —"the Mahájans would advance rice and stuff;" indeed! they then must be very different Mahájans to any we have met with—he had a brother who would care for his wife and nine children. Nos. 22 and 23, both left wives under age—another source of misery and crime. No. 30, had a wife and child—his father and mother would care for them. No. 37, had a wife and family; his *mother* would care for them. No. 39, had a wife,—*she may have left him*—if not he will pay. How satisfactory. No. 44, is a happy man—he has a young wife and no complaints.

We leave our readers to judge whether these men could have perfect confidence that their families would be supported. We have not found one expression of concern expressed by any of them on the subject. Each *expected* that the relative, &c. So may we expect to sit in the council of India. The 4th proposition is as follows :—

4. "The habits of the Sepoy caste, the Bearer caste and many others, are in strict analogy with this—the latter take service in Calcutta and the Lower Provinces, and return to their homes after several, sometimes 5 years' absence, and no one ever thinks of preventing their taking such service for fear of the injury they might do their families by deserting them. No. 47 of these emigrants very justly said, 'was it not on my own family's account that I went to Mauritius'?"

The comparison is not equal,—this is all the difference, and a great difference; in India the man is still in his own country, he can through his own connections transmit his earnings; he may come when he pleases—he is bound to none—he can find his way to his home by his own unaided powers. In the Cooly case he is carried beyond the sea—kept for five years—cannot at least has not sent any remittance. The one is the act of a free man in a free country, his own—the other, the constrained kidnapped condition of a semi-slave. No. 5 of the Chief Magistrate's propositions is to the following effect.

5. "It would be easy to arrange in future emigration that a part of the Cooly's earnings should be sent to Bengal from time to time, through a corresponding House of Agency."

This is the only relief to the mind in the whole report, for it holds out a faint prospect to the thousands of families who are left "to the care of God" and their brothers of obtaining at least some small portion of the immense savings of those who are too well off according to the *Courier*, to return for the purpose of ascertaining whether the Mahájans have advanced rice and stuff or not. We doubt however the practicability of this, the most humane of all the Chief Magistrate's recommendations. What house will undertake to transmit to the Dhángar country the scanty savings of these poor fellows? And if they should be so attentive to the interests of those whom they have designated the half-man half-monkey race, will they vouch for the reception of the monies by the needy parties? Who will be their agents? The duffadars, the Dhángar-hunters or native sircars? Will the wives and

children obtain the earnings of their husbands and fathers? We opine not; for if the sirkárs cheated the men in Calcutta of their very blankets and lotás, how much more easily, and with how much greater impunity would they cheat and delude the still more helpless families of these far-away men. It is a curious fact that *not one* of these 44 who appear to have afforded such especial satisfaction in their examination expressed themselves as positively disposed to return. The vast majority explicitly refused—some did not know—none, no not one, said yes—not even the returned wily kidnapper (sirkár as he is politely called) himself. We believe all the recommendations in this and former reports are the offspring of a humane mind, but if they are to be acted upon, even on the testimony adduced, they must and will inflict irreparable injury on the unhappy people of India.

Our sincere hope is that this question will not be discussed or legislated upon in a party spirit, however powerful that party may be. It is too serious a matter to be interfered with either by the ties of private friendship, political influence or commercial aggrandizement. It is a matter we believe affecting the best interests of millions of the people of this continent, and as such it shall ever find in us a constant but we trust an upright and fair opponent. Establish the Cooly trade and you revive the Slave trade.

The real question is not the bettering of the condition of the people—nay, it should be put thus. *The interests of the decaying former slave colonies of Britain* versus *the freedom of the poor and already too much oppressed ryots of India.*

Poetry.

CHRISTIAN ASPIRATIONS.

(For the Calcutta Christian Observer.)

Ask'st thou why, the world despising,
Unsatisfied with joys terrene,
The Christian soul delights in rising
To the world of bliss unseen?

'Tis not that earth affords no pleasures
Which he can taste with pure delight;
It is that brighter far, the treasures
Known to Faith but not to Sight.

'Tis not that there are none around him
Whom his soul delights to love;
It is that stronger ties have bound him
To the Holy One above.

'Tis not that he would bear no longer
The toil that is man's portion here;
'Tis that he longs with powers far stronger,
To labour in a higher sphere.

'Tis not that here, in darkness shrouded,
He fails the hand of God to trace;
'Tis that he longs, with eye unclouded,
To view his Maker face to face.

J. G. S.

Missionary and Religious Intelligence.

1.—Missionary and Ecclesiastical Movements.

We have pleasure in announcing that it is the intention of the Directors of the London Missionary Society to strengthen their Missions at Benares and Mirzapore by the addition of two labourers to each station. Mrs. Paterson, the wife of the Rev. J. Paterson of Berhampore has arrived on the *Viscount Melbourne*, (after an absence of only sixteen months.) in improved health. Mr. and Mrs. P. have left for Berhampore.

2.—Governor General's Minute.

We have made room for part of the Governor General's Minute on Education, and have done this as it marks an epoch in the history of education in this land. Hence we have deemed it worthy of a place in the *Observer*. Its length prevents our giving the whole or offering any comments this month, but we shall do so in the next issue. In the mean time we entreat the careful perusal of it by our readers, and shall be happy to hear from any of them on the subject—a subject involving the educational interests of one hundred millions of souls.

3.—Vernacular Scriptures.

We are happy in announcing that the Calcutta Bible Society have made arrangements for obtaining the complete Bible in Hindustáni. The Old Testament will be brought out under the superintendance of the London Missionary Society's Missionaries at Benares. The New Testament is also in progress by the brethren of different denominations at Benares. We trust the great Head of the Church will spare his servants to complete this important work. A specimen of the Bible in Persic Hebrew character, as read by the Jews in *Persia*, has been forwarded to the Bible Society. We sincerely trust the committee of that Society will be enabled to adopt it, for it is a version in extensive requisition by the "lost sheep of the house of Israel." A specimen of a translation also of the Bokhara dialect has been sent to the Society. The Oriya Bible is now in course of translation for the Society. Small portions of the Hindustáni Scriptures in Persic character are being lithographed by the Bible Society. It is proposed to print the whole Hindustáni Bible in Arabic character, as well as the smaller portions in the Persian lithographed form. A small edition of the Hindustáni Bible in Roman character is just put to press. The friends of the Bible Society will gather from these items of intelligence that it is not idle, and that it demands the prompt and liberal aid of the friends of Christ.

The Baptist Missionaries in Calcutta have just issued the Pentateuch in Bengáli. It is an earnest of the whole Bible in that language as in course of translation by them. The typography is beautifully executed, and the compactness of the volume a strong recommendation. Of the literary merits of the work we need not speak; the character of Dr. Yates is a sufficient guarantee for its fidelity.

4.—Brief Report of the Ladies' Baptist Missionary Society, for 1840.

This Society, which is a Branch of the Calcutta Baptist Missionary Society, was first formed in 1827, and for several years supported Missionary operations at Chitpur, both in education and the preaching of

the Gospel to the heathen multitudes. At the beginning of 1837, operations at Chitpur were reluctantly given up, as the great unhealthiness of the station rendered it impossible for the Missionary any longer to reside there. After Chitpur was relinquished this Committee gave its aid to the Calcutta Baptist Missionary Society in its general operations. As, however, the Rev. Mr. Ellis, who was formerly at Chitpur, in charge of the prosperous Seminary of this Society for the education of Hindu youth through the medium of the English language, subsequently removed to Entally, in the immediate neighbourhood of Calcutta, an Institution for the same object was commenced there in February, 1840, called the *Entally Native Institution.* The benevolence of a friend in England has supplied the means of erecting large and commodious school-premises, and there are now (February 1841, one year from its establishment) more than hundred youths on the register of the school. From the rapid increase of boys, and the increased efficiency of its management from the arrival of the Rev. G. Small, who is associated with Mr. Ellis, and it will probably soon increase to double that number.

The education imparted is decidedly Christian, through the medium of English, while close attention is given to their progress in the Bengálí language, without which they must evidently be ill-fitted to communicate the knowledge acquired to the mass of the people, who never can obtain any thing beyond a vernacular education. This will be seen by looking over a list of the books at present in use in the different classes.

First Class:—The Old and New Testament Scriptures; Companion to the Bible; Haldane's Evidence of Divine Revelation; Milton's Paradise Lost; Goldsmith's Geography; History of England; McCulloch's English Grammar; Clift's Political Economy; Scientific Class Book; Simson's Euclid; Bridge's Algebra, with Arithmetic, and English Composition. *In Bengálí:*—Brajakissore's Bengálí Grammar; Proverbs of Solomon and Bengálí Composition.

Second Class:—New Testament; Companion to the Bible; Lennie's Grammar; History of Rome; History of India; Clift's Geography; Outlines of Mechanics; Geometry and Arithmetic. *In Bengálí:*—Book of Genesis and Keith's Bengálí Grammar.

Third Class:—New Testament; History of Bengal; Outlines of Ancient History; Clift's Geography; Lennie's Grammar; Arithmetic and Dictation. *In Bengálí:*—Gospels, and Keith's Bengálí Grammar.

Fourth Class:—Third English Instructor; Outlines of Ancient History; Lennie's English Grammar; Clift's Geography; Arithmetic and Dictation. *In Bengálí:*—Parables of Christ.

Fifth Class:—Third English Instructor; Elements of Grammar; Clift's Geography; Arithmetic and Dictation.

Sixth Class:—Second Instructor; Elements of Grammar, and Arithmetic.

Seventh Class:—First Instructor, and Arithmetic.

Eighth Class:—English Alphabet.

The Committee feel that it is not now necessary to commend such Institutions as a very powerful means of enlightening the mass of the people, as well as of becoming the means of individual conversion from the errors and abominations of heathenism to the truth and service of the ever blessed God.

In conclusion the Committee would observe that this Institution is almost wholly dependant on local support; its monthly expences amount to about one hundred and sixty rupees, and a debt has recently accumulated, to the extent of several hundred rupees. For the means

of discharging this claim and maintaining the Institution in a state of efficiency the Committee appeal to the liberality of the community. They conceive the Institution has strong claims for pecuniary support on all who seek the increase of knowledge, truth and righteousness, and especially "the truth as it is in Jesus;" and while they present their warmest acknowledgments for the liberal support hitherto rendered, they earnestly solicit their continued patronage. The object sought to be promoted is one which must commend itself to the heart of all who love the Saviour, who has testified that "it is more blessed to give than to receive."

5.—Prizes to Native Students.

Some time ago an advertisement gave notice that four prizes of 80 Rs. each would be given to as many native students belonging to the public Schools in Calcutta. Examinations have been held for this purpose by the Hon. Mr. Amos and Dr. John Grant. We have only heard of the decision of the mathematical prize, which has been gained by Mahendralál Basák, a Christian student in the General Assembly's Institution. There were eleven competitors, and while the exercises of Mahendra were the best, Mr. Amos was so much pleased with all that he generously gave Rs. 200 to be divided equally among the ten unsuccessful competitors.

6.—American Annual Reports.

We have received by one of the last arrivals from the United States the Reports of the Temperance Union, Bible, Tract, Home Missionary and Seamen's Friend Societies, together with the Reports of most of the Foreign Missionary Societies. From these documents we gather, that the American Church has in some measure recovered from that state of depression which the mercantile failures had induced for the last few years. Still the operations of all the Societies appear to involve an expenditure beyond their regular income; yet the committees, with a zeal and faith worthy of the cause they sustain, are prepared not only to continue their present efforts, but even to enlarge them in some of the more important fields of action. We both admire and commend this course. Let but our Transatlantic friends and the executives of our own Missions but cease to make excitement the source of aid,—let them but do the work of God in his fear and the spirit of Christ, and *He* in whose hands are the hearts of all men will never cause them to lack the means. The success detailed in these various reports is highly cheering; by all and every means, by the preaching of the word, the distribution of the Bible and Tracts, the education of the young, and the advance of *temperance*—by all these means souls have been converted, and God glorified, showing us that in whatever form divine truth is presented to the mind, under the blessing of God it will prosper in the thing unto which *He* has sent it. We regret that our limited space will not allow us to extract from the Reports now received.

7.—Maulmain Baptist Missionary Society.

We have been favored with the third Annual Report of the *Maulmain Baptist Missionary Society*, from which we have given such extracts as will furnish a detail of the operations of the Society. It is with pleasure we make room for the extracts. The Maulmain Missionary Society is one of the first to set the laudable example of raising funds from the Native Christian community for the support of their Catechists. On this account we congratulate our esteemed brethren: but the success which has accom-

panied their labours amongst the Karens is indeed matter for praise and encouragement. Not only are the converts numerous amongst these interesting people, but they are stable and progressive in their attainments and practice. The Society has employed five Native Missionaries and had its funds been equal to its means of doing good it might have employed more labourers: a field it has but not the means for occupying that field.

The Anniversary of the Society was held at Maulmain, 30th July, 1840. The following friends are the office-bearers. *Chairman*, Rev. S. M. Osgood. *Secretary*, Mr. S. H. McKaigue. *Treasurer*, Mr. B. D. Tisbury. *Committee*, Rev. H. Howard, Rev. J. H. Vinton, Rev. E. A. Stevens, and Rev. T. Simons.

We leave the extracts to speak for themselves and would merely add our sincere and hearty prayer that the Lord would abundantly bless our devoted brethren in all their doings.

"Nor is it enough to know that we have given our influence, our money, or our services, to aid in building up the kingdom of God; the *motive* with which they are given, also, demands our consideration. The word of God does not allow that assumption which some indulge, and vauntingly proclaim, 'my power and the might of my hand hath gotten me this wealth.' It does, however, recognise the principle that God, as the Sovereign of the Universe, bestows his blessings upon the just and the unjust, and requires not only an acknowledgment of their dependence, but also a right use of the blessings he gives, and a disposition corresponding with the character of such dependence. The apostle Paul, on one occasion writing to the Corinthian church, says, 'Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for *God loveth a cheerful giver*.' If our motive be right, we shall give cheerfully, yea, rejoicingly. Is it not a privilege to be thus engaged? Is there not an honor conferred on us by the condescension of God, in deigning to elicit our co-operation in a work so glorious? And this is not all; there is a reward—yes, dear friends, a reward for him who labors faithfully until death in building up the kingdom of God. He who soweth bountifully, shall reap also bountifully. There is that scattereth, and yet increaseth. The liberal soul shall be made fat: and he that watereth shall be watered also himself. 'Whosoever,' says the Saviour, 'shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward.'

"A Missionary Society in a heathen land, having converted heathen regularly contributing to its funds, from their scanty means, for the spread of the gospel, has advantages over similar Societies formed in countries already christianized, and these should excite its members to rejoice more, and pray more, and exert themselves more. The Karen Christians have paid into the treasury of the Society for the year, through their pastor, the Rev. J. H. Vinton, *one hundred and two rupees*—an example worthy of imitation."

"The Society has employed, during the past year, five native assistants. One has labored among the Peguans, three among the Karens, and one among the Burmans."

PEGUAN DEPARTMENT.

"The Rev. Mr. Haswell, under whose direction the assistant in this department has labored, thus writes—

"Ko Tau M'Ngay has been engaged during the year in preaching the gospel and giving books; part of the time in Amherst, and part of the time in other places. I think him to be a worthy and faithful assistant:

my confidence in him increases the more I become acquainted with him. I am unable to mention any particular instances of his usefulness, though I believe he is doing good."

PGHO KAREN DEPARTMENT.

"The assistant in this department has labored in villages at the foot of the Zuagaben mountains. He is under the direction of the Rev. Mr. Stevens, who thus writes—

"Ko Awah has been employed the past year, much as the preceding, preaching in Don Yan and the vicinity, and occasionally making excursions into other parts of the jungle. Sometimes he has gone in company with other assistants only, and once with the late lamented Miss Macumber. In the last mentioned excursion he went up the Chu-a-yah river, into a region represented to be exceedingly unhealthy. There the people were ready to hear the gospel, listened with attention, and many acknowledged the truth of Christianity, and its claims on their obedience. They manifested also a degree of knowledge, which evinced that they had not forgetton the instructions, nor lost the impressions of truth which they received the year before. Yet their understandings only were convinced, their hearts still needed to be changed by the almighty power of the Spirit of God. It was in this region, and on this excursion, that Miss Macumber imbibed the seeds of that disease which eventuated in her death, and suddenly deprived the Karens of one who prayed much, and in labors, 'did what she could,' for their temporal and spiritual welfare. At this time also, Ko Awah took the same fever of which Miss Macamber died, and has been so enfeebled by it, that for the last three months he has not been able to resume his accustomed labors in preaching. He has, however, in his house and elsewhere, as opportunity offered, still been endeavoring to win his fellow-men to Christ.

"In the village of Don Yan, opposition has manifestly declined during the year, but the people are still in bondage to their sins, and need the earnest prayers of the children of God.

"It will doubtless be interesting to the Society to learn, that since their last meeting a year ago, Ko Awah has been set apart to the office of *deacon* in the church of which he is a member. He is a good man, and is confidently recommended to the continued patronage of the Society."

SGAU KAREN DEPARTMENT.

"In this department two assistants have been employed under the direction of the Rev. Mr. Vinton. He reports concerning them as follows—

"Ko Panlah continued at the station where he was laboring at the time of the last anniversary of the Society, till near the close of the rains. His wife being dangerously ill, he was obliged to come down to this place for medical aid. On the recovery of his wife, he did not return to his old place, as report said the village was about to be broken up. A number of the inhabitants have expressed themselves determined to settle at the different Christian villages, and become Christians.

"During the dry season he was employed in making various excursions in the vicinity of Chetthingville and Newville. He is now at the latter place, engaged in teaching and preaching. His labors there have been blessed to the conversion of a number of individuals. One man of considerable influence has recently been baptized, and a number of others are apparently all but ready to own Christ publicly.

"Ko Panlah is wholly devoted to his work. He appears to have but *one* object of pursuit—the salvation of his fellow-countrymen, and like all others who devote themselves to the attainment of a single object, is uncommonly successful.

"Tah-oo, during the last dry season, spent his time mainly among the Shan Karens. His labors with them have been blessed to the salvation

of a number of souls. None have as yet been baptized, though a number, on his return, accompanied him, to settle with the Christians, and have made a profession of their faith in Christ. Eight or ten more appear firmly resolved to follow the same example, should their government assume so hostile an attitude as to render it unsafe for them to be baptized in their own village. He is now teaching school and preaching at Bootah."

BURMAN DEPARTMENT.

"Owing to the low state of the treasury only one assistant has been employed in this department for the past year by the Society. Concerning his labors, the Rev. Mr. Stevens reports—

"During the last year Moung Shway Goon has not spent more than one-third of his time in preaching. In December last he was taken as an assistant into the Burman Theological School, which is at present located in this place. The object of this school is to prepare native preachers and school teachers for greater efficiency in their efforts to convert their heathen countrymen to God. For this purpose it is considered of the first consequence that the students be led to a proper understanding of the word of God, which, with the divine blessing, is the only effectual means of turning men from darkness to light, and from the power of Satan unto God. For it is the 'sword of the spirit,' and the 'power of God unto salvation.' Accordingly, since being taken into the Seminary, Moung Shway Goon has been occupied chiefly in studying the scriptures, both for his own benefit, and with the view of being ultimately employed to assist in teaching. In addition to his own studies, he has been engaged in preparing for the use of subsequent classes in the Seminary, a copy of the lectures and interpretations of the scriptures, which have been given orally by the instructor. This work is considered of the more importance, inasmuch as there has not hitherto been printed in the Burman language any thing in the shape of commentary, or any helps to the understanding of the scriptures. It is hoped, therefore, that his present labors in this department, in addition to furnishing his own mind with increased knowledge, and qualifying him for greater usefuless, will also result in rendering important aid to the infant cause of Christ in this benighted country.

"Since his connexion with the Seminary, Moung Shway Goon has also been on occasional excursions into the jungle, and occasionally also attended evening meetings in different parts of the town. He is diligent and faithful in the discharge of the duties assigned him, and is confidently recommended to the continued patronage of the Society."

"At the last anniversary of the Society the state of the treasury being embarrassed, it was resolved to dismiss one of the assistants employed in the Burman department. It will be seen by the Treasurer's Report for the past year, that there is a balance in favor of the Society sufficient to justify the Committee in employing an additional Karen assistant, as the salary paid to a Karen is little more than half of what is necessary for a Burman. The Committee, trusting that the same interest which the friends of the Society have taken in its welfare, will be continued, have employed Ko Chetthing, a man of age and experience, and much devoted to the work of doing good among his countrymen."

8.—PUSEYISM.

This new scourge of the church is, we regret to learn, on the increase in the Episcopal church of India. Puseyism is nothing more nor less than Popery in disguise in its most dangerous form. It substitutes for, or puts on an equality with, the scriptures—the Fathers—baptismal for spiritual

regeneration—justification by works for justification by faith, and in direct contradiction to the scriptures it teaches that the fundamental doctrine of the gospel, the blessed atonement, ought to be taught with reserve. It substitutes ceremonies for spirituality, and will-worship for true scriptural devotion. It pleads for the dim light—the stoled boys—the daylight tapers—priestly dominion and laical subjection of the worst days of Popery; and more—it says that the body of the church (its section) speaks with the authority which the apostles possessed—that is, they speak the mind of God. Popery certainly never went further—it could not exceed this, and this in the church of the Reformers! Alas! alas! how is the fine gold become dim! We do trust and hope that the faithful in Christ Jesus will not be deceived by this new form of Popery, and that the love of Christ and his gospel will prevail over every attachment to sectional peculiarities, however dear these peculiarities may be. We trust that the reports of any leaning to this deceptive heresy in those who are counted faithful have no foundation in truth, and we sincerely hope we shall hear of no more such things as the suppression of prayer-meetings—speaking of the ministers of other sections of the church as no ministers, or of the invalidity of their offices.

9.—Tavoy Baptist Missionary Society.

A manuscript copy of the Tavoy Baptist Missionary Society's Report has been obligingly forwarded us. Its length prevents our publishing the whole in the *Observer*. We have therefore, after selecting an extract or two, handed it over to the Editors of the *Herald*, who have undertaken to give it entire in that periodical. From the Report we gather that the receipts for the past year had been Rs. 517-5-4, and the disbursements Rs. 441-8-0. The following extracts will give our readers an idea of what our good friends are doing in *Tavoy* and its neighbourhood.

"At this station your Society has supported a Karen preacher for seven months during the last year, who besides preaching and instructing a number of interesting inquirers has also taught a small school. The disciples speak well of his labours and wish to have him again among them. Some of the disciples from this station having removed to the head waters of the Tavoy river, and expressing a wish to have a school in their new village, a young man from our Karen school was sent and supported there for five months during the last rains. He also conducted worship on the sabbath and every evening in the week, and appears to have done very well. At the close of last rains Mr. and Mrs. Wade visited this new village, and found the disciples doing well and greatly rejoicing to see their teacher. Hearing of Mr. Wade's arrival, they hastened to meet him at the new village, so that he had the plesure of seeing the whole church, twenty in number, assembled, with the exception of one old woman who was not able to take the journey across the jungles. The schools were examined, and the pupils who had before learned to read, appeared to have made tolerable proficiency in their studies, while ten new ones had learned to read quite fluently. Quite a number of inquirers assembled with the disciples, seven of whom were examined before the church and baptized, making the present number twenty-nine, all in good standing. Since Mr. Wade's visit all the disciples from Ya have removed to the new village, while a part of the inhabitants of the new village have removed further down the river, where they all intend finally to settle. On account of this unsettled state of the Ya Karen Christians and the difficulty of obtaining rice, it has been thought best not to send a preacher to reside among them during the present season."

Toung Byouk.

"One of the Missionaries who visited this place last season writes: 'My visit here is as interesting to me as visiting a little church from whom one has been long separated would be at home. The people manifest their affection in every possible manner, and the neighbouring inhabitants crowd to hear the word of God, and claim a recognization from the teacher.' *Five* persons were admitted to baptism, and *four* other applicants deferred. Many others were found in the settlement, who gave more or less evidence of being convinced of the truth of Christianity.

"One old man suffering from leprosy prays constantly to God and professes to believe in Christ. Another, the wife of a former headman, has been beaten by her husband for her attachment to Christianity. She observed in his presence, 'It is wearisome work serving Satan, and I believe in the Lord Jesus Christ with all my heart, but my husband's heart does not go with me, and what can I do?' Her married son said, 'I think I believe,' and her son-in-law, 'I am not perfectly decided whether to become a Christian or not.' The old man expressed his determined rejection of Christianity in no measured terms, yet was disposed to be civil, and in the evening after our visit came over to the house where we passed the night, to attend worship. In another family a woman professed to approve of Christianity, but said, I cannot overcome my evil disposition, and if I try to pray, when the night comes on, I am overcome with sleep. On passing one house in the neighbourhood, we saw a still at work, but one of its inhabitants, whom we found in the field, professed to believe and expressed his de ire to break off from his sins, and said he was fully determined to do so, after conversing with his friends once more, whether they would consent or not. Two young married men who have attended most of the meetings say, 'We believe, but our conduct will not allow us to become Christians this year.' A Pgho man from a house a few miles distant attended several of the religious services and made many sensible and pertinent inquiries, but says he is considering. The assistant that was located here, had a small school of six pupils during the rains."

It affords us sincere gratification to find the American brethren not only at *Maulmain* but at *Tavoy* so diligent and abundant in labor. They stand ready to enter in and possess the land (Burmah) whenever the Lord shall be pleased to give them a wide door and effectual by subduing the happy spirits who govern that land of cold-hearted idolatry. May he speedily hasten the time when Burmah shall stretch forth her hands unto God for the word of eternal life.

10.—LONDON MISSIONARY SOCIETY.

The Forty-sixth Annual Report of the London Missionary Society has come to hand. The Society appears to hold on its way as in former years. The following is a syllabus of the Society's stations, agents, funds, presses, schools, &c.

"General Summary.

"In the several parts of the world connected with the Society's operations, there are 361 stations and out-stations; 156 Missionaries; 49 European, and 451 Native, Assistants; making a total of 607 Missionaries and Assistants. Under the care of these are 101 churches, with 9,996 communicants; and 764 schools, containing 41,752 scholars.

"There are 15 printing establishments, whose operations are noticed in the reports of the respective stations to which they belong.

"The Directors present their grateful acknowledgments to the Committee of the British and Foreign Bible Society for the following grants:—

3,000 copies of the Tahitian Scriptures ; 1,450 copies of St. Luke's Gospel and the Acts of the Apostles, in the Tahitian language ; 200 reams of paper, to print the Old Testament in the language of Rarotonga ; 95 Bibles, and 170 Testaments, in various languages, but chiefly in the English ; and £400 towards meeting the expense of translating the New Testament and the Psalms into the Sitchuana language.

"The Directors also gratefully acknowledge the following grants from the Committee of the Religious Tract Society :—

"Grants in money, £170, to be appropriated chiefly at Singapore and Batavia ; 352 reams of paper, for printing tracts and religious books, principally in the East Indies and Ultra Ganges ; 41,000 publications for Missions in the South Seas, Ultra Ganges, India, South Africa, and the West Indies ; together with 2 Mission Libraries ; amounting in all to £446 10*s.*

"*Missionary Students.*

"The number of students at present pursuing a course of preparatory study, with a view to Missionary labour, under the auspices of the Society, is TWENTY.

"*Funds.*

"At the last Annual Meeting, the Directors were affectionately urged by their brethren from the country to attempt during the year the augmentation of the Society's income to £100,000 per annum. This proposition was as warmly received as it was powerfully proposed and advocated, and the united voice of the assembly responded, "It shall stand." The Directors have employed all practicable means to carry into effect this noble resolution, and, although they cannot report complete success, they are happy and thankful in being able to state that the contributions for the year have amounted to £91,119 12*s.* 10*d.*, being an increase on the income of the year preceding, of £25,629 2*s.* 5*d.* The expenditure has been £82,197 0*s.* 4*d.*"

"With feelings of inexpressible pleasure the Directors state that the amount of contributions received from the mission-churches, and included in the above amount, exceed £15,200, being an increase on the income derived from the same sources in the year 1838, of £7,100.

"The income of the Society, as now stated, includes no grant from Government, either in this country or in the colonies, but consists solely of the free-will offerings of the people."

11.—THE THIRD ANNUAL MEETING OF THE MECHANIC'S INSTITUTION was held last month, at the new Hall of the Institute. The Report shows a steady progress towards permanent improvement during the year. The prospects of the Institution are certainly brightening, and we do hope that they may continue to improve until it shall answer every purpose for which it was designed. Dr. Corbyn presided on the occasion. The attendance was but limited.

12.—ANNIVERSARY OF THE PARENTAL ACADEMIC INSTITUTION. On Monday evening the 1st of March, the Fifteenth Annual Meeting of the Parental Academic Institution was held at the Institution, Free School Street. The Rev. T. Smith presided. The Report shewed a small decrease in the number of pupils since last year ; while the testimonials it contained to the efficiency and health of the pupils was highly gratifying. The resolutions were moved and seconded by the Rev. Messrs. Sandys and Boaz, and Messrs. Pote, DeRozario, Lackersteen, Rose and Palmer. The attendance was not so numerous as on some previous occasions. The Institution is one which demands the support of all interested in the religious education of East Indian youth.

13.—THE MONTHLY MISSIONARY PRAYER MEETING was held at the Circular Road Chapel on Monday evening the 1st of March. The address was delivered by the Rev. A. Leslie—subject, The Progressive Nature of Christ's Kingdom. The devotional parts of the service were conducted by the Rev. Messrs. Evans and DeRodt. The attendance was, we are happy to learn, very encouraging.

14.—THE ANNUAL EXAMINATION OF THE PUPILS OF THE HINDU COLLEGE took place at the Town Hall on the 26th of Feb. It should rather be called an exhibition, for the examinations appear to have been held for some time past at the College. The Governor General presided. The Report of the examinations was read by Professor Richardson; it contained high testimonials as to the proficiency of the students, although the public prints do not speak favourably of the examination as compared with former years. The attendance was very considerable.

15.—THE ANNUAL DISTRIBUTION OF PRIZES TO THE STUDENTS OF THE MEDICAL COLLEGE took place a few days ago. The Governor General distributed the prizes accompanied by encouraging remarks to the pupils. We sincerely rejoice in the success of the Medical College. It is a noble triumph over some of the strongest prejudices of the native community. While, however we admit this, we cannot allow the observation of a contemporary to pass unnoticed. Speaking of the labors of Missionaries and the College, he appears to insinuate that the one (the College) has succeeded over native prejudice, while Christianity has scarcely affected aught. If Christianity had the prospect of pecuniary employment in the vista, and if it had as little interference with the sinful practices of the natives, the parallel might have been equal and the results demanded the serious consideration of the friends of Missions. But since Christianity has had no such aids—nay on the contrary has been discountenanced by the Government, all whose influence has been thrown into the scale of heathen and Christless Schools—since this has been the case we cannot wonder that the College should have succeeded and the cause of Christ progressed so slowly. Not that we are anxious that the Government should so identify itself with religion as it has done with the College; we think this would be a real bane: but we are anxious that the Government and its advocates in these matters should cease to call things by wrong names, and to institute invidious and unfair comparisons. To speak of the neutrality of Government in matters of education, when we find its influence and the presence and sanction of its head afforded to heathen objects, while it is as carefully withheld from every thing Christian—to call this neutrality is a mere mockery of terms. To speak of neutrality when the Sabbath is violated by public examinations of the pupils of these institutions is an insult to one (the Christian) portion of the community, while it is a flagrant injustice to the other (the Hindu). Let us call things by their right names, and institute correct comparisons—comparisons at least between things that are equal.

16.—DEATH OF DR. CLARRIBUTT.

Our contemporaries have announced the death of Dr. Clarributt, attached to the Akyab station, and they have all passed on him the highest eulogiums; nor are they undeserved, for we can add on our testimony that a kinder, more skilful, or more devoted man than Dr. Clarributt could not generally be found. In him not only have the residents in Arracan lost a valuable friend and skilful adviser, but science a warm and enterprizing coadjutor. He is another added to the already terrible catalogue of deaths in that land of death.

17.—Balasore School.

The Second Annual Examination of the Balasore School took place on the 25th instant in the Custom House. Dr. Dicken, Mr. Brown, and some ladies were present on this interesting occasion. The School is conducted by Babu Debi Krishna Manna, a student of the General Assembly's Institution, and supported by subscription. The plan of education is the same as that pursued in the above Institution. The first Class (three boys) was examined by Mr. Brown in the following branches. History of Bengal, Clift's Geography, Woollaston's Grammar, No. III. Instructor, Arithmetic (as far as Compound Division), and Gospel of Matthew. The second in Grammar, No. III. Instructor, Spelling and Arithmetic (simple multiplication). The third in Instructor No. II., Spelling. The fourth in No. I. Instructor and No. I. Spelling. The replies of the boys were very satisfactory and highly creditable, though their pronunciation was not faultless. At the close of the examination Dr. Dicken and Mrs. Bond distributed the prizes to the most deserving. The present number in the list is 32. Besides the above branches of English education, Uriya is also taught in the Institution.

Balasore, 26th Jan. 1841.

18.—Ceylon Baptist Missionary Society.

Agreeably to notice the annual meeting of the Ceylon Baptist Missionary Society took place in the Pettah Chapel, and was numerously and respectably attended.—The Governor had promised to take the Chair, but in His Excellency's unavoidable absence it was well and efficiently filled by Sir Anthony Oliphant, Chief Justice of the Colony, whose opening address was highly distinguished by a feeling of Christian liberality. The meeting was afterwards addressed by several clergymen, of various denominations and other gentlemen, civil and military, including the Rev. Mr. Macvicar of the Scotch Church, Rev. Mr. Palm, Jr. Dutch Reformed, the Rev. Mr. Hardy, Wesleyan, Mr. Selby, Advocate, Lieut. Maberly, R. A., Mr. Dalziel, Superintendent of Police, Mr. Elliott, Rev. E. Daniel, Mr. Ferguson and Mr. McCarthy. The Report was read by the Rev. Mr. Harris, by which it appears that about 130 persons had been baptized within the last year—that the expenditure of the Mission had amounted to £1200 ; that 1200 children are educated in the Schools —that a Printing Press is daily expected from England when a New Translation of the Scriptures and other works will be undertaken, and that on the whole the prospects of the Mission are cheering.

19.—Memoir of the Rev. W. H. Pearce.

We have been favored with a copy of the Memoirs of the late Rev. W. H. Pearce, just published by the Baptist Mission Press. It contains a mass of highly interesting matter not only in reference to Mr. Pearce's personal history, but much also which has reference to the rise and progress of several of our religious and benevolent institutions, in many of which he took a most prominent part. The volume will therefore be valuable not merely as "the record of a good man's life," but as it has given accuracy and permanency to many important facts connected with Mission history. The spirit in which it is written is candid, the style easy and the general impression salutary to the Mission cause.

20.—Sailor's Homes.

We regret to learn that the Calcutta Sailor's Home and the Homes at Bombay and Madras are not in such a pecuniary condition as to enable them to prosecute their important labours with that vigour which they must do if they are ever effectually to cope with the evils they were design-

ed to cure. This is indeed to be lamented; but may not the evils in some measure rest with those who have the conduct of these institutions; let them but adopt enlarged plans, and set a more extensive and vigorous agency to work, and shew the practical inroads they have made on the territory of wickedness, and we are confident they will not lack the silver and the gold. A good done and presented as a motive is a more powerful pleader than the most excellent theory.

The Homes have, we presume, been homes for the respectable and well-disposed, but they have done little towards effecting a reformation of the vicious, and this because they have not employed such agencies as alone can, under God, accomplish the desired end. If the managers of our Homes are content to secure for the well-disposed a home, and if this is all they have marked out for themselves, well; they have done all that has been proposed—but is it enough? Ought they not to attempt to rescue the poor fellows from all the ills of the crimping system, and can this be done by the mere opening of a home, however well conducted? Certainly not; for it should never be out of mind that the crimps have a host of active agents, whose business it is to minister in every way to the vicious habits of the poor fellows; and will the mere providing a home ever be able to cope with this? No, the committees of every Home should (especially the one in Calcutta) employ a number of active and honest agents whose whole business it should be to induce the men to make the Home their *first* and permanent Home? No trouble and expense should be spared to effect this? Nor should the managers of the Calcutta Home rest from devising plans and employing agents until they see the wretched hovels in the Bow Bazar comparatively deserted. Were this done, and we do not think it impossible (although we admit it is difficult)—we are convinced that the funds necessary for carrying on their operations would not be needed. The welfare of seamen is a subject which interests the best feelings of every heart, and every well-directed effort to secure their welfare will not fail to obtain the support of every class of the community. Our recommendation to the committee of the Home is, "Attempt great things."

21.—NATIVE EDUCATION.

Minute by the Right Honourable the Governor General.

I have not hitherto, since I assumed charge of the Government, recorded my sentiments at any length on the important questions which regard the best means of promoting Education amongst the Natives of India. The subject is one of the highest interest, and especially calls for calm consideration and for combined effort. But unhappily I have found violent differences existing upon it, and it was for a time, (now I trust past or fast passing away,) a watchword for violent dissension, and in some measure of personal feeling. I judged it best, under these circumstances, to abstain from what might have led me into unprofitable controversy, and to allow time and experience to act, with their usual healing and enlightening influence, upon general opinion. I may earnestly hope that we are now not very far remote from arriving at some satisfactory result in respect to our Education Controversies, and I will approach the topic, with the hope of contributing in some degree to this end.

2. Annexed to this paper will be found a note compiled by Mr. Colvin, containing a condensed view of the principal facts, and of occasional notices of some considerations suggested by them, which relate to the general progress and present condition of the plans of Native Instruction as pursued in different parts of India, and of the tenour of the most important directions on the subject of Public Instruction which have been received from the Honourable the Court of Directors, and with reference

to those facts, as they apply particularly to the progress effected in the different Presidencies, and to the circumstances which have come under my observation, when at the seat of several of our Institutions in Bengal, I will endeavour to state with all fairness the conclusions to which I have brought my mind on this subject.

3. I have first however to state my opinions on two specific references connected with the question which are before me from the President in Council—the one relating to the appropriation of Funds heretofore assigned to particular Institutions, and the other to Mr. Adam's scheme for the improvement of the Indigenous Schools in the Bengal and Behar districts.

4. Before entering on the details of the first of these subjects, I may observe that it may in my opinion be clearly admitted, and I am glad from the papers before me, to see that this opinion is supported by the authority of Mr. Prinsep, that the insufficiency of the Funds assigned by the State for the purposes of public instruction has been amongst the main causes of the violent disputes which have taken place upon the education question, and that if the Funds previously appropriated to the cultivation of Oriental Literature had been spared, and other means placed at the disposal of the promoters of English Education, they might have pursued their object aided by the good wishes of all. In the Bengal Presidency, with its immense territory and a revenue of above 13 millions, the yearly expenditure of the Government on this account is little in excess of £24,000 or 240,000 Rupees*, and I need not say how in a country like India, it is to the Government that the population must mainly look for facilities in the acquisition of improved learning. There is, I well know, the strongest desire on the part of the authorities, both in England and India, to support every well arranged plan for the extension of Education, and the dispatches of the Honourable Court are full of the evidence of their anxiety on the subject. I may cite in particular the declaration of a dispatch of the 18th February, 1824. "In the mean time we wish you to be fully apprized of our zeal for the progress and improvement of Education among the natives of India and of our willingness to make considerable sacrifices to that important end, if proper means for the attainment of it could be pointed out to us." Such we may be assured is the feeling by which the Court is up to this time guided, and the difficulty has been not in any unwillingness to grant the money necessary to give effect to good plans, but in framing such plans, on principles admitted to be satisfactory, and in finding fitting agents for the execution of them. I have alluded to the limited amount and to the existing appropriation of our present funds, not certainly with the slighest idea of casting reproach upon the previous course of administration, but merely as a fact which is of importance in its bearing upon former discussions. The sum immediately at command was limited. Parties wishing to promote the diffusion of knowledge in different forms contended eagerly the one to retain, the other to gain, that sum for the schemes to

* Parliamentary Grant,		8,883
Interest on Government Notes,		3,030
Madrissa,		2,666
Sanscrit College,		2,055
Delhi Escheat Fund,		250
Benares College,		1,701
Agra College.		
Endowment of Villages,	1175	
Interest of Government Notes,	622	
		1,797
		Per Mensem, Rs. 20,387

which they were respectively favourable, and had fresh sums been at once procurable, no one might have objected to their employment for a full and fair experiment on the new ideas which began to prevail. The inference to which I would point from these facts and observations is, that a principle of wise liberality, not stinting any object which can reasonably be recommended, but granting a measured and discriminating encouragement to all, is likely to command general acquiescence, and to obliterate, it may be hoped, the recollection of the acrimony which has been so prejudicial to the public weal in the course of past proceedings. The Honourable Court have already, as was to be expected, acted on this principle. They have made a separate grant for the publication of works of interest in the ancient literature of the country to be disbursed through the appropriate channel of the Asiatic Society, and this measure is one which has been hailed with universal satisfaction.

5. On the merits of the first of the two questions immediately referred to me, which I would consider in the spirit which I have here commended, I would at once say, on the position that the Government has given a pledge that the funds heretofore assigned to particular institutions shall continue to be so for ever appropriated, that I cannot hesitate to express my conviction that the acts or intentions of the Government will not justly bear this very exclusive and restrictive construction. I remember the discussion of April 1836, and certainly I did not understand that the Resolution to which the Government then came was intended to have the force of a perpetual guarantee of the expenditure, *wholly within each institution*, (whatever might be the nature of the instruction to which they might be devoted,) of the funds which might have been assigned to it. The plain meaning of the proceedings and the profession of the Government seems to me to have been that, stipends having been every where discontinued, it would do nothing towards the abolition of the ancient Seminaries of Oriental learning, so long as the community might desire to take advantage of them—their preservation as *Oriental Seminaries* being alone at that time within the contemplation of either party. Had it been intended to promise that, whether Arabic, Sanscrit, or English were taught, the particular Institutions should at all events be retained, the meaning would surely have been expressed in much more distinct terms. My impression of the state of the case is briefly this—that the General Committee viewing the maintenance of the Oriental Colleges, on the footing to which I have referred, as prescribed and secured, proposed, to consolidate all separate grants into one General Fund, the savings of which, after the Oriental Colleges should have been thus provided for, should be held by them to be clearly applicable to their general purposes. The answer of the Government on 13th April 1836, after a discussion in which I in the first instance expressed a willingness to assent to the propositions of the Committee, was in these guarded terms —"*under existing circumstances*, the Government in India thinks *it will not be advisable* to make the consolidation into one fund of all grants, made heretofore by Government for purposes of education, as suggested by the Sub-Committee of Finance, nor does his Lordship in Council imagine that the Committee *will be put to much inconvenience* by drawing its fund separately as heretofore, and crediting them whether derived from a Government monthly grant or from the interest of stock previously accumulated to the particular seminaries to which they have been assigned, leaving any excess available in any institution to be appropriated *as may appear most equitable* with reference to the Orders of Government, 7th March, 1835, and the pledges and assurances THAT MAY HAVE BEEN GIVEN to particular institutions." The alteration of the word "belong" to "have been assigned" as marked above, will shew the spirit of com-

promise amongst varying opinions in which the draft was agreed to. There was here no statement that the consolidation was a thing wholly out of the question. The diversion of funds from particular institutions was admitted as a measure which might or might not be proper, and (the circumstances of all institutions not being before the Government) there is a reservation for the pledges and assurances "*that may have been* given" to some of them.

Under such a reservation, if a specific promise in perpetuity of a particular sum to a particular institution could be shown, such a promise would have of course to be respected; but otherwise by these Orders of April, 1836, things were left exactly as they stood before. Whilst however, I am bound to declare that such is my distinct impression on the subject, and whilst for one I would reject the strict principle of absolute and irreclaimable appropriation, I am yet strongly of opinion that it will be best on every account to dispose of the question on the principle of a liberal consideration to all wants and claims. I see no advantage to be gained in this case by a close contest for strict constructions, and having taken a review of money estimates and of local wants, I am satisfied that it will be best to abstract nothing from other useful objects, while I see at the same time nothing but good to be derived from the employment of the funds which have been assigned to each Oriental Seminary, exclusively on instruction in, or in connexion with, that Seminary. I would also give a decided preference, within these Institutions, to the promotion in the first instance of perfect efficiency in Oriental instruction, and only after that object shall have been properly secured in proportion to the demand for it, would I assign the funds to the creation or support of English classes. At the same time, I would supply to the General Committee of Public Instruction from the Revenues of the State any deficiency that this Resolution might cause in the general income at their disposal. And if they should already have partially used for other objects, the savings arising from the Seminaries supported by special funds, I would in recalling such savings, protect the General Committee from loss on that account. The Statement in the margin* will shew the contribution from the Revenue which this final settlement of the subject will occasion. It will be perceived that, calculating from the amount of stipends as they existed untouched in the end of 1834, and deducting 1-4th as required at all events for the Oriental Colleges under a Scheme of Scholarships such as I shall hereafter state that I would approve, the additional Annual Disbursement from the Treasury will be about 25,000 Rupees, and perhaps there may be 6,000 Rupees more per annum on account of the office, which has been abolished, of Secretary to Sanscrit College at Benares. I am well persuaded that the Honourable Court will approve of our having closed these controversies at this limited amount of increased expense. I would, upon this understanding, willingly join in the directions sent to the General Committee in the letter of Mr. Prinsep on the 31st of July last, "to avoid

	Amount of Stipends Dec. 1834.	Per ann.
* Calcutta Sanscrit College,	696	8352
Madrissa,	654	7848
Benares College,	348	4176
Agra ditto,	480	5660
Delhi ditto,	627	7524
		33,560
	Deduct 1-4th	8390
		25,170

making any alienation" (from the assigned funds of the Oriental Institutions) " without previously soliciting the sanction of Government." They should, as I have said, be desired to appropriate the funds within the Oriental Colleges, first to Oriental and then to English instruction. I would not on any account admit the extension of the system of scholarships within these Colleges beyond the general proportion, (which should be on a liberal scale) allowed elsewhere, for this would be an excessive and artificial encouragement which might be justly objected to. But I would secure the most eminent Professors for the Colleges. I would encourage the preparation, within the limits of the funds, of the most useful Books of Instruction, such as of the Siddhants and Sanscrit version of Euclid which Mr. Wilkinson has urged upon us, and I would provide in some form which the General Committee should be required to take into early consideration, for an improved and effective superintendence of the Oriental Colleges of the North Western Provinces, where I know that such a supervision is very obviously required. Funds that might still remain available could be doubtless to much advantage devoted to European instruction in union with those particular Institutions, and I should look with very warm interest to an efficient scheme for imparting English Education to Mahomedans at the Madrissa in Calcutta.

6. The other reference made to me is with regard to Mr. Adam's plan for the improvement of indigenous Schools and Teachers. I would observe upon it that it is impossible to read his valuable and intelligent report, without being painfully impressed with the low state of instruction as it exists amongst the immense masses of the Indian population. Attempts to correct so lamentable an evil may well be eagerly embraced by benevolent minds. Yet I cannot but feel with the President in Council that the period has not yet arrived when the Government can join in these attempts with reasonable hope of practical good. When Mr. Adam enforces his views " for the instruction of the poor and ignorant, those who are too ignorant to understand the evils of ignorance, and too poor, even if they did, to be able to remove them," the inference irresistibly presents itself that among these is not the field in which our efforts can at present be most successfully employed. The small stock of knowledge which can now be given in Elementary Schools will of itself do little for the advancement of a people. The first step must be to diffuse wider information, and better sentiments amongst the upper and middle classes, for it seems, as may be gathered from the best authorities on the subject, that a scheme of general instruction can only be perfect, as it comprehends a regularly progressive provision for higher tuition. In the European States where such systems have been recently extensively matured, this principle is, I believe, universally observed. There is a complete series of Universities in great Towns, of Academies in provincial divisions, and of small local Schools, all connected in a combined plan of instruction. The extension of the plan to the Parish or Village School has been the last stage, as must naturally have been the case, in the national progress. Mr. Adam's plan contemplated such a rise of able pupils from the Village to the Zillah Schools, but the suggestion could not immediately have effect. Here we are yet engaged on the formation and efficient direction of our Upper Institutions. When, indeed, the series of vernacular class of Books for our single *zillah* Schools, which is still a desideratum, and to which I shall subsequently refer, shall have been published and their utility shall have been established by practice, Mr. Adam's recommendations may be taken up with some fairer prospect of advantage. For the present I would confine our measures in reference to his reports to in-

junctions on the General Committee that they bear in mind his particular suggestions and objects in determining on the series of Class Books referred to. I would submit the plan to the Honourable Court for the expression of their sentiments and wishes—and in the collection of information for an eventual decision I would make use of the experience which the Bombay measures of Village instruction, alluded to in the note annexed, will have afforded. For this purpose I would communicate Mr. Adam's Report to the Government of Bombay, and ask how far the scheme which he describes is in accordance with that which is pursued in the Provinces of that Presidency—and what opinion may be formed from the result already obtained by their Village schools, of the propriety of carrying out Mr. Adam's plans in their important parts. The encouragement *to existing Schoolmasters,* which is the leading suggestion in Mr. Adam's plan, will probably have been largely tried at Bombay, and the extent to which those School Masters have reaped improvement under such encouragement will be a most interesting subject of inquiry. I learn also in the course of my enquiries regarding the previous progress of Education in India, that a School Society existed for some time in Calcutta, the operations of which were directed with partial success to the amendment of indigenous Schools. Mr. Hare will probably be able to explain the history of this Society, which drew a grant of 400 or 500 Rupees a month from Government, and to give also the causes of its extinction : I would ask this Gentleman to favour Government with a report regarding that Society. And I would conclude upon this subject by recording my opinion that, when such a scheme as that proposed by Mr. Adam comes to be tried, the arrangements for introducing it should be on a liberal and effective scale, and that it ought not to be undertaken at all until the Government is satisfied that it has at command a thoroughly zealous and qualified superintendence.

7. Having said thus much in answer to the references made to me by the President in Council, I would proceed to record my observations upon the topics which seem to me most important in regard to our plans of Education. I strongly feel that, in all that we can do, we must be prepared for much disappointment in our early efforts to satisfy the demands made upon us on this subject. By some it will be lamented that we do not at once perfect enlarged schemes for general Education ; by others it will be regretted that what we do for the best pupils of our few Seminaries seems to produce so partial an effect. Feelings of this nature will attend us in whatever attempts we may engage for the improvement of any branch of our Indian Government. Our governing and instructed class belongs to a highly civilized community. It is in active and increasing intercourse with the European world where, in an advanced state of society, skill and enterprize are daily gaining new triumphs. It is naturally impatient for the introduction in India of every plan which has, though probably after repeated trials and failures, been adopted with success in European countries. And the spirit of free discussion excites benevolent minds to bring forward the most extensive projects. On the other hand, we are dealing with a poor people, to the vast majority of whom the means of livelihood is a much more pressing object than facilities for any better description or wider range of study. Our hold over this people is very imperfect, and our power of offering motives to stimulate their zeal is but of confined extent. The Agency which we can employ for reform is extremely narrow and liable to constant derangement. Of those who are willing to devote their energies to the business of giving or superintending instruction, Oriental Scholars are apt to be unduly prepossessed in favour of acquirements obtained by much labour, and to which they are indebted for their reputation ; while

mere European Scholars are liable to be ignorant of, and neglect national feeling, or are at all events incompetent to make a proper use of native means for the execution of their plans. Where even the mind of an able pupil has been very greatly informed and enlightened, the knowledge gained by him may seem to produce no adequately corresponding result in after life. The student may stand alone in the family or society of which he forms a part. These can very generally have few feelings in common with him, and he may be unhappy and discontented in his peculiar position, or he may yield to the influences by which he is surrounded, and accommodate himself to the sentiments and practices which his reason had taught him to disapprove. Add to this, that if he finds that his knowledge opens to him the prospect of advancement he will, under a restricted competition, be over-confident in his own powers and unreasonable in his expectations, while at the same time he will be tempted to relax in the exertions necessary to maintain, or carry forward, the standard of proficiency at which he had arrived. These are circumstances of the operation of which we must all I think in a greater or less degree have had practical experience. I can only say upon them that we must neither entertain sanguine or premature hopes of general success, nor yet allow ourselves to be seriously discouraged. We must be content to lay even the first rude foundations of good systems, and trust for the rest to time, to the increasing demand of the public and of individuals for the services of educated men, to the extension which must every year take place of the Agency for instruction at the command of Government, and to the certain effects of the spread, however slow, of knowledge, and of the gradual growth of wealth and intelligence in the community.

8. I would in now offering my opinions and suggestions on the present practical directions of our plans, desire to consider the question of our educational policy as one of interest to every portion of the empire, without minute reference to merely local and temporary discussions. I am aware that we are yet in expectation of the orders of the Home Authorities on the subject of the changes in the scheme of education in Bengal, which were adopted by the Government in 1835. But I would not on this account longer withhold the explanation of my own sentiments on the course which should be adopted, and I do not anticipate that in what I shall propose, I shall be found to have deviated in any material degree from the wishes of the Honourable Court.

9. I would first observe that I most cordially agree with the Court in their opinion, which is quoted in paragraph 45 of Mr. Colvin's note, that, with a view to the moral and intellectual improvement of the people, the great primary object is the extension among those who have leisure for advanced study, of the most complete education in our power. There cannot, I think, be a doubt of the justice of their statement that "by raising the standard of instruction among these classes, we would eventually produce a much greater and more beneficial change in the ideas and feelings of the community than we can hope to produce by acting directly on the more numerous class." It is not to be implied from this that in my view elementary education for the mass of the people is a thing necessarily to be neglected, or postponed for an indefinite period, but it will have been seen that the hope of acting immediately and powerfully on the mass of the poor peasantry of India is certainly far from being strong with me. And the practical question therefore, to which I would endeavour before all others to give my attention is the mode in which we may hope to communicate a *higher* education with the greatest prospect of success.

10. One mode which has been ably contended for is that of engrafting European knowledge on the studies of the existing learned classes,

—of the Moulvees and Pundits of India. I confess that from such means I anticipate only very partial and imperfect results. I would, in the strictest good faith, and to the fullest extent, make good the promise of upholding while the people resort to them, our established Institutions of Oriental learning. I would make those Institutions equal sharers with others in any general advantages or encouragements which we are satisfied ought to be afforded with a view to the promotion of due efficiency in study. I would from the funds which have been before allowed to them assist in them, as I have already said, any judicious plans for ameliorating the course of study, as by aiding the publication of works which may seem likely to be decidedly useful to the students. Nor am I at all disposed to undervalue the amount of sound education and morality which is to be acquired at these Seminaries, even without calling in the resources of European Science and Literature. I will not profess deep respect for the mere laborious study of a difficult language, or of the refinements and subtilties of scholastic learning. But sensible, as assuredly I am, of the radical errors and deficiencies of the Oriental system, I am yet aware that the effect of all advanced education, and I will add especially of a Mahomedan education, is in cherishing habits of reflection, of diligence, and of honorable emulation, that it tends also to elevate the tone of moral character, though its practical effect is unfortunately too frequently marred by the domestic and social habits of Oriental life. Judging however, from the common principles of human nature, and from such experience as is referred to in the case of Mr. Wilkinson at Bhopal, it is not to the students of our Oriental Colleges, trained as it will be admitted that they are in a faulty system to which they are yet naturally and ardently attached, that I would look for my chief instruments in the propagation of a new knowledge and more enlarged ideas. It was not through the professors of our ancient schools, but by the efforts of original thought and independent minds that the course of philosophical and scientific investigation and of scholastic discipline was for the most part reformed in Europe. The process of translation, it is to be added, into the learned languages must unavoidably be so slow that, on that account alone, the arguments in favour of a more direct method of proceeding appear to me conclusively convincing.

11. Another class of recommendations is, that all the leading facts and principles of our literature and science be transferred by translations into the vernacular tongues. Mr. Hodgson in his book on Education, says, "As a practical measure for the immediate adoption of Government, I have no hesitation in saying that to found a College for the rearing of a competent body of translators and of schoolmasters, in other words, for the systematic supply of good vernacular books and good vernacular teachers (leaving the public to employ both, in case the Government fund be adequate to no more than the maintenance of such College) would be an infinitely better disposal of the Parliamentary grant than the present application of it to the training of a promiscuous crowd of English smatterers, whose average period of schooling cannot by possibility, fit them to be regenerators of their country, yet for whose further and efficient prosecution of studies, so difficult and so alien to ordinary uses, there is no provision nor inducement whatever."

12. But those who support this course overlook in the first place the extreme practical difficulty of preparing any very extensive course of translated or adapted works. We are speaking now *of the means of an advanced and thorough education*, and not of a limited series of works for the purposes of common instruction, to the compilation of which, as I shall have immediate occasion to remark, I am entirely favorable. The difficulties of translation have been illustrated by our knowledge of what

has been effected at Bombay, where the object has been prosecuted with much zeal, and I have annexed to this Minute a list of the works which have been prepared in Arabic by the European Officers attached to the service of the Pasha of Egypt, and it will be seen how very confined the number is, excepting in works of Military, Medical, or other Science. The clear truth seems to be that works of science may, at least to some considerable extent, (their range being necessarily contracted) be rendered into other languages within a comparatively moderate period, but the translation, within any time the extent of which we could reasonably calculate, of any thing like a sufficient library of works of general literature, history, and philosophy, is an impossible task. I have only, therefore, to conclude on this point by stating my entire concurrence in the opinion which has been quoted in the note from a despatch of the Honourable Court to the effect "that the higher tone and better spirit of European Literature can produce their full effect only on those who become familiar with them in the original languages."

13. I would then make it my principal aim to communicate through the means of the English language, a complete Education in European Literature, Philosophy and Science to the greatest number of students who may be found ready to accept it at our hands, and for whose instruction our funds will admit of our providing. All our experience proves that by such a method, a real and powerful stimulus is given to the native mind. We have seen that in Bombay as at Calcutta, from the time at which effective arrangements have been made for the higher branches of instruction in English, the understandings of the Students have been thoroughly interested and roused, and that the consequences have wonderfully, to use the words of the Calcutta Committee of Public Instruction in 1831, "surpassed expectation." The difficulty which attends this course is the very important one, not of principle, but of practice, namely, that the wants and circumstances of our Indian population bring to our Colleges so few who desire, or are able to receive from us the complete English education, which it is our object to impart to them. Those who look with greater confidence to other methods of diffusing knowledge in this country, dwell especially upon this difficulty. Mr. Hodgson, argues that we have no reasonable ground to hope here for the same wide study of English Literature, and subsequent use of the information acquired in it for the purposes of vernacular composition, as occurred in the different stages of European civilization with reference to the Greek and Roman models from which that civilization was chiefly derived. His words are, "True the difficult and inapt Science of Greece and Rome was in modern Europe, first mastered in itself, and eventually worked into our own speech and minds. But how? by the employment of means adequate to the end by the existence of circumstance most powerfully efficient to forward that end. A thousand predisposing causes led a mighty nobility to seek in this lore the appropriate ornament of their rank and station. A Church which monopolised a third of the wealth of the Continent, called Rome its mother and Greece its foster-mother, and throughout the great part of that Continent, the law, Ecclesiastical and Civil, was even lingually Roman. Hence the magnificent endowments and establishments and permanent inducements of all kinds by which a difficult and exotic learning was at length effectually naturalized amongst us. Hence the scholar if he pleased, might pursue in retirement letters as a profession, assured of a comfortable provision *for life*; or if he pleased, he might devote himself to the task of instructing the scions of a most influential and wealthy nobility, all of them from peculiar association necessitated to become his pupils whether they profited by his lessons or not, and thereby affording him the certainty of an enduring means of

livelihood, or if he pleased he might pass from the Cloister or the College into the world, and there find the greater part of its most important concerns subservient to the uses and abuses of his peculiar gifts."

14. Mr. Wilkinson has also on different occasions remarked that it seems to him that Education in English should be confined for the present to the Presidencies, and to some of the principal Provincial Stations, as being the only places at which there is yet an actual demand for it.

15. Mr. Adam says of the condition of our English Scholars—"Extraordinary efforts have been made to extend a knowledge of the English language to the Natives, but those who have more or less profited by the opportunities presented to them do not find much scope for their attainments, which on the other hand little fit them for the ordinary pursuits of native society. They have not received a good Native education, and the English education they have received finds little if any use. There is thus a want of sympathy between them and their countrymen, although they constitute a class from which their countrymen might derive much benefit. There is also little sympathy between them and the foreign rulers of the country, because they feel that they have been raised out of one class of society without having a recognized place in any other class."

16. But I believe that, in all these opinions, the practical value of superior English acquirements is very greatly underrated. A familiarity with the general principles of legislation and government, and the power of offering information or opinions upon public affairs in English Reports, (which is the form in which the higher correspondence regarding the British Administration in India will, of course, always be conducted) must be qualifications so directly useful, as (not to speak of the recommendations of an improved moral character), to insure to the possessors of them a perference for the most lucrative public employments, after they shall have acquired that knowledge of life and of business, and that good opinion among those who have had opportunities of witnessing their conduct, which mere book-learning never can bestow. There are as yet, no doubt, circumstances of temporary operation, which will keep for a period our best English Scholars from reaping from their studies all the worldly profit which will ultimately accrue to them. Our course of instruction has not hitherto been so matured as to include any efficient and general arrangement for giving that knowledge* of morals, jurisprudence, law, and fiscal economy, which the Honourable Court have so wisely and earnestly insisted on, and which will be most directly useful in the discharge of administrative duties. There are other obst acles also which for a time may impede our young scholars in their desire to obtain public office. They may over-estimate their own pretensions, and decline to accept the subordinate situations which alone it may at first be thought right to entrust to them. The cure for such exaggerated expectations will come with time. When this class of candidates becomes more numerous, there will be less hesitation with many of them in taking lower appointments. In the meanwhile, it is known that I am not disposed to adopt any special means, which could be felt as doing injustice to the rest of the community, for connecting our educated English students with the public service. The subject has been fully discussed in my Minute in the Judicial† Department of September 4, 1838, the completion of the measures consequent on which I am anxiously awaiting. The scheme proposed by the Honorable the President in Council, to which in that respect I assented in the Minute referred to, included, however, the appointment of a limited number of Native Assistants to some of the best of our Zillah Judges, who would be instructed in the

* See paragraph 5 of the Note.
† Recorded in the Legislative Department.

forms and practice of office. And so far there would be an immediate opening for the employment of several of our Students. The general character of my recommendations in that Minute was however, to establish a test of qualification, before selection for the honorable and responsible situation of a Moonsiff, for *all* candidates, wheresoever and in whatever language instructed, and to procure the compilation and printing of Manuals of legal instruction, in the native tongues as well as in English, which might be taught every where by private masters, or in public Institutions. To the principle of this plan I would steadily adhere. But in our Colleges I would carry instruction of this kind further than would be the aim of these Manuals, which would be more proper for use in our common schools. Having thus applied suitable aids for the acquisition of the knowledge most requisite in public life, I would look with assured confidence to the recognition by the community of the advantages of an advanced English Education, comprising those branches of study, a conversancy with which would place an instructed Native Gentleman on a level with our best European Officers. It is true, and no one has more heartily concurred and rejoiced in the determination than myself, that the vernacular tongues and not English will be the future languages of the Courts and Offices in the interior of the country. But this circumstance will in no degree detract from the force of those inducements of English study of which, as regards the vast and most important correspondence which must ever be conducted in English, I have just spoken, nor need I dwell on the degree to which such inducements will be increased by the mere fact of English being the language of the ruling and governing class in India. This is an encouragement to the pursuit of English that will probably greatly counterbalance the want, which has been justly noticed by Mr. Hodgson, of those motives to its cultivation which would have existed in such strength had English been here, as the Classical languages were in the West, the established languages of Theology and of Law.

(To be continued.)

22.—BOMBAY AUXILIARY BIBLE SOCIETY.

The Anniversary meeting of the Bombay Bible Society was held in the Town-Hall, on the evening of Tuesday the 19th January, 1841.

The Right Reverend the Lord Bishop of Bombay was called to the chair, and the meeting was opened by reading a portion of Scripture.

The Report of the Committee was read by the Rev. Dr. Wilson, one of the Secretaries.

This meeting was one of the most animating which we have witnessed in Bombay. The attendance was most respectable, the speeches of the movers and seconders excellent, and the interest felt in the proceedings by all present intense. We once thought of giving a full report of it; but we must content ourselves by giving the address of Major Jervis, the first delivered.

"Many persons of those who have assembled on this interesting occasion, could speak more to the purpose, if they would—though I feel persuaded there are none who feel more intense concern in the promotion of the object for which we are now met, than the party who addresses you. It has exercised understandings of no ordinary power,—it has called forth resources of no unimpassioned eloquence,—it has elicited appeals of no common-place tenderness, and therefore might be supposed to leave little for us, for any, to expatiate on, which has not been already far better told by others. But no—that theme, inexhaustible as the praise of Him with whom it originates,—the Word of God, still retains all the freshness of its first dictation;—and will continue to hang on the dying

lips of every follower of the Redeemer, to be resumed only with more exalted emotions of delight, in other, happier realms, where sin and death shall cease to afflict and to affect us.

"I have heard it asserted by competent Orientalists, and I believe with truth, that Asiatics have no term to express *gratitude*, and I have listened and smiled at the complacency with which some of my countrymen, who were deeply skilled in foreign languages dilated on the privileges of that peculiar comfort, which we Britons perhaps understand more throughly than any other nation: but for which none, not excepting our most accomplished continental neighbours, the French have any corresponding term, or even idea. Is it that we are really the only grateful people; or, is it that we alone know rightly how to use, to appreciate, and to signify our sense of the blessings conferred on us? Is it that we alone, of all the nations of the earth, have discovered the true Source of those blessings, and the proper language in which our wondrous obligations are to be communicated to our fellow-men, and wafted with joyous hallelujahs to their Author? Oh sacred beloved treasure,—whence we derive the first direct cognizance of ourselves and the great Giver of all! Oh rich fountain,—whence flows all our comfort; the true spring of all our knowledge; the proper effectual remedy for all our necessities and distresses; the golden link in that chain of love, which binds each one of us to his neighbour,—a worm of the dust to infinite Deity,—and God to man!—what do we not owe to thee?

"Let us severally advert to our individual position in society, in the world, in the countless throngs of beings, in all the ages of time, standing in the presence of Him, with whom a thousand years are but as a day,—that great and good Being, who is emphatically, the same yesterday, to-day, and for ever.—Let us remember our own place among our fellow-men. Let us consider our mutual relation to, and dependence on others, whose privileges are no less than our own. Let us reflect on the part we are called on to take in the great scheme of social duty and responsibility—on the station we occupy, as rulers or subjects; as masters or servants; as dispensers as well as recipients of the Divine goodness; as teachers and expounders, as well as scholars and hearers of the glad tidings of the Gospel: what are not our individual obligations?

"Yet greater, if I may be permitted so to speak, infinitely greater, are those obligations, which we should ascribe to that Word, collectively, as a people, entrusted, as Britain is, with so large a share in the administrative functions of sovereignty throughout the earth. If such be our influence over the cabinets of other European powers—confederate only for selfish aggrandizement, and the destruction or restriction of liberty: if such be our command in questions affecting the eventual condition of the entire human race, that legislators defer to us for the first initiative:—if such be the consequence of our national counsels that upon them, as a first move, depend the issues of that last and decisive development of political combination for the universal diffusion of Divine truth, or the antagonist principles of idolatry, superstition and atheism. What do we not owe to this sacred volume, which brings us together, which directs and warms our hearts, and gives unison to all that deserves a record in the annals of History?

"In this, or in that, view of the subject;—as individuals—as members of society—as a people, any tongue would fail to express how much we are indebted to the first principles of our religion for every advantage we possess in this, and all time to come. Whether it be the submission of self-will or intellect to the milder dictates of order and humility; whether it be the deference of passion or power to the calmer injunctions of reason and authority; *these are* the genuine characteristics of its teaching, and

such the master-key to that striking superiority which we possess in all matters of this present existence. It belongs to the beloved messengers of the Gospel to tell of its subserviency to greater ends, and the record of that great Exemplar who consummated his pity to an undeserving world, by a sacrifice unparalleled, inappreciably great and affecting, and therefore immeasurably beyond the reach of the most unbounded *gratitude*. Who, but the Holy Spirit, could enable us to derive true *comfort* from this so stupendous an effort of love and condescension? Yet, the Divine word permits us properly to understand and fully to express it:—and here, alone, the ideas of *gratitude* and *comfort* find an unequivocal intelligible representation. Would that we all realized in our hearts, and with its great Author deferred every personal consideration to the constraining necessity we are under, to go, and proclaim its cheering purport to every soul around us.

"A missionary—Oh! I have heard *that name* pronounced with scorn, and by female lips: yet who is under more signal obligation to such a character, than Woman? or what members of society so elevated by Christianity, as British females? Yes, He that dear Friend and Saviour, who sticketh closer than a brother, was the first of that denomination. He came from his Father's throne, to this lower world, on a mission of love and mercy, breathing nothing but charity and good will to those who neither knew nor regarded him, and He still entreats us to hear him and live. Can any treat his humble emissaries with aught but respect? they may err,—they may faint;—they may perish;—but their Master lives for ever;—and so long as eternity shall endure, his praise will be sung by them, as by the myriads rescued, in his gracious purposes, from the depths of iniquity and destruction, while the angels respond to them with never-ending adoration.

"But whilst we know whence our benefits accure to us, individually, and collectively, we overlook the mighty spring of all comfort, and all that distinguishes and adorns the Christian character; preferring to fall down and slavishly worship at the feet of that mighty image, Self, whose head is Mammon, and whose feet stand on a perishing world:—that delusive idol which the Prince of this world lifts up to the admiring gaze of his unhappy devotees—and this, is our *gratitude*. While such are the lessons inculcated by Scripture: obedience to authority, love and charity to all, simplicity, disinterestedly sympathizing in all the necessities and sorrows of our fellow-creatures after the pattern of Him who felt and suffered in all points like ourselves—we deprecate its introduction as a means of education, and go to the muddy pools of men's understanding, choosing rather to be dictated to by the world than the Author of all truth and all reason. Such inexplicable folly can only find excuse in ignorance and the aversion of our nature to that sacred truth which admits of no compromise. Those, then, who plead for the exclusion of Scripture, may be said in the fulness of their *gratitude* to deprive their neighbour of the only solid *comfort* which can enlighten the untutored mind, soothe the pressure of present affliction, or bear up his spirit in the last closing trial of mortality—a resource which rightly applied will bring him through all the difficulties of his present existence, till hope shall be changed into reality and the faith of the believer be made perfect in fruition."

The concluding sentences of this address should be deeply pondered.—*Bombay Christian Spectator.*

THE

CALCUTTA

CHRISTIAN OBSERVER.

New Series, Vol. II. No. 17.—Old Series, Vol. X. No. 108.

MAY, 1841.

I.—*The Coles.*

The revolutions which have lately taken place on the borders of the British Asiatic dominions have brought to notice hill tribes, many of whom a few years ago were but partially known, and awakened an interest in the public mind, which, if properly directed to the advancement of civilization and the diffusion of the Christian faith, may in the course of time repair the ravages of war and render the vanquished mountaineers prosperous and happy under the rule of their new masters. Already botanists, geologists and antiquaries have penetrated the dense forests of the newly conquered lands, and considerably enlarged the sphere of knowledge by giving publicity to their praiseworthy researches. Much energy, property and life have thus been expended in the promotion of science, and been productive of results which must be highly gratifying to every enlightened mind; but little or nothing has been done to enrich these neglected tribes with the blessings of sacred truth. The religious famine which has raged for centuries that are past is felt in all its keen severity at the present hour. Whether it shall rage for ages to come and the bread of life shall not be given, remains with the disciples of Christ to determine.

To describe the condition of all the mountain rangers and the facilities afforded for the propagation of the gospel among them would be a task too difficult to accomplish. The following observations refer only to the Coles.

Their country is in the province of Bahar, and taking Chyebassa as the mean, is situated in 22° 36′ north latitude, and, 86° 40′ east longitude. That part of it inhabited by the Lurka tribe, and designated Colehan Proper, is an extensive tract of land elevated above the level of the sea two thousand feet, and averaging in length from north to south sixty miles and fifty in breadth. The adjoining district, in which are to be found the Moonda and Dhangar tribes, mingled with Hindus and followers of the prophet, may be about the same dimensions. Hills composed of clayslate, clinkstone, coarse granite and quartz of different kinds, are scattered over the face of the country, rising from five hundred to a thousand feet above the plains; wooded in most places to the summits, and intersected by valleys, many of which are exceedingly beautiful: they greatly contribute to improve and enrich the scenery. On some of these mountains excellent iron is procured in large quantities. Many parts of the

country are rich in soil and yield the husbandman an ample recompense for his labour. Some spots have the appearance of an English park, but other places are rocky and barren, producing little besides brushwood and jungle. The following list of a few of the productions will shew, though imperfectly, the capabilities of the land. Those marked * are at present found only in the gardens of Europeans, in which is to be seen almost every species of flower.

Maize, wheat, rice and several kinds of pulse.
Oil, coffee* and tobacco plants; cotton, silk, wild indigo, and arrowroot.
The vine*, peach*, pineapple, mango, plantain, gooseberry, strawberry*, raspberry, &c.
The yam, potatoe, cabbage, colliflower*, carrot, onion, turnip, bean*, pea*, &c.
Trees used for timber, an excellent bamboo, sall, tune and a species of oak resembling the English oak.

This list might be considerably extended, but it is sufficiently large to convey an idea of the nature of the soil.

The country is watered by many streams, in which are to be found jasper and quartz of all shades and colours, and a few washings of gold, but gold of an inferior kind. Being nearly dry in the hot-season, and running in rapid torrents during the rains, these streams are not navigable.

The want of water-carriage and the bad state of the roads, (if roads they can be called, for they are in the worst possible condition, and the guides are in danger of losing their way,) deprive the inhabitants of the advantages which they might derive by sending their produce to distant markets.

To take maize, wheat, rice, or other commodities to Calcutta for exportation or immediate sale, while the roads are in their present state, is too expensive to afford a prospect of reasonable gain. The natural consequence is that the Coles cultivate little more land than is sufficient to supply their own necessities: vast forests stretching mile after mile are wholly resigned to beasts of prey. As the revenue is raised from a tax on cultivated land, and has not hitherto defrayed one-tenth of the government expenses, if the making of good roads would not in the course of time greatly benefit the country and enrich the Company itself, is a subject worthy of much thought, and cannot be too forcibly pressed on the attention of the rulers of India. Such roads would give a stimulus to industry and induce the people to clear extensive tracts of land which, without such a stimulus, will in all human probability lie waste to the end of the world.

The climate may be considered salubrious, for though in the hot-season the heat during the day is occasionally excessive, at this period, indeed through the whole of the year, the nights are cool and refreshing. The rains are seldom heavy. Instead of pouring down in ceaseless torrents they fall in gentle showers, but they bring with them violent storms proceeding from the north-west, which are sometimes very destructive both to property and life: still this season is not, as in other parts of India, unhealthy.

The cold-weather is unattended by those damp chilly blasts felt in the plains, and those dense mists and fogs which so frequently place the inhabitants of Calcutta, in something very much like an Egyptian darkness. Morning, noon and eve the heavens are perfectly serene, and the cold refreshing and dry braces and invigorates the frame; few countries are more delightful than the Colehan at this season of the year.

But to the above statement Chyebassa and the adjacent villages form an exception. They are occasionally visited with cholera, fever and small-pox, especially with the last disease, which has continued year after year to commit extensive ravages. The late Dr. Henderson and his successor, Dr. MacCrae have paid every attention to the sick Coles, but it is much to be lamented that these people, depending almost entirely for the restoration of their health on sacrifices offered to the gods, have in too many instances neglected the taking of medicine, and numerous deaths have consequently ensued, where in all proba-

bility life might have been prolonged, so that the humane intentions of these gentlemen have been too frequently disappointed.

Notwithstanding, in visiting the hovels of the afflicted poor, giving and prescribing suitable medicine, they have persevered in the face of every discouragement, and thus shown that their humanity was not a mere impulse but a part of their nature. Chyebassa and its vicinity wear an aspect widely different from the rest of the country. On the adjacent range of rocky hills scarcely a tree is to be seen, and the plain is stony and barren; the rays of the sun falling on such land must render the heat during the day in the hot-season excessively great: this may account, though not wholly, in some measure for the prevalence of sickness in these villages.

To obtain an estimate of the population is exceedingly difficult. The following is given not with confidence in its perfect correctness, but under the impression if there be errors, they are on the safer side, that instead of being fixed too high the number will perhaps be found somewhat too low.

The Lurka, the largest tribe,.....	60,000
The Moonda and Dhangar, each thirty or forty,.....	60,000
Total population,...	120,000

The villages are small and scattered, containing from twenty to sixty houses built of mud or plaited bamboo and thatched with long jungle grass; they cannot be said to be beautiful as there is scarcely the least degree of order about them.

In many parts of the country, attached to each dwelling is a garden containing maize, oil and tobacco plants, the cotton tree and vegetables.

The Coles are above the middle height and well proportioned; their complexion, which is without variety of shade, is somewhat darker than that of the people in the lowland provinces. They have been represented as related to the Hottentot family, but the general absence of high cheek-bones, thick lips, small half-closed eyes and woolly hair leaves not the shadow of probability for such conjecture. Neither can they be said to bear any affinity to the Tartar race, for in personal appearance and bodily conformation they resemble the inhabitants of Bengal and Upper India.

Their raiment is of the most primitive kind; the dress of the poor is a slip of rag fastened round the loins, scarcely sufficient to conceal their nakedness, measuring a yard in length and eleven inches in breadth. The lower and higher extremities of the body are left uncovered. The rich possess many suits of apparel, but seldom put on their finery except when they go to festivals and funerals. Their usual dress consists of a piece of good cotton cloth, much larger than that of their indigent neighbours, and a loose upper garment made of the same material, but they frequently throw off the latter. The men as well as the women allow their hair to grow long; it is combed backward and twisted up into a large knot which is fastened with an iron pin. Though indifferent to clothing, and encumbered with little more than the dwellers in Eden put on when shame dictated the propriety of dress, they are very fond of earrings, necklaces, and bracelets, and seem to consider them of much importance to the improvement of their personal appearance.

Their food, did it not differ from that of their neighbours in the plains, would scarcely be deserving of notice. They eat rice, fish, beef, mutton, the flesh of goats, fowls, pigs, hares and deer, &c. &c.

Though the writer does not presume to enter into a discussion about the source from which their languages are derived, or about their relative poverty and richness, not having had sufficient opportunities to form a correct judgment on a subject so important, the following list of words from one of them may serve to shew that they are really distinct from the other languages of India.

man,	horo.	good,	bugee.	ear,	lotur.
father,	aba.	white,	puna.	hand,	tíhi.
mother,	ai.	sun,	singbongo.	arm,	supu.
younger brother,	bokko.	moon,	charoo.	foot,	kata.
		star,	ipilko.	leg,	booloo.
elder brother,	barinj.	day,	singi.	chest,	kusam.
tiger,	koola.	night,	ninda.	stick	hapa.
dog,	seta.	earth,	hassa.	sword,	taranri.
bird,	chere.	water,	da.	bow,	ah.
fish,	hai.	fire,	singel.	arrow,	sar.
cow,	uri.	mountain,	buru.	axe,	kapí.
horse,	sadom.	river,	ikir.	one,	
fowl,	sim.	house,	ora.	two,	beriá.
master,	gomki.	grass,	tassa.	three,	apiá.
bachelor,	dangna.	salt,	bulum.	four,	upunra.
married man,	arandi.	raw-rice,	chanli.	five,	morea.
I,	aing.	boiled-rice,	mandi.	six,	turia.
thou,	am.	eye,	men.	seven,	ca.
he,	ai.	nose,	mu.	eight,	iralia.
we,	alle.	mouth,	moka.	nine,	aua.
you,	apí.	this,	inu.	ten,	gelea.
they,	ako.	that,	en.		

The time which the Coles devote to labour, is employed in the cultivation of the soil to procure a maintenance for themselves and families. Like other people in the early stages of civilization, their implements are of rough make and ancient date. Their spades, shovels, carts, ploughs, harrows and thrashing instruments are of the same construction at the present hour as they have probably been during many generations that are passed.

Those who possess two or more ploughs are in comfortable circumstances, and generally employ a low caste of Hindus called ghasses to cultivate their land and attend their cattle.

The tax on the plough, though oppressively great under their own chiefs, has since the country was subjected to British sway been considerably reduced ; which has contributed much to promote the agricultural interests, and to reconcile the minds of the people to the Company's rule.

It is a fact, the existence of which is to be deplored, that the women instead of being left to the management of household affairs, and the rearing of their children, are much employed in out-door work, in digging, watering, weeding and reaping the fields, and collecting fire-wood in the jungles.

Many of the Dhangar Coles who reside in the district of Chota Nagpore, are employed as bearers of burden to Calcutta and other parts of India. Hundreds of these, allured by expectations which are never likely to be realized, have been induced to engage themselves as free-labourers to the Isle of France ; or in other words, have in the simplicity of their nature resigned the liberty and few comforts which they possessed on their native hills, for the lot of the slave, hard fare and unrelenting tyranny.

To hear the parents, brothers, or sisters, who have lost a member of their family in this nefarious attempt to revive the traffic in human flesh, tell you they had a son or a brother who left them three or four years ago, of whom they have not heard a word since, and to behold the despair which is pictured in their countenance, while with a choked utterance and eyes suffused with tears they make inquiries of every European they may chance to see, is enough to break a heart of stone. It is to be hoped that Great Britain, after having given twenty millions to suspend the lash, stop the shedding of African gore, and hush the woes of other lands, will still maintain the rectitude of her principles and the sacredness of her humanity, and speedily pass an act to prohibit for ever exportations from the shores of India, which, whatever may be said, are really designed to perpetuate this system of atrocious wickedness.

The sports and pastimes of the Coles differ little from those of other people. Their games at throwing and beating the ball are like those which are played in Europe. In the numerous pools and streams, which contain excellent fish of many kinds in great abundance, they may occasionally be seen fishing.

Cock-fighting—an amusement which seems to have prevailed in most nations, and to have been long perpetuated in England and elsewhere in defiance of the many prohibitory laws enacted against it, and to have been considered disreputable only when the wide-spreading influence of education and the Christian faith compelled barbarity to give place to humanity—is an amusement of which the Coles and the people in the neighbouring jungles are exceedingly fond. The cocks, instead of being armed with steel or silver spurs, are furnished with a weapon whose sharp end resembles the blade of a pen-knife, the other end is of blunt iron and roughly cut with a file so as to admit of being fastened tightly to the foot with thin cord. They have sometimes as many as twenty battles going on together ; the scene of the fight is generally on the village green, which is densely thronged by persons from the surrounding hamlets.

They love to trap, hawk and shoot, quail, partridge, snipe and other birds ; but are most passionately fond of the chase : this affords them the highest excitement and the greatest pleasure.

After the harvest has been gathered in, armed with matchlocks, bows and arrows, spears, battle-axes and shields, multitudes go forth into the neighbouring jungles and forests where they remain for days enjoying their favourite sport. The objects of their pursuit are the hare, fox, antelope, red deer, barking deer, wild hog, wild buffalo, leopard, hyæna, bear and tiger. For these they beat about the bushes with spirits that are strangers to fear. Should the animal make a stand they prepare to receive him with their deadly weapons ; should he fly, they pursue him over hill and dale with a boldness and ardour which seem to increase with the danger to which they are exposed, and seldom fail, with well-shot balls or arrows, to cut short his existence. After the sports of the day they encamp on the banks of some flowing stream where they cook and eat their simple repast.

Then begins here the well-timed, lively and graceful dance to the sound of fife, fiddle, pipe, and drum ; there a multitude of voices are raised in singing the lover's, the shepherd's or huntsman's song ; onward many glowing fires burn surrounded by little groups listening to some well-told tale, and testifying their interest in the story by merry peals of laughter ; far distant from these light-hearted sons are the sage fathers sitting like so many Dutchmen talking of the affairs of the day or probably of the state, and brightening their intellects with long draughts of home-brewed beer and the sacred perfumes of tobacco. Thus the evening is past and the night far spent before they rest to refresh themselves for the pleasures of the coming day.

From the above statement it will be perceived that dancing is an exercise in which the Coles frequently engage ; and at this there can scarcely be any surprise, for it appears to have been one of the earliest amusements dictated by nature or invented by man to give expression to joyous and elevated feelings. The savage living in primeval woods, far distant from the usages of civilized life, will occasionally have a jig with his rude companions and endeavour to keep time, if not to the sounds of music, to the emotions of a merry heart. The Coles never celebrate their festivals and weddings without dancing, but their grand assemblies are at great fairs, where many villages meet, each with its flag flying and music playing, amounting on some occasions to twenty thousand persons. The dance is conducted in the following manner. Females with their arms united or clasped round each other's waists, form a semicircle composed of from twenty to a hundred persons, behind which the males arranged in the same way form another. Thus semicircle after semicircle is formed till the musicians who stand in front strike up the tune to which the dancers move

with singular grace and beauty, maintaining in their gestures the strictest decorum.

Much has been truly said and powerfully written against the indecent manner in which the dance is occasionally performed among Europeans; but while it is conducted with the moral propriety and good sense shown by the Coles it will never become a national calamity or a personal disgrace, but continue to be an amusement fraught with much innocent pleasure.

The Coles enter the married state not so early in life as the inhabitants of Bengal, seldom before sixteen; some whose limited means render them unable to give the required dowry remain bachelors to as late a period as twenty-five and thirty. In a village adjacent to the military station of Chyebassa a concourse of people was collected to witness the celebration of a wedding. Amid this interesting assembly a fine looking man, apparently about twenty-eight, holding in his arms a beautiful child, was asked what was the age of his son. There was immediately a general titter, which much embarrassed and rendered him unable for a second or two to reply to this simple qnestion, when he said that the boy was not his son but his nephew. Delighting to tease him the people cried aloud he is a bachelor, and how can he be married for he has no cattle. The young man walked quietly away, fain to escape their raillery, when others who remained in the state of single blessedness for the same reason were officiously pointed out by the laughing crowd.

Spinsters are to be found of a similar age. If plain, for the Coles are not indifferent to personal appearance, they may have kept their first estate owing to the want of suitors and an opportunity to change. If beautiful, and some of them are so considered, fathers take advantage of their charms by fixing the number of cattle exceedingly high, so that lovers must have the industry, ardour and seven years' patience of Jacob to furnish the stipulated dowry.

Marriage is universally respected and honoured, the young of both sexes look forward to it as an event which is believed will greatly contribute to enhance their earthly blessedness. That celibacy may be endured they can readily comprehend, but that it should by any class of persons be deliberately chosen they have not the least notion.

Polygamy is known, but does not prevail so extensively as among Hindus and followers of the prophet: few persons have more than one wife.

The second marriage of widows is common, and considered in no way less respectable than their first union.

The taking to wife the childless widow of a *deceased brother to perpetuate the memory* of the departed, that his name be not put out of Israel, which the Hebrews practised during the old dispensation, is at this day observed by the Coles.

Though parents are anxious to see the dignity of the family increased by the alliances their children form, and do not withhold what is thought proper advice, they wisely leave the young people to choose their mates. Papas and mamas, who have outlived all the generous magnanimity of youth and arrived at the last pitch of earthly-mindedness, compelling the children of their bosom to form mercenary marriages by which they are plunged into the deepest wretchedness and woe, are monsters which have not yet visited the country of the Coles, and long may it be preserved from their detestable presence.

Wooing in this portion of the human race is of a simple kind, and unattended with that epistolary lore thought needful by some to keep remembrance awake. When a youth has seen a damsel whose pleasing image engages his daily thoughts and interrupts his hours of repose, he embraces an early opportunity to acquaint her with the troubles of his heart. Should the maiden graciously reply to the anxious swain he sends a few of his friends to her parents to ask her in marriage. Should the old people, who always consult the inclinations of the damsel, consent to the union, the messengers are invited to remain for the

day to be feasted with the best the house affords. A short time afterwards the parents of both parties meet to appoint the day when the nuptials are to be celebrated and the amount of dowry which is to be given for the bride. The dowry varies according to an individual's means, from 12 to 60 head of cattle.

On the appointed day the bride proceeds with her family and friends accompanied with music and dancing to the house of the bridegroom, who, attended in the same manner, meets her on the way and conducts her homewards. The procession stops in front of the bridegroom's house, where his mother, or, in the absence of her, some near female relation washes the bride's feet.

After the performance of this ceremony the bride and her friends retire about two hundred yards from the dwelling, where a feast has been prepared for them: here they remain enjoying themselves during the day. The evening and greater part of the night are devoted to singing, music and dancing. In the morning the wedding takes place; the bride is seated on a small stool made of cane, the bridegroom puts before her a dish of cooked rice or other food, which she touches, and then anoints her head with oil. Thus are they made husband and wife, to have and to hold, to love and to cherish till death do them part.

At childbirth the mother, with the father and midwife, is considered to be in a state of uncleanness and separated from her elder children, relations and friends till the days of her purification be accomplished. The process of purification is commenced on the eighth day after the birth of the child by bathing, and completed on the appearance of the new moon by giving a feast to the family connexions.

The custom has existed during many generations that are past and been perpetuated to the present without exciting the least inquiry, so that no information can now be procured respecting its origin or the period of its adoption. It will be observed that it differs from the purification of Hebrew women mentioned in the twelfth chapter of the book of Leviticus. To affirm therefore that it took its rise from the same source, divine appointment, and in the lapse of ages has changed to its present form would, in the absence of more specific intelligence, be little less than presumption.

Those however who believe that true religion has overspread the earth, and that evident traces of its progress are to be seen in the sinks of Hinduism and every system of superstition which prevails at the present day, will perhaps find no difficulty in affirming that the patriarchs, or the immediate followers of Jesus, once dwelt on the mountains in the country of the Coles, and that their sojourn is placed beyond the shadow of a doubt by the faint resemblance which subsists between the two modes of purification.

The ceremony of naming takes place when the child is about a year old, and is performed in the following manner. The father having taken four seeds into his hand throws them one by one into a jar of water, pronouncing each time a name, till one floats on the surface, which is chosen as the name of the child. Should they all sink, the performance of the ceremony is postponed till a more auspicious day. The name given to the child is generally that of a friend of the family.

There is a kind of sponsorship which it may here be proper to notice. The godfather promises to administer to the wants of the child in poverty, to sympathize with him in distress and in sickness, to offer sacrifices for the restoration of his health. It is creditable to the humanity of the Coles, and must be highly gratifying to every benevolent mind, that these engagements are not considered a matter of empty form. The godfathers manifest on all occasions, even during the most painful vicissitudes of fortune, a parental solicitude in the welfare of their youthful charge, which the young people requite with filial affection, endeavouring when adversity overtakes their kind benefactors to relieve their necessities, assuage their griefs, and restore their accustomed gladness: thus proving that man, how low soever in the scale of civilization, has still a heart, and that affection really felt and wisely shown has been the way to it in all conditions, ages and climes.

Rites of burial. That his remains will be respected, not rudely touched, and a place of sepulchre assigned them, is an expectation the dying cherish and which the living seldom fail to perform. It is to the honour of human nature that few instances can be named of the remains even of an enemy having been abused, but many are recorded of victors digging graves on the field of battle for their own dead and those of the vanquished, where with every revengeful feeling hushed, and speaking only of the heroic deeds of the slain, and the soldier-like manner in which they fell in their country's cause, they have laid their foes side by side in the tomb with their companions in arms. Whatever may have been the hostility which men have manifested towards each other while living, few monsters have carried their rancour to the mouth of the grave. When such monsters have appeared, lamenting their inability to follow the victims through eternity whom they persecuted to the death, they have exposed themselves to universal execration.

When a Cole is dead the family array the body in the best raiment they can afford, and decorate it with ornaments and flowers, and seating themselves around begin their lamentations. When the friends and relations are assembled, the corpse placed on the bed, is borne by women out of the house to the funeral pile, which has been prepared in the yard at a short distance from the dwelling, and the fire is kindled amid renewed wailings. In the morning the bones which remain are collected into an earthen jar and in a few days afterwards are buried. The graves, in length proportionable to the stature of the deceased, are about two feet wide and two deep. They are generally situated in the midst of the village under the shade of tamarind trees. A small quantity of cooked rice is deposited at the bottom of the tomb, and the jar containing the ashes is placed with the mouth downwards over them. The grave is then filled, and a large slab of stone thrown over it, supported at each corner by a pillar in height about 12 inches. Besides sepulchres the Coles frequently place in fields and conspicuous situations large single stones in the ground standing upright as monuments to perpetuate the memory and virtuous deeds of the departed.

Seeing events transpire which create alarm, sickness, desolation and death overspreading the earth, apprehending that the calamities which have befallen others may speedily overtake himself, and feeling sensible of his own impotence to avert impending dangers, man, even in the earliest stages of society, looks for protection to wisdom and power which he thinks to be more than human. Hence unenlightened nations have believed in the existence of superior beings, the authors of evil and the dispensers of good, whose anger was to be appeased and whose favour was to be propitiated by ceremonies, sacrifices and prayers.

The above is descriptive of the state of the Coles, for though they have made some progress in civilization, their superstition is the offspring of a barbarous age, and has been perpetuated to the present day without undergoing the least change.

Their views of the attributes of the god Singbongo (the sun) are exceedingly confused. They believe that he sees and knows all things, but when asked, as during the night he did not appear, how he could see and know all things, they replied, though he himself did not appear, the moon and stars, members of his family did, and they looked out for him.

During health and prosperity they never trouble Singbongo, but in adversity and sickness offer sacrifices for the removal of distress and the restoration of health. In the first instance they offer a fowl, should the sick person not soon recover, they present after short intervals, a goat, pig, sheep and buffalo, and should he not be restored after the sacrifice of a buffalo all hope of his recovery is relinquished.

Sacrifices are generally offered under the shade of a tree, or in an open place as in a field, and presented in the following manner. The worshipper kneels down and frequently repeats the name of Singbongo, after which he kills the animal, and when the blood has ceased flowing carries it home, cooks and eats it.

In addition to the sun, they worship a number of minor deities, and ghosts which are believed to reside on the summits of mountains, but all their gods are regarded rather as the authors of evil than the dispensers of good, and are consequently more dreaded than loved.

Considering the views which the Coles entertain of sin, and their utter ignorance of the divinely appointed medium through which it can be forgiven, they may be designated a people that are sitting in darkness and in the shadow of death.

A belief in witchcraft prevails universally among the inhabitants of the Colehan, and has been productive of the greatest calamities. The number of persons that have fallen a sacrifice to this horrid superstition it is impossible to estimate, and the unrelenting cruelty by which the unfortunate individuals have been doomed to suffer the most painful of deaths is a sad proof of the power which blindness of mind can exert over the heart; that it can quench every kindly emotion and give birth to the most infernal passions.

The persons suspected of witchcraft are generally spiteful and ill-tempered, or shrivelled and ugly old women. After they have been convicted by the witch-finders, a set of men thought to be endowed with a spirit of superior discernment, they are massacred without the least ceremony or mercy, and the awful scene does not always terminate with their death; sometimes the whole family or all the persons residing in the same dwelling are indiscriminately murdered.

A singular custom relating to this subject may here be mentioned. It is usual when a man has killed a witch to go in the evening through the village and give the door of every house three strokes with his battle-axe as a summons to the inmates to bring some wood to burn the body. Believing they have been delivered from an enemy who had proved herself unfit to live, and that the man has performed a worthy deed who has cut short her career of deadly mischief; elated with joy the people issue forth and obey the summons without the least compunction of sorrow. But since the country has been subjected to the Company's sway the number of deaths has greatly decreased. The wisdom and rectitude with which the British authorities have administered justice to put down this crying evil, and the happy results with which their humane endeavours have been attended, cannot be too highly praised.

From the prevalence of this horrible superstition it will perhaps be inferred by some that the Coles are raised in the scale of being little above the beasts of the field, but a very limited acquaintance with the history of witchcraft in the enlightened nations of Europe will serve to correct such a mistake.

An affirmation that a person had visited St. Peter's at Rome, and heard the venerable Pontiff instead of expounding the gospels issuing bulls for the detection and punishment of witches, would, in 1841, be deemed a flight of fancy not to be tolerated in sober prose, but it was no fiction in 1484. Then Innocent VII. issued a bull for this very purpose, which was enforced by the successive bulls of Alexander VI. 1494; Leo X. 1521; and Adrian VI. 1522.

It is horrifying to relate the massacres which followed the publication of these bulls.

In the short space of three months, during the year 1515, five hundred were burnt alive in Geneva; in Wurtzburg from 1627 to 1629, one hundred and fifty-seven perished in the same manner; and about this period one thousand were executed in the diocese of Como. It has been estimated that thirty thousand were put to death in England, and not less than one hundred thousand in Germany. In other countries the execution of witches was of frequent occurrence. The practice was not however confined to the age in which popery maintained universal and undisputed sway; it continued long after the Reformation. In England during the year 1716, Mrs. Hickes and her daughter, nine years of age, were hanged for selling their souls to the devil, and raising a storm by pulling off stockings and making a lather of soap.

One was put to death in Scotland as late as 1722. "She was, according to Sir Walter Scott, an insane old woman, who had so little idea of her situation as to rejoice at the sight of the fire which was destined to consume her. She had a daughter lame both of hands and feet—a circumstance attributed to the witch's having been used to transform her into a pony and get her shod by the devil."

Almost every country has contributed a chapter to this history of human folly, shewing that the relics of barbarous times long-retain their hold on the minds of people in a high state of civilization, and that ages of progressive improvement in religion, literature and science are required to blot them out of the national creed.

In the Colehan the commission of suicide is of frequent occurrence. Persons having been unkindly treated or greatly distressed, a man having had a slight difference with a member of his family, a woman having had the least reproach undeservedly cast upon her honour, are some of the numerous causes of the perpetration of this fearful crime.

The extreme difficulty of preserving the lives of individuals resolved on self-destruction must be apparent to all. When a man goes voluntarily to inflict upon himself the last punishment assigned by penal codes, how is he to be restrained by the terror of law? The most the magistrate can do is to procure speedy intelligence of his intention, and adopt measures which reason and humanity dictate to bring him into a better state of mind, to endeavour to remove what has rendered existence a burden, and restore him again to what made life a blessing. The persons to whom the government of the country has been entrusted are men of enlightened benevolence, who take a real interest in the welfare of the people, and adopt every means to diminish the frequency of this as well as of other crimes.

As oaths have been taken by all nations, and are thought by some persons to be essential to the administration of justice, it may not be uninteresting to mention that, in courts of judicature, the Coles swear by the skin of a tiger, believing, it is said, that should they bear false witness, this beast will one day devour them.

Their language not being written, and the memory of all men being somewhat forgetful, evidence of accounts and numbers is necessarily given as in the earliest stages of society by knots tied on a string, or notches cut in a stick,—a practice like that of the far-famed Robinson Crusoe.

The Coles have a tradition of the world having been destroyed by water, with the exception of sixteen persons who were preserved to repeople the earth. A similar account is found in the mythological history of most nations; Fohi in the Chinese, Sattivrata in the Indian, Xisuthrus in the Chaldæan, Ogyges and Deucalion in the Greek mythology, have been recognised by many as the Noah of the sacred volume; and hence the universality of the deluge has been inferred. But whether or not these accounts prove that the inundation was general is a subject which cannot be discussed in a paper like the present.

In the preceding parts of the paper, the reader has seen the Coles in their labours, sports and superstitions, and from the manner in which they conduct themselves in these he may have already formed an opinion of their character. As the subject however is one of much importance, it may be proper to enter into a few particulars concerning it.

Respecting their disposition or indisposition to work, it may be remarked, that industry if not created is supported by the prospect of reaping the fruits of labour. Whenever a farmer fills his barns it is with the hope that at no distant period he will have an opportunity to dispose advantageously of his stock, and should he find the expense of conveying his produce to market too great to enable him to compete with those who pay little for carriage, being favoured with good roads or navigable rivers, he will either soon quit his farm and take another where he will not have to contend with impossibilities, or in the event of

being unable or unwilling to leave it, confine his speculations to supplying the wants of the immediate district in which he dwells. Should all his neighbours be farmers placed in the same circumstances, he will cultivate as much of his farm as will supply the wants of himself and family and allow the rest to lie waste. This is precisely the situation of the Coles, and till it be changed judgment respecting their idleness and industry must be suspended.

Stealing is a crime not unknown among the Coles, but comparing the committals to prison with those made in countries which have the same population, they do not appear to have a greater propensity to rob than other people.

Drinking rice-beer is exceedingly common ; perhaps there is scarcely an individual that can afford it who does not daily take a potation of this liquor, but scenes of intoxication though sometimes are not frequently witnessed.

Respecting the purity of their conduct, the truth of their own declarations is supported by the united testimony of Europeans, Hindus and Muhammadans, who affirm that chastity is a virtue which distinguishes them both in married and single life. One individual Cole, however who admitted that licentiousness was unknown after wedlock, asserted that the grossest kind was allowed and practised before. As this person did not appear to be the best of characters himself, and may have judged the morals of other people by his own, his assertion may be dismissed without further remark. From the language of unmeasured praise in which those who reside among them speak of their veracity, some would infer, that their promises are never broken. Though the writer has met with no evidence worthy of the least confidence, which would show the incorrectness of such a conclusion, yet as the same cannot be said of any people already well known, he thinks there may be facts which a further acquaintance with the Coles may bring to light that will tend in some degree to qualify it. This however may be affirmed without the least fear of contradiction from future discoveries, that the love of truth is general, and that the Coles have little of that dastardly meanness which begets the vice of constantly lying, and which is the great characteristic of most of their Hindu neighbours in the plains.

Persons who have seen the Coles in action entertain very different opinions of their character; some affirm that they are brave, and others declare that they are cowards.

Though this may appear exceedingly strange, it is after all perhaps only an ambiguous use of words, and a little explanation may elucidate their meaning. If being conquered be an indubitable evidence of cowardice, the Coles can lay no claim to the character of a brave people, for they have been overcome ; but this is a conclusion which would comprehend some of the most valiant armies that ever entered the field, and some of the most distinguished heroes that have fallen in their country's cause. Numbers, position, weapons and stores of both armies must be duly considered before a correct opinion can be formed of the character of the conquered. The British force consisting of several regiments of infantry and a proportionable number of cavalry, disciplined to use with unexampled dexterity swords, carbines, firelocks, and great guns, was drawn up against men almost naked and shivering with cold, bearing in their hands a bow and battle-axe. When this army, dressed in broad cloth up to the chin, fed with the best of the land, and carrying the most deadly weapons, approached in battle array and poured volleys of ball and grape among the Coles, were they overwhelmed with terror, did they immediately fly and give up the contest in despair? No ; for two months they waged the war. Then why call them cowards ? For this very important reason, because they would not come down into the valley, place themselves before the mouth of the guns, and partake of the juice of the grape; but as wise men still maintained their advantageous position on the declivity of the hills, where the trees sheltered them from much of the shot, and afforded them opportunities of perpetually harassing and killing their foes.

If facing danger and death, and maintaining the contest against a superior force, to the last extremity, be a proof of courage, the Coles though a conquered,

are a brave race, and to give them their due can take nothing from British valour which has triumphed in every part of the globe.

THE FACILITIES AFFORDED FOR THE PROPAGATION OF THE GOSPEL AMONG THE COLES.

1. The absence of caste.

The division of the people into distinct orders prevails among the Hindus, making their occupations, customs, privileges and duties heriditary, allowing no transition from one to another, or a connexion between them by marriage; forbidding a man to assume the station in life which nature destined him to fill, and condemning him from the day of his birth to the close of his existence to pursue one particular line of conduct, from which he cannot deviate without suffering the keenest of all human woes, without being torn asunder from the dearest ties, having the door of his home closed against him, and being sent adrift upon the wide world, disowned by his friends, despised by his countrymen, and unfavoured with the sympathy of the strangers among whom he is compelled to wander. Such is the hard lot of the Hindu who has transgressed the rules of caste.

No institution was ever formed that afforded greater facilities to strengthen the arm of oppression and uphold the reign of terror than caste, and the formidable barrier it has ever presented to the moral and religious improvement of the people entitles it to be considered as one of the most baneful wiles of the devil.

Besides being divided into three tribes, the Dhángar, Lurka and Moonda, who occupy different districts of the country and are separated from each other by the natural boundaries of their respective mountains, no division has taken place among the Coles. The tribes may associate in the domestic circle, at feasts and weddings, and may also intermarry. They are left indeed, as nature designed they should be, free to form their own connexions, to choose their friends, occupations and food without the least reference to the arbitrary and unwarranted interference of a second party.

He who knows any thing of the history of Christianity in India, the obstacles with which it has to contend, will consider the absence of caste highly favourable to any attempt which may be made to evangelize the Coles.

2. The absence of image worship.

This species of worship darkens the mind and corrupts the heart. Instead of raising the thoughts and affections to the Eternal, it brings before the view pictures which enkindle in the soul the worst of passions; it represents every kind of wickedness as a deed done by some god, and which may therefore be practised with impunity by man. The absolute dominion it sways over millions of Hindus, and the great hindrance it presents to the diffusion of the gospel among them, must be well known.

"Idolatry is not to be looked upon as a mere speculative error respecting the object of worship, of little or no practical efficacy. Its hold upon the mind of a fallen creature is most tenacious, its operation most extensive. It is a corrupt practical institution, involving a whole system of sentiments and manners which perfectly moulds and transforms its votaries. It modifies human nature in every aspect under which it can be contemplated, being intimately blended and incorporated with all its perceptions of good and evil, with all its infirmities, passions and fears. In a country like India, where it has been established for ages, its ramifications are so extended as to come into contact with every mode, and every incident of life. Scarce a day, or an hour, passes with a Hindu, in which by the abstinences it enjoins, and the ceremonies it prescribes, he is not reminded of his religion. It meets him at every turn, presses like the atmosphere on all sides, and holds him by a thousand invisible chains. By incessantly admonishing him of something which he must do, or something which he must forbear, it becomes the strongest of his active habits, while the

multiplicity of objects of worship, distinguished by an infinite variety in their character and exploits, is sufficient to fill the whole sphere of his imagination. In the indolent repose which his constitution and climate incline him to indulge, he suffers his fancy to wander, without limit amidst scenes of voluptuous enjoyment, or objects of terror and dismay; while, revolving the history of his gods, he conceives himself absorbed in holy contemplations. There is not a vicious passion he can be disposed to cherish, not a crime he can be tempted to commit, for which he may not find a sanction and an example in the legends of his gods*."

If idolatry exerts over mankind such a corrupting and all-pervading influence, it must be manifest to every individual of the least reflection that a country in which one kind of idolatry, image worship, is unknown, and another kind, the worship of false gods, is confined to the heavenly bodies and ghosts, presents fewer difficulties to missionary labour and greater probabilities of success than lands filled with idols.

3. The absence of sacred books.

The tendency of ancient records to render superstition venerable, and predispose the mind against every statement which may oppose their authority, must be apparent to every individual. Men are naturally attached to what are considered the sentiments of their forefathers, and it requires much light to be shed upon the mind before such a prejudice can be eradicated.

To the most earnest appeals and a train of the most powerful reasoning, if he can say the contrary is written in the shástras, a Hindu considers he has answered in a masterly manner.

If it be borne in mind that the gospel has numbered the most converts in the South Sea Islands, the West Indies, and other places where these records are entirely or partially unknown, and that it has numbered the fewest in lands where they are regarded as oracles, it can require nothing to shew the comparative advantages of such a country as the Coles' where they do not exist.

4. The absence of a corrupt and corrupting priesthood.

One great design of the ministers of false religions has been to gain absolute dominion over the people. They have propagated the mischievous doctrine that their authority is above all human laws, that they are called upon by all that is sacred and holy to discipline their spiritual children by pains and penalties, by confiscating their earthly goods and applying to their delicate frames every gentle torture—by lavishing upon them all the tender mercies of the Inquisition. They maintain their sway by shutting fast the doors of knowledge. Not content with the golden harvest they reap on earth, they stop their disciples in the middle passage, and detain them in the regions of purgatory, till they have wrung from their mourning relatives the last farthing.

Much that has been said of the Roman Catholic clergy will apply to the brahmins, the priests of India. No set of men ever exercised a more powerful and destructive influence over the people and maintained it under a better appearance of outward sanctity than they. That they measure the existence of their system with the duration of the age of ignorance, and are apprehensive lest men should open their eyes and look into its wicked mysteries, is manifest from their deep solicitude to keep the people in darkness. That they are capable of the greatest cruelty is evident from the unexampled sufferings to which they have consigned offenders. That they do not chastise their countrymen now, must be attributed not to any change which has taken place in them or their religion, but to the just and enlightened government of their foreign masters which has deprived them of the power.

As they are hereditary priests, born to live on the delusions of the people, self-interest, cupidity and every evil passion are enlisted on the side of error, and whatever may be their individual opinions, as long as they can obtain from

* Robert Hall.

the wealth of the rich and the pittance of the poor sufficient to free them from the necessity of labour, they will continue to be advocates of Hinduism and bitter opponents of the gospel.

The absence of such a priesthood among the Coles must, in the event of a mission being established, be conducive in no common degree to their moral and spiritual improvement.

5. The aptness of the Coles to learn.

Though little advanced in civilization yet when they have had opportunities of improving themselves they have shown as great an aptness to learn as the inhabitants of Bengal and other parts of India.

In the school established at Doranda the number of scholars is sixty-three, consisting of Muhammadans, Hindus and Dhángar Coles. The branches of learning which are taught are English and Hindí, General History, Astronomy, Grammar of Geography, Physical Geography and Euclid's Elements. The Coles form about half the number of the pupils, and have made as much progress as the rest; some of them speak English very well.

The climate of the lowland provinces is such as to render long-continued exertion in any department of Missionary labour exceedingly debilitating to the best constitutions, and in the greater part of the year exposure during the excessive heat of the day is frequently attended with the most serious consequences; but in the Colehan a Missionary might, humanly speaking, expect to enjoy health and to meet with few impediments to the prosecution of his work arising from the climate.

Having enumerated the facilities, it remains to point out the hindrances. Besides those numerous obstacles arising from the depraved nature of man which are to be met with among all members of the human family, and which an agency nothing less than divine can overcome, there are two others which require to be distinctly mentioned,—the absence of a written language, and the villages being small and scattered.

1. The absence of a written language presents a difficulty certainly great but not insurmountable.

The languages of the South Sea Islands were unwritten and destitute of many words needful for the clear communication of sacred truth, but they have been reduced to writing and where poor enriched from foreign sources. The Bible translated into the tongue wherein they were born has been given to the people, and the preaching of its heavenly truths has been blessed with a measure of success of which the Church never read except in the Acts of the Apostles.

2. The difficulty arising from the villages being small and scattered may appear at first sight scarcely worthy of notice, but if duly considered it will be seen in its true light as one of no common magnitude. A Missionary might travel during the whole of the year, visiting daily about three villages, each containing on an average thirty families, from whom he might expect to obtain a small number of hearers, for to calculate that all would be so deeply concerned about their spiritual welfare as to leave their engagements to listen to the tidings of redemption would be cherishing a hope which in all human probability would be bitterly disappointed. It then becomes a question which ought to be seriously considered, on which side would the advantages preponderate? A minister preaching in the Colehan to a few men, who have scarcely any prejudices against the gospel, and preaching to large congregations in the plains where the prejudices of the people are numerous. On the proper solution of this depends the propriety or impropriety of forming a mission.

To lessen the difficulty arising from the villages being small and scattered some good men would recommend perpetual itinerancy; others would recommend the formation of a colony like the establishments of the much revered Moravian Brethren. But it is not the object of this paper to enter into a discussion about the principles on which missions should be conducted, this is a subject which properly belongs to the Directors of Missionary bodies.

The writer aims, at nothing more than to state with equal plainness the facilities and hindrances that no one may be mistaken.

He may however observe that in the event of much delay the number and magnitude of the difficulties will be greatly augmented. The brahmins, the corrupt and corrupting priests of India, who will do any thing for gold, are proselytising in the Santal neighbouring tribe, and will soon commence their infernal work among the Coles; so that if any thing is to be done to preserve the sheep from the jaws of these ravenous wolves it cannot be too early attempted.

The claim of the Coles to the sympathy of the disciples of Jesus is that which all destitute members of the human family may urge: they stand in need of spiritual instruction to enlighten the mind and improve the heart. They know not God nor Christ whom he has sent, so that whatever may be their virtues the hope of dying with the prospect of the righteous, of being immediately present with the Lord, is a hope which is not theirs.

After the sorrows and turmoils of life, to enter that clime where the wicked cease from troubling and where the weary are at rest—to meet again kindred and friends, and with a fixedness of thought and engagedness of heart prayed for on earth but never attained, rejoin them in acts of worship—to grow for ever in knowledge, ever to obtain fresh treasures of intellectual wealth, and drink for endless years a fulness of the purest joy—to see with increasing clearness of perception the grandeur and glory of God in the happiness and perfection of millions and millions that crowd the heavenly Zion, and to serve Him with a pleasure and interest whose intensity will rise higher and higher as age after age rolls along, is a hope which the Christian may cherish, but which now the Cole cannot indulge.

Think not this sentence is dictated by an iron heart, it is penned with the most painful emotions, for if there be one desire which glows in the bosom of the writer with more intensity than another, it is that the unutterable agony of lost souls may be experienced by none, that the Coles and the heathen of all lands may be made wise unto salvation before they go hence and be no more seen.

Prompted by this desire he has mentioned with plainness of speech the great spiritual destitution of the people, and the thick darkness about to gather around them; also the facilities and hindrances to their intellectual, moral and religious improvement. In bringing the paper to a close he would remark, though he may have erred, for who with the best intentions can presume he has not, he has done what he could to give a faithful report of the land, and whether the Church will go up to possess it is an event which he leaves with Him who hath the hearts of all men in his hand, and, as the rivers of water, turneth them whithersoevor he will.

Though the paper has extended beyond all reasonable limits the writer cannot conclude without stating that he is under great obligations to his esteemed fellow-traveller.

He would also acknowledge with grateful feelings the kindness of the European residents at Chyebassa, Doranda and Purulia, and last, though not least, the kindness of the good people at Bancoora.

OMICRON.

II.—*Sacred Literature of the Hindus.*

(In a letter to a friend in America.)

MY DEAR FRIEND,

In my last letter on the Sacred Literature of the Hindus, I remarked that they do not expect complete deliverance from matter and absorption as the result of works. According to their books he, whose merit consists in outward services, such as idolatry, bathing, pilgrimages, &c., will, after having enjoyed that merit, again become entangled with the perplexities that pertain to the body in this world. There is a verse expressive of this doctrine to be found in the Bhagabat (Bk. 11, Chap. 4, from the 62nd verse.) Krishna says to Udhaba—"They who remaining in houses secure merit, shall taking bodies sit down in heaven, but after enjoying the fruits of their works, they shall no longer remain undisturbed. The works becoming exhausted by enjoyment—the works being expended, where will be the enjoyment? Such must again fall into the imperfections of this world, and suffer the fatigue incident to the path of human life." This verse and many others to which we might refer, clearly prove that there is, according to their system, no complete salvation resulting from works.

I shall now make a few remarks on that high kind of religion which promises absorption to the devotee. Many are of opinion that only the Vedas* treat of this, but I hope to show that the doctrine of renouncing works, and preaching those duties which are said to lead to absorption, is quite as clearly exhibited in the Bhagabat as in the Vedas. The Bhagabat does not appear to be a whit behind the Vedas, only as it contains more lascivious ideas and being a larger book must of course contain more nonsense.

He who would obtain absorption, or as the Hindus say, he who would obtain Mooktee, must become wise, and renounce all works (Bk. 11, 11, 5,) "After obtaining superior knowledge, then destroy all works."

1. Caste is one of those works to be destroyed (Bk. 11, 9, 8.) In food is neither good or evil; whatever I find, I eat at my pleasure. Concerning this I have no scruples. Again it is said (Bk. 11, 8, 40,) "He who has obtained knowledge does not make any distinctions amongst men. He looks upon all as being alike. By what rule is he to forbid any one? Like as ignorant children play together, so he bears the nature of a child and knows no distinctions. The ingenious man does in

* For my knowledge of the Vedas I have been dependant upon Rámmohan Ráy's English translation, who has without doubt exhibited them in their most favorable light.

this manner play his part in this world, looks upon all as being alike, and thus worldly knowledge does not affect him." Many other passages forbid the observance of caste to the follower of the religion that has eternal beatitude for its reward.

2. Idolatry is forbidden, particularly the worship of Mahadeba's shuckta (Bk. 11, 14, 35.) Krishna says to Udhaba,—" Never learn the insignificant worship of Shiba's shuckta." Again, speaking of a very holy woman, the Bhágabat says (4 Bk. 5, 50,) " She was unaffected by Vishnu's fascinations." Idolatry and all other works are called Vishnu's fascinations.

3. Thus far the instruction is good, but the same system that forbids caste and idolatry also forbids wearing clothes, eating, sleep, and attachment to friends. They are all called imperfections of the flesh that ought to be dispensed with. Of such wonderful people as have completely conquered every fleshly desire, there are said to be many, but unfortunately they live in the wilderness and are never to be seen. Thus the Hindus can never take a medium course, they must either follow every carnal propensity according to the law of works, or else destroy them all according to their other system.

4. One must meditate upon the Supreme Being and learn to know him. The Bhágabat contains many excellent passages in regard to the Supreme Being. It is said (11 Bk. 4 Chap. 54 verse,) " God is continually without such attributes as pertain to mortals. He is without beginning or end, not subject to diminution or increase, neither great nor small, but constantly remains the same, without birth or death." He is also represented as being ever happy, and as omniscient (11 Bk. 12 Chap. 22.) " He is continually full of happiness and beholds all with his eye." He is also represented as being invisible, and omnipresent, (12 Bk. 5 Chap. 69.) He is like the atmosphere, invisible, and every where present according to his own desire. To know this God appears to be the great and principal duty of those who would walk in the Mukte phata (11 Bk. 12 Chap. 51.) He who is learned in all sacred books and understands the nature of all religions, if with all this knowledge he does not know the Ever Blessed, his books are all useless to him and only increase his anxieties. This being is called the Creator (11 Bk. 13 Chap. 106.) " He is one Lord, and besides him there is no Creator." Thus the Bhágabat contains almost every one of those excellent sentiments in regard to the Supreme Being that are found in the Vedas, and he who seeks absorption must renounce all works and only strive to know him.

I shall now show wherein this system is faulty, and hence can be productive of no salvation.

1. No man on earth can regard it. Who amongst mortals is able to dispense with clothes, food and sleep. Now unless these are renounced as unholy vanities, there is no salvation according to the Mukte phata.

2. According to this system the perfections of God are not clearly delineated. He who is called God in one verse, concerning whom are all these fine expressions, in another verse is represented as being guilty of the most mean and impure conduct. Again, he is only represented as being propitious to the wise, and as the great mass of mankind are ignorant they have no hope of securing his favour.

3. This system affords no adequate atonement for sin. Now it is a sentiment frequently urged in the Hindu books, that men must either suffer or else make an atonement for their sins. That finite beings can never by suffering atone for sins committed against an infinite being is clear, and also that the Hindu shástras make no mention of any such atonement for sin as will deliver the sinner from just punishment, is seen from this passage: "Know that there are two imperishable works, suffering is one, and if you choose to make an atonement, your sins by so doing will be destroyed; but they can never be completely destroyed, for they will hereafter arise again."

4. By this system the mind can never be made pure. The devotee is bound to know God, but it is not enjoined that any good fruits arise from that knowledge. A description of one who professes to have obtained this knowledge and also a complete conquest over the desires of the flesh may be given in few words. A man throws off his clothes, besmears his body with ashes, chews and smokes intoxicating drugs till scarcely able to stand, when he seats himself in some public place. His countenance does, it must be confessed, indicate wonderful abstraction of mind. The ignorant crowd now throng him and gaze with awe upon one lost in contemplation on the Supreme Bramha. Such instances of deep thought and mental abstraction are the only kind I have ever had the happiness of witnessing.

I shall close this epistle by showing in what respect the God of the Bible differs from the best character given of the God of the Hindu shástras.

1. The God of the Bible is one. "Hear, O Israel, the Lord our God is one God." The Hindu shástras do indeed say, "There is one Bramha, without a second;" but this verse is universally taken to prove that the spirits of all men are one.

The attributes of the deity are indiscriminately applied to Param Bramha, Param Vishnu and Param Shiba. There is no one being to whom the shástras exclusively apply the terms expressive of infinity.

2. The God of the Bible is an intelligent being, but the God of the Hindu shástras is unintelligent. When unconnected with matter he appears to be nothing but mere space, as is said in the following favorite shloka. "He is without feet, hands, body, eyes, tongue, ears and nose." Thus far the shloka is correct, but what follows is false. "He has no thoughts, no mind, no understanding and no sight." Such a God can differ but little from the atmosphere to which he is often compared.

3. The God of the Bible is the moral Governor of the universe. He rewards the righteous and punishes the unrighteous; but the God of the Hindu shástras, has never given man any code of moral laws. Indeed he is often represented as having made over the care of the world to certain inferior deities.

4. The God of the Bible is a spirit, but the God of the Hindu shástras when unconnected with matter is only unintelligent space. When connected with matter, he is like some corpulent Babu, lying in sweet and indolent composure on the back of the great snake between two women, in the enjoyment of eating and drinking and every other delight which the lascivious mind of man can invent.

5. The God of the Bible loves all men, but the God of the Hindu shástras is only propitious to the wise, and pays no attention to the prayers of the ignorant. He is indeed often represented as being full of cruelty.

6. The God of the Bible can forgive sin, but the Hindu God has no such power; hence every one who would serve him must commence a life of austerities as a punishment for past sins and as the only means of being liberated from the imperfections of matter. When we consider the imperfect nature of this system, how welcome is the heavenly intelligence which declares, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life." In this verse man has a *God of love*, a *Saviour* from sin, and the result of which is *eternal life*.

E. N.

Balasore, April 5th, 1841.

III.—*Journal of Missionary labours from Cuttack to Ganjam, Berhampoor, &c.*

At the earnest solicitation of brethren Stubbins and Wilkinson, to pay them a visit, I determined to make a tour to the south, passing through the district of Khurda, where not much Missionary labour has been attempted lately.

November 11*th*, 1840. After much annoyance and delay, arising from the extortion of the bearers, we succeeded in commencing our journey towards Ganjam this day. Mrs. L and the children started about nine A. M. and I followed about three P. M.; after a pleasant ride of three hours, I arrived at Chandaka, a small jungly village, and a bazar. In the afternoon Bámádeb visited the village, preached and distributed tracts. The people listened attentively to his message.

12*th*.—We came to this place (Mandasal) about 10 o'clock A. M. It is a large village for this jungly country; in the afternoon we proceeded to the common resort of the place, the Bhágbát house, and collected a number of people. I preached to them for some time, and was followed by Bámádeb. Many objections were started to some part of our message, by a captious old man whom the rest of the people put forward as their advocate. The opportunity was too argumentative to be very useful; or rather I should say, the disposition of the people was. A number of books was distributed to such as could read; and the people were entreated to read them. Mrs. L. visited the houses of the females, and conversed with them: she was the cause of great wonder, and such was their curiosity, that it was sometime before much could be said to them on the only subject they need to hear.

Last night a poor devotee, a carrier of Gangá water, was entreated to remain at Chandaka till this morning, and not to travel to Mandasal alone in the night. He pleaded that he was familiar with wild beasts, and had no fear, and so started forward. We passed his baskets this morning about half way between the two places, but their owner was no where to be found, nor any thing else belonging to him. The probability is that a tiger has feasted upon him. Tigers, bears, hogs, &c. abound in great numbers in these parts. It is nine years since I preached before in Mandasal.

13*th*.—We reached Khurda about eight o'clock this morning, and located ourselves in the bungalow belonging to J. K. E. Esq. of Pooree, magistrate and collector of Khurda. We ventured upon the kindness of the owner of this bungalow for a few hours, and hope we shall not offend. The people of Khurda, alias Jajalsingh, are notorious for malicious opposition to the gospel; I have not forgotten the treatment we received nine years ago from them. To-day they were exceedingly noisy and abusive, and did little less then hoot Gangádhar out of the place. He succeeded in addressing them, and in distributing books among them. After we had taken breakfast we pushed on to Jhunkea, 12 miles beyond Khurda, which we reached about seven o'clock in the evening, The road is frightful for night travelling, winding round the foot of hills covered with trees and underwood,

and lying entirely through thick jungle, filled with almost every description of wild animal; we heard the roaring of the bears as we passed on our way, and I was glad when we reached our tent. We immediately, on arriving, lighted a large fire to direct and cheer our attendants. This district moreover is infested with those murderers called Thugs, who are much more to be dreaded than even tigers or bears. The bazar of Jhunkea consists of one or two miserable native shops, and the village is small. Large quantities of grain are exported from Khurda to Cuttack, on innumerable bullocks and carts constantly passing and repassing; much of this rice is brought from a distance far beyond the town of Khurda. Mr. Wilkinson, the late collector of Pooree, very much encouraged the cultivation of land in Khurda, and it has been a most material and extensive blessing to the whole of Cuttack in the late and present scarcity. There are few inhabitants in Khurda.

14*th.*—This afternoon early we left Jhunkea and travelled to Jhangee another 12 miles. The road as usual was dreary and almost frightful. We scarcely saw a village or even a house all the way, indeed there seemed to be no room for human inhabitants. Flocks of deer darted across the road before us, and the growling of wild beasts was heard from the surrounding hills. We reached Jhangee about six in the evening. Jhangee is two miles from the shore of the Chilka lake, and is a considerable village. The government have a few provincial soldiers stationed here in consequence of the frequent robberies and murders which are committed in the neighbourhood. The first person I saw here was a European Sergeant, superintending the work-people on the new road which the Government is constructing from Cuttack to Ganjam. This road will cost a large sum, but when completed will alter the face of this wild district. Villages will spring up, bazars will be built, and trade and commerce spread their stimulating influence over all its extent. Here I was soon visited by two of our native converts who have obtained employment among Mr. R.'s people. They are well, but maintain their religious character with difficulty. They are obliged to work on the Lord's-day, or forfeit their situations.

Lords-day, 15*th.*—We rest to-day, at least till evening. In the forenoon we visited the village of Jhangee where Gangádhar and Bámádeb preached to a hundred people. They heard the word of life with considerable attention. Fifty tracts were gladly received by the people. I visited also a village called Balenass, chiefly to see about a boat, and a large congregation collected. They were chiefly of the boatman and fisherman caste, and were so completely occupied with the hope of letting me a boat, and about how they should therein make the greatest advantage of me, that it was with no small difficulty I could get them to attend even for a moment to the subject of religion. Sir, we dont know any thing about religion, but we wish to give your honour a boat. When does your honour start for Rhumbá? These were the observations, and questions constantly proceeding from one or another of them. In my tent I collected the native preachers and other native Christians to the extent of seven or eight,

and had worship with them ; gave them some instruction suited to their peculiar situation ; they seemed a good deal affected.

16*th*.—Yesterday, about 5 o'clock P. M. we went on board a boat at Balenass, and an hour afterwards we set sail for Rhumbá. The breeze served till about 12 at night, when it changed to our disadvantage, and we did not reach Rhumbá till afternoon to-day. After remaining at Rhumbá house for an hour we left for Ganjam. Brother Wilkinson had sent his horse and some bearers for us, and we reached their bungalow at five in the evening. On the road we passed a gallows on which were suspended the bodies of three Thugs in irons. Our attendants assured me that the road ceased to be frequented for a fortnight after their execution. The people are horrified with the sight. At Ganjam we found brother and sister Wilkinson well in health, and just establishing themselves in this station. Ganjam has been esteemed unhealthy, but is now improved. Its unhealthiness was an occasional visitation to which all places in India are liable. It is an advantageous Missionary station ; is a large place in itself, and on three sides has numerous villages, at convenient distances. We were soon surrounded by a number of poor orphan Hindu boys, collected together in the orphan asylum here. These children form sister Wilkinson's care, and their number may be increased to any extent : their number will only be limited by the extent of funds for their support and instruction. Brother Wilkinson has a native brother Balajee, and a native Christian schoolmaster, Krishna, stationed with him here.

17*th*.—This afternoon, as soon as the power of the sun had somewhat subsided, we walked to a bazar Brahmanicie ; where we collected a number of hearers, Oriyas and Telingas. Bálájí first addressed them, next Bámádeb, and then I closed the service. The occasion was useful, though somewhat less so than it would have been had not a captious bráhman quibbled and objected. An objector like this bráhman commonly spreads disaffection through a whole congregation. We gave away about 30 tracts.

18*th*.—To-day we proceeded to another part of the town of Ganjam, a place near the market square. I commenced by singing a few lines of poetry, and the people immediately flocked around us. I preached to a good number of hearers for about half an hour, with some feeling, and apparent effect. Bámádeb and Bálájí followed me. Towards the close of the opportunity brother Wilkinson retired with Bámádeb and formed another stand in a small neighbouring village. When we had done we joined them there. Here some disputation took place, at the close of which one of our hearers told me that I was too learned and excellent a person long to retain my distinctive character as an asoor or demon, and that before long by the weight of my merit I must rise to the distinction of becoming a Hindu or perhaps a bráhman. This piece of wit and sarcasm serves to exhibit the opinion the people have of all Europeans, as to their descent and moral character. I have sometimes been asked with seriousness whether I and my people were not direct descendants of the line of Rábana the ten-headed and hundred-armed gigantic demon of Ceylon. We distributed about 30 tracts this afternoon.

20*th*.—From the commencement of this journal I have made a mistake of one day, and now recommence correctly. To-day we sallied forth to the Brahmanicie and the market square. In the latter mentioned place I collected and addressed a large concourse of people who heard very well indeed. One man asked with surprise the reason why I felt so concerned about their salvation, and what I should lose by their misery? After three quarters of an hour of hard preaching, Gangádhar came up and continued the service; he delivered one of his most astounding, eloquent and pungent addresses, and cavillers drew back abashed and astounded. The people listened in almost breathless silence and wonder. After this Gangá and Lakhandas spoke, and I distributed a number of tracts, which were eagerly received. Brother Wilkinson went with Gangá to Brahmanicie and collected another congregation there; while Bámádeb and Bálájí preached somewhere else. Ganjam is thrown into some degree of excitement by our visit on the subject of religion, and the dark and idolatrous placidity of the people's minds is broken.

21*st*.—Six of us started for the town, and there formed two parties. I had with me brother Wilkinson, Gangádhar and Bálájí. Gangá commenced the opportunity by a very useful address; Bálájí followed, and I closed. I commenced by repeating the following lines in Oriya,

> "Light is the earth; the seven oceans light;
> Black treachery to a friend is weight; but ah!
> A heavy weight apostacy from God."

Commencing with an explanation of these lines; showing the baseness and guilt of forsaking and forgetting God—then passed on to some other important subjects, and closed by pointing to Jesus Christ as the Saviour of lost sinners. A number of tracts was disposed of to such as could read.

Lords-day, 22*nd*.—This forenoon the native Christians and the school children were collected in the front room of brother Wilkinson's house and Bámádeb preached to them. The sermon was calculated to be useful. I preached myself in the afternoon from—"The kingdom of Heaven suffereth violence, and the violent take it by force." In the evening I spoke on the same subject to a few Europeans who collected, as we sat around brother Wilkinson's table.

23*rd*.—Set out for Berhampoor in the morning, accompanied by brother Wilkinson. We staid at Chutterpoor for two hours, and then proceeded on our journey. I arrived at Berhampoor by half-past four o'clock and found brother and sister Stubbins well. I passed six more Thugs, suspended in irons on two gibbets in dreary parts of the way. These wretches are murderers by trade, and the manner in which they effect their object is horridly clever. They assume various guises, and appear as a set of promiscuous travellers on the road. Thus they mix with companies of merchants or any other kind of persons who they suppose have property about them. Travelling on, conversing on common topics, or while they stay to rest and refresh themselves, but generally in lonely parts of the way, the Thugs prepare a cloth like a handkerchief or the end of their chá-

dar, or a small piece of rope, by twisting it in their hand, and, on a given signal, each Thug takes his man, if there be more than one, and in a moment throws this twisted cloth or rope round his victim's neck, and with a sudden twist and a smart jerk, the poor deluded victims are pulled down and strangled in a moment. After rifling their property, the bodies of the victims are either buried, or thrown into wells, and the wretches pass on to find other prey. By these horrid means the Thugs amass thousands of rupees. They do not always murder for want, it is their profession; it has descended to them from their ancestors, and if not now stopped would be taught to their sons. There are various kinds of Thugs, and they have various names, according to the mode of destroying their victims. Some strangle with the noose, like those mentioned above; some chop their victims down with a kind of cleaver; and others poison. They are being broken up now, by the energetic efforts of the Government. The Government have a department for their apprehension, and well selected officers connected with it, pass from place to place as their presence may be required. An extensive murder of six or eight persons, who were passing from Pooree to Ganjam, brought Capt. V. to the latter place. He soon succeeded in tracing and apprehending the wretches. Some turned queen's evidence, and had their lives spared, on condition of discovering all they know. These are called approvers, and the condition of their existence hanging over them in terrorem, they divulge the dark and horrid secrets of the craft; and Thuggee officers are by the information they obtain by this means, enabled to pounce on bands of Thugs, ere they are aware. These approvers led Capt. V. to the very spots where the bodies of the murdered merchants of Ganjam were buried. I saw and conversed with some of Capt. V.'s approvers. They had no particular ferocity of expression in their countenance; were very jocose, and busily engaged in performing their religious services. They were all pure Oriyas.

24*th*.—We were early in the town; where, in one of the principal streets we collected a number of people Oriyas, and Teloogoos. The preaching to-day was chiefly done by the native brethren. The people were ill disposed, and disputatious. A number of books were given away.

25*th*.—Visited the town to-day in company with brethren Stubbins and Wilkinson. After preaching to a good number of people, and distributing some tracts, we called upon Erun, the first native of Orissa baptised by brother Bampton, and indeed the first Hindu baptised by the Missionaries of our Society. He was baptised in 1827, and he is now an old man. Erun is remarkable for his love of truth; and is greatly respected by his idolatrous neighbours. His wife a young woman has made a vigorous effort to get herself and children restored to caste, but has failed. She paid a considerable sum to a brâhman to perform the necessary ceremonies: the money he took and kept—the ceremonies he could not perform. Erun speaks of brother Bampton with great affection, and often repeats the instructions he received from him with feeling.

26*th.*—The people in the town heard in a much more pleasing manner to-day. I preached to them with some ardour, and a good impression appeared to be made on some minds. The native brethren also preached in several places in the town. Thus, many have not only heard the gospel, but have by many considerations been besought to embrace it. A good number of tracts were gladly received.

27*th.*—To-day we set out on a journey to Mantridee. We arrived at the place about eight o'clock after a pleasant ride of 12 miles. The village is large, and many of the inhabitants are of the bráhmanical class. There is much wealth, and much Hindu wisdom in the place, consequently much sin and much pride. We preached in several places in the town, mounting on chowras, or other high places. The native brethren also took their turn in preaching, conversing, and disputing. Some of the people were bitter in their opposition; but many listened and received knowledge. Their vain and vicious system of idol worship was plainly and faithfuly dealt with, and the advocacy of the bráhmans overturned. Many tracts were distributed in the course of the day.

28*th.*—This morning we started to a village about two miles beyond Mantridee, the name of which I do not now recollect. The people collected in a sunny place in large numbers, and in turns brother Stubbins and myself preached to them and argued with them on various important subjects connected with the salvation of their souls. One man in particular put himself forward as the advocate of idolatry, and displayed some acuteness in his defence. The opportunity was noisy. When we came away we wished to leave some tracts among them, but they generally declined receiving them: one or two were torn up and scattered in fragments before us. The person above alluded to desired the people not to touch them, and they generally obeyed him. As we retired I told the people that we had declared to them the name of Jesus Christ; and they must answer to God for the manner in which they regarded him. The advocate also said, We have told you of the power and glory of Shrí Krishna, and if you regard him not we must not be blamed—see you to that. We came away somewhat depressed. In the evening we returned to Berhampoor, where we arrived about five o'clock, and found all well.

29*th.*—Lord's-day. Attended the experience meeting in the forenoon, conducted by brother Stubbins. The native Christians chiefly composed the meeting, and said something they could not have said without having an acquaintance with God's changing grace. In the afternoon we met and partook of the Lord's supper, we did this to-day because we shall not be here next Sabbath, the usual day for the solemnity. I spoke on the people of God being peculiar. The communicants, with the exception of ourselves, six in number, were all native Christians, the sight was very gratifying indeed. A few, very few years ago Erun stood alone; now a good number appears, having a knowledge of the gospel, and the happy subjects of saving mercy. In the evening I preached to a room full of hearers collected in the hall of brother S.'s bungalow; some of these were pious Episcopalians. I had some

pleasure in declaring the word of God, and the people appeared attentive and serious.

30th.—Preached at the front of a temple of Jagannáth this afternoon. The people were very awkwardly disposed indeed, and the officiating bráhman of the place came to us twice and ordered us off. We kept our place however, but the feelings of the people were such as to afford little hope of good being effected. A few listened, as is mostly the case, and appeared impressed. We gave away a number of books, which were received with eagerness.

December 1st.—To-day the people were addressed by several of our party. I endeavoured to fix upon the people's minds the value of their souls, first, from the fact that all things existed for them, that even the body is for the soul, and as soon as the soul quits it, it is buried or burnt, or otherwise disposed of; secondly, because no price can suffice to purchase a soul; thirdly, because it exists for ever, and is in its nature indestructible; fourthly, because God had made extraordinary provision for its salvation—even the death of his Son. I then observed to them that their souls were defiled, guilty, and condemned, and that there existed no method for their salvation but the satisfaction of Christ's death. I closed by entreating them without delay to flee to him for pardon and salvation.

2nd.—Rode this afternoon to the further end of the town and mounted a well there. The people were slow in collecting, but at length a tolerable number of hearers took their places around the well. Brother S. first addressed them and I followed. I endeavoured to convince them, both from the intimations of their own books and the examples of their own saints, that there existed no method of atoning for sin; that it must be borne; and that exposure to the consequences of sin was a situation most awful. I then pointed them to Christ as an atoning Saviour; and entreated them to look to and believe in him. About 40 books were distributed.

3rd.—To-day we set our faces towards home. I left Berhampoor about three P. M. accompanied by brother and sister Stubbins who were visiting a village three miles on my road.

After a monotonous ride I arrived at Ganjam about six o'clock in the evening. Brother S. a little before I left Berhampoor asked for any suggestions or hints respecting the manner in which he conducts his operations at Berhampoor. I felt that I could only say that he conducted his station just as I would myself were I in it.

4th—Preached in the Ganjam bazar this afternoon, the hearers were attentive. The native brethren Gangádhar and Bámádeb followed me. The people appeared impressed, and the opportunity was of a very useful character. A number of tracts were eagerly received. As we walked home, an inquirer joined us who says he got his first information from hearing our preaching at the car festival at Pooree two years ago. He knows but little at present, and cannot read much.

5th.—This afternoon, in the same bazar as yesterday. Gangádhar delivered a most forcible and overwhelming address. The captious bráhmans stood silent in amazement and exclaimed, We cannot reply to this. We have no more to say! He first gave a description of

the divine character, and then compared Jagannáth with that character, and showed wherein he fell short. Then he described heaven, and compared Pooree with it, and asked the people if there was any likeness. Then he opened the gospel plan of salvation, and entreated the people to repent, believe, and be saved. Bámádeb spoke lower down the street, and so did another native brother. Bámá spoke with some force and tenderness. I commenced my own address by a quotation setting forth the value of the soul, and the importance of its salvation. Before I closed I led the people to see the only Saviour, and begged them to receive him.

To-day we were visited by a very interesting inquirer : his name is Krishna Máhárána. He is one of the carpenters Bampton speaks of in his journal, and he may be considered as the fruit of his labours. Krishna Máhárána has had a narrow escape from death, by the bite of a poisonous snake, and considers it a warning, and a call to him. He talked about Bampton with much feeling, and repeated some of his sayings to him.

6*th.*—*Lord's-day.* Gangádhar preached in the morning, to about 18 or 20 persons. I preached to about the same number in the afternoon. Krishna Máhárána was present, and seemed literally to drink in the word of life. I believe the man is sincere, and hope he will soon be received into the church. Desire for the word of God is a pleasing symptom.

7*th.*—We left Ganjam to-day, and embarked on a boat at Rhaimba, for Thangee, I have little to record here.

8*th.*—We pulled to shore at a village called Noyea, the people to a large number came around the boat. The native preachers went into the village and preached among the inhabitants the message of grace. I mounted on the stern of our boat and distributed many tracts, and then addressed the people on the importance of reading and understanding them. They departed from the boat with satisfaction, reading the title of their books. Being short of provisions with a journey before us, I entered a small boat and shot wild geese, ducks and teal : in ten minutes I had a dozen of these birds in my little dhingee or boat. These birds cover the Chilka by millions ; it is literally blackened with them, from side to side, and their rising up is like as the noise of many waters.

9*th.*—This morning very early we arrived at Thangee and proceeded to our tent as soon as the day dawned. In the evening we set out on our journey towards Cuttack.

11*th.*—To-day we arrived at Cuttack. Little occurred on our journey from Thangee deserving record, except an opportunity I had with a number of people near Sarangur. I sat down with them on the shady side of a house, and conversed with them on the subject of Christianity, they received information without objection. One man, an inhabitant of Sumbhulpoor exclaimed, after the gospel had been explained : Where has the gospel been till now that it has never visited my country ? I had no books to give them, but repeated my information and promised them books if they would come for them to Cuttack.

C. Lacey.

IV.—*Lord Auckland's Minute on Native Education.*

LETTER I.

Oh! for the coming of that glorious time
When, prizing knowledge as her noblest wealth
And best protection, this imperial realm,
While she exacts allegiance, shall admit
An obligation on her part to *teach*
Them who are born to serve her and obey;
Binding herself by statute to secure
For *all* the children whom her soil maintains,
The *rudiments of letters;* and to inform
The mind *with moral and religious truth.*

Wordsworth.

MY LORD,

When the Governor General of India has recorded his sentiments on a great National question, and when these have been rapturously responded to by so many of the councillors, the judges, the secretaries, and the leaders of public opinion, it may be deemed presumptuous in a Christian Missionary to lift up his voice at all;—more especially, should that voice, however feeble, seem to mingle as a note of discord amid the fresh full gale of popular applause. And so it would be, were the question *exclusively* one of *mere worldly policy*. But, when it is found to be one, which, in its essential bearings, concerns the souls fully as much as the bodies of men —affecting the interests of eternity not less than those of time —the Christian Missionary must not, dares not, be silent,—even if his voice should be uplifted against Kings and Governors and all earthly Potentates. When the honour and glory of his divine Master and the imperishable destinies of man are involved, the Ambassador of Jesus can brook no dalliance with mere human greatness, or rank, or power. In the spirit of St. Basil, in the presence of the Roman Prefect, he is ever ready to exclaim:—"In all other things you will find us the most mild, the most accommodating among men; we carefully guard against the least appearance of haughtiness, even towards the obscurest citizen, still more so with respect to those who are invested with sovereign authority; but the moment that the cause of God is concerned we despise every thing."

In the influence of policy and arms, you are, my Lord, at this moment, the first man in Asia. Speak but the word for peace or for war, and that word will speedily cause itself to be felt from Ceylon to Bokhara, from the Euphrates to the Kianko. Thus planted on an eminence which would make

most men giddy, it is no small achievement to have so maintained the equilibrium and balance of the mental powers, that, amid the blaze of conquest and the echoes of victory, you could have paused to indite a calm dispassionate dissertation on Educational Economics. But does it follow that the first man in Asia, in policy and arms, must also be the first in the department of intellectual and moral husbandry? This may be;—but all the probabilities are against it. The human mind is no more omnipotent than the human body is omnipresent. The powers and faculties of both are not only limited in kind and in degree, but limited also in the range and sphere of their application. Let any of them be preponderantly exercised in any one department of human thought, or human activity, and in that department may surpassing excellence be attained. But the very vigor and giant development of any one set of powers is apt to dwarf and enfeeble their associate capacities, and utterly unfit them for shining in their own appropriate domains. Must Newton, the greatest of Astronomers, be also the greatest of Theologians? Must Brown, the acutest of modern Metaphysicians, be also the most brilliant of modern Poets? No. The very superiority of such men, in the several provinces of Astronomy and Metaphysics, generated intellectual habits which, of necessity, incapacitated them for excelling in the alien regions of Theology and Song. When, quitting their own unapproached and unapproachable orbits, they entered other walks, even Newton and Brown shrunk into the stature of ordinary men. And need it excite surprise that he, who is the lord paramount over a hundred and thirty millions of Asiatic subjects;—he, who, from his very position, must be mainly concerned with *the mechanics of human nature*—the *dynamic forces* of armies and diplomacies and legislative enactments!—need it excite surprise that *he* should not be *equally at home* in another and totally heterogeneous science?—a science, which has well been defined, "the philosophy of the human mind applied practically to the human mind?" Impossible. Excellence in the former must create the *habit* of looking *outwardly* at the *visible* play of human passions, human interests, human policies. Excellence in the latter presupposes and demands the *habit* of looking *inwardly* at the subtile agent of spirit—watching the progressive development of its varied susceptibilities and powers—noting their diversified combinations and transformations—and generalizing the laws by which each mystic movement is regulated. The one habit of mind, viewed as the *predominant* one, is not only negatively uncongenial;—it is, in more than one important feature, the positive antago-

nist of the other. That the author of the immortal work on "the Conduct of the Human Understanding" should be the author of the equally immortal "Thoughts on Education," is nothing strange. The intellectual habit, from which the former proceeded, formed the best possible discipline and preparation for the production of the latter. But that the intellectual habit, from which resulted the celebrated Simlah *Ukase* on British Policy in Central Asia, should prove the best discipline and preparation for inditing a Dilhi Minute on National Education, would be passing strange. Who, that has studied the human mind, or attended to the lessons of past experience, could reasonably expect Lord Auckland to be *equally at home—equally great—in both?* When the first Statesman in Asia steps aside from *his own* towering eminence to grapple with a theme that is wholly foreign to, and incompatible with, his general habits, he must reckon it no disparagment, if, of him it be recorded, as of Newton and of Brown, in similar circumstances, that he has *gone out as another man!*

Still, as the commentary on Daniel will be perused, *because* it is the product of the author of the "Principia;" and the poem of the "Paradise of Coquettes" will be read, *because* it claims the same paternity as the Lectures on "the Philosophy of the Human Mind"—so will the Dilhi Minute on Native Education obtain currency and favour, *because* it is the offspring of a Politician and Statesman who is at the head of the most powerful empire in Asia. And as, in the cases of Newton and of Brown, the splendour of their great—their immortal works—is apt, from the blending of association, to shed and diffuse a portion of their own lustre over the kindred but inferior progeny of the same minds; so, will the dazzling renown of the present Governor General of India, as a Statesman, be sure illusively to communicate a share of its own brilliancy to a production, which otherwise might soon have sunk into oblivion;—a production, which is remarkable chiefly for its *omissions* and *commissions*—remarkable for its *concessions* and its *compromises*—remarkable, above all, for *its education without religion, its plans without a providence, its ethics without a God!*

At the outset, your Lordship propounds your scheme for the final settlement of "our education controversies." In order to render this *vitally important* part of "the Minute" intelligible, it is necessary to refer to the celebrated enactment of your illustrious predecessor, dated 7th March, 1835.

1. By a reference to the *declared sentiments* of the *official*

organs of Government; as well as by a reference to their *general uniform practice*, it might be demonstrated that, up to 7th March 1835, the *open, avowed,* and *leading* (though not exclusive) object of the British Government in India was, *the promotion of Oriental Literature and Science chiefly among the higher and more influential or privileged classes of Hindus and Muhammadans.* In *direct opposition* to this scheme of educational policy, Lord W. Bentinck decreed, "that the great object of the British Government ought to be *the promotion of European Literature and Science among the natives of India,*" i. e. among the natives of India *generally*, high caste and low caste, influential and uninfluential, without any invidious distinction of persons or worldly condition.

2. Faithful to their avowed principles, and in perfect consistency with their avowed object, the Government Committee had, from the first, sanctioned and employed native professors of the different branches of Oriental Learning. To learned Brahmans or Pandits, to learned Musalmans or Maulavís fixed salaries were allotted. Certain stipendiary allowances were also granted to the majority of the students, during the whole period of their college curriculum. Thus, altogether independent of the large sums lavished on the building and repairs of Colleges, the expenditure on account of Pandits, Maulavís, stipendiary students and other apparatus for the maintenance of Sanskrit, Arabic, and Persian lore, amounted to *nearly sixteen thousand pounds sterling annually!* In *direct opposition* to this scheme of educational policy, Lord W. Bentinck decreed as follows:—"It is not the intention of his Lordship in Council to abolish any college or school of learning, while the native population shall appear to be inclined to avail themselves of the advantages which it affords; and his Lordship in Council directs that all the existing professors and students of all the institutions under the superintendence of the Committee shall continue to receive their stipends. But his Lordship in Council *decidedly objects to the practice which has hitherto prevailed of supporting the students during the period of their education.* He conceives that the only effects of such a system can be to give *artificial encouragement to branches of learning*, which, in the natural course of things would be *superseded by more useful studies;* and he directs that *no stipend shall be given to any students that may hereafter enter at any of these institutions*, and that when any Professor of oriental learning shall vacate his situation, the Committee shall *report to the Government the number and state of the class, in order that the Government may be able to decide upon the expediency of appointing a successor.*"

3. The attention of the Public Instruction Committee, says Professor H. Hayman Wilson in his official report for 1831, was early directed to the necessity of supplying the different establishments, under their control, with printed books, in the learned languages. For this end they found it advisable to establish, in the first instance, a printing press of their own. They also subscribed liberally to the publications of individuals at other presses. In this way, the amount expended on *Sanskrit*, *Arabic*, and *Persian* books, subscribed for, purchased, or printed, from 1824 to April 1831, amounted to not less than *twelve thousand pounds!* During the *next two* years the *printing* charges alone exceeded *four thousand pounds more!* —besides the additional items for works subscribed for, or purchased. And these charges were *yearly* increasing, at *an accelerated rate*, up to the day when Lord W. Bentick suddenly arrested the growing progress by this emphatic proclamation:—"It has come to the knowledge of the Governor General in Council that a *large sum has been expended by the Committee on the printing of oriental works;* his Lordship in Council directs that *no portion of the funds shall hereafter be so employed.*"

4. Though the great and leading object of the government Committee was to encourage the study of Oriental Literature and Science, the gradual and ultimate introduction of the more improved Literature and Science of the west was not wholly overlooked. The *first* Institution, however, in the presidency of Bengal, for the dissemination of European knowledge through the medium of the English language, did *not originate* with Government. It arose under the joint auspices of *individual* English and native gentlemen; and was opened for the first time, on the 20th Jan., 1817. Through various causes, it became in 1823 a Government Institution, commonly known under the name of "the *Hindu College.*" Some years afterwards the Committee began to append a small English class to their several Oriental Colleges. But, from the excessive tardiness of their movements in this department, and the extreme scantiness of their support, it palpably appeared that, in their estimation, it was, in all respects, a very *secondary* and *subordinate* object to that of encouraging Oriental Literature and Science, as locked up in the antiquated storehouses of Sanskrit, Arabic, and Persian. And meagre and inadequate as this support was, it does not appear that even this little was rendered, in consequence of a due appreciation of the superiority of the English language as a medium of conveying to the educated natives of India the Literary and Scientific treasures of the west. On the contrary, there is ample

documentary evidence to prove that, if European learning was to be communicated to the natives of India at all, *the favourite scheme of the Government Committee was, to impart it through the medium of the learned languages of India—Sanskrit, Arabic and Persian,*—and that the study of the English language was to be encouraged, *chiefly in so far as it could be rendered subservient to the advancement of their own favourite scheme.* Accordingly, those of their number who were in any wise qualified betook themselves to the task of translation. A few works were gradually prepared at an exorbitant cost. At the period when, *in consequence of the admission of several new members,* a new light began to dawn on their minds, £6,500 remained to be expended in completing Arabic translations of only *six* books. At length, on the 7th March, the decree was issued: "His Lordship in Council directs that *all* the funds, which these reforms will leave at the disposal of the Committee, be henceforth employed in imparting to the native population *a knowledge of English Literature and Science, through the medium of the English language.*"

The previous resolutions determined in favour of the *promotion of European Literature and Science,* to the *exclusion of Oriental Literature and Science;* while this concluding resolution decided in favour of an *European medium* to the exclusion of *Hindu and Muhammadan media* of communication. The short and apparently insignificant expression "through the medium of the English language," proved the death-warrant of translations at the expense of the education fund, into Sanskrit, Arabic, and Persian. The work of reform was now complete. The Oriento-maniasts were overwhelmed with amazement and dismay. Their gorgeous visions of literary monopoly, and self-aggrandisement vanished like a dream. In a moment the old and fondly cherished theory, that, if European knowledge is to be conveyed at all, it can only be conveyed through the medium of the learned languages of India, exploded as if smitten with the wand of enchantment. In an instant, the new and obnoxious theory, embodying the simple but grand idea, that European knowledge can most rapidly, effectually, and successfully be imparted to the superiorly educated classes of Natives, *through the medium of the English language,* was exalted to the well earned honour of a station amongst the legislative enactments of the British Government in India.

From this summary, it must be evident that Lord W. Bentinck's enactment amounted to a great deal more than a mere extension of the former Government scheme of education—to

a great deal more than a mere superaddition to some of its provisions. It amounted, immediately or in sure reversion, to an *entire abrogation of the old economy*, and the *substitution of an entirely new economy instead.* The stout defendants of the discarded regime, who had become more and more exasperated, as their prospects became increasingly desperate, were of course defeated but not satisfied. And it is to the protracted warfare carried on between them and the advocates of the new order of things, both before and after the 7th March, 1835, that your Lordship has applied the designation of "our education controversies." The wish to terminate these controversies proves the reality of an amiable and peaceful disposition. And so far is the meed of praise pre-eminently due to the Dilhi Minute. But the existence of a *good intention* is one thing; *the wisdom and adaptation of the means* of carrying it into effect, quite another. The excellence of the former is admitted; the manifestation of the latter is wholly denied. For, what is your Lordship's *panacea* for the final closing up of all past dissensions, and the sure furtherance of future peace and harmony on "the education question?" It is—by assuming chiefly on the authority of one of the most violent of the disputants, "that the insufficiency of the funds assigned by the state for the purpose of public instruction has been amongst the main causes of the violent disputes,"—to toss *the question of principle overboard altogether;* and resolve the whole affair into *a scramble for money!* It is, by *repealing the greater half* of Lord W. Bentinck's enactment, to *restore the ancient reign* of Hindu and Muhammadan scholasticism! And all for what? Simply to extinguish the smouldering ire of a few doating Orientalists. It is, at the same time, by retaining the *minor half* of that enactment, to perpetuate the sway of Anglicism, as a co-ordinate system. And why? To bribe, if possible, into silent acquiescence, the friends of European Literature and Science. In other words, by the *abolition* of the *abrogatory*, and the *maintenance* of the *substitutionary* clauses of your noble predecessor's enactment, your Lordship proposes to *unite the living with the dead—to revive the spirit of the dark ages and cause it to enter into heterogeneous combination with the spirit of modern enlightenment—to divide the empire of education equally between the devotees of antiquated error and the propagators of acknowledged truth!* Such is the grand specific, which your Lordship fondly expects, is to operate as a *quietus*, in allaying the whole feverish excitement of our education controversies. That it may, indeed, act as a soporific on the spirits of such of the former belligerents, as contended "*mainly*" for the sordid

prize of *filthy lucre*, were nothing strange:—but it would be passing strange, should it be found to act as a charmer in lulling into inglorious sleep those who fought "mainly" for *principles*, on the practical recognition of which depends so much of the temporal and eternal welfare of millions of our Indian fellow-subjects. Here are two systems of education, *directly opposed* to each other, and *absolutely contradictory in their entire substance, scope, and ends.* Reviewing these two systems, Lord W. Bentinck,—with the straight-forward bearing of British manliness and British courage, in the spirit which fired the old barons of Runnymede, and with the decisive energy of uncompromising principle,—thus pronounced his decision: "Regardless of the idle clamours of interested partizanship, and fearless of all consequences, let us resolve at once to repudiate altogether what is demonstrably injurious, because demonstrably false; and let us cleave to and exclusively promote that which is demonstrably beneficial, because demonstrably true." Reviewing the very same systems, my Lord Auckland,—with what looks very like the tortuous bearing of Machiavellian policy, in the spirit of shrinking timidity which heretofore hath compromised the success of the best laid schemes, and with the Proteus-like facility of temporizing expediency,—thus enunciates his contrary verdict: "Fearful of offending any party, wishing to please all, and anxious to purchase peace at any price, let us,—dropping all minor distinctions between old and new, good and bad, right and wrong,—let us at once resolve to embrace and patronize *both*, and *both alike* :—

"Tros Tyriusve mihi nullo discrimine habetur."

In a word, "Let us," says Lord W. Bentinck, "*dis-endow error, and endow only truth* :" "Let us," replies Lord Auckland, "*re-endow error, and continue the endowment of truth too.*"

A decision, so wholly at variance with every maxim of truth and righteousness—a decision, so utterly repugnant to the progressive spirit of the age;—what valid plea, what plausible grounds can be adduced to justify?—Justify! It surely must scorn all justification as impossible, and any attempt at justification as the most ludicrous farce. But seeing that *vindication* is impracticable, does it not admit of some *palliatives?* If palliatives there be, they may be summed up in a single sentence; viz. that it was most kind and amiable to sooth the expiring sorrows of the superannuated remnant of the race of Orientalists, who, like the owls and the bats, have such a special affection for the dingy and the dismal edifices of hoar antiquity; and who, like these lovers of darkness, are

ever ready to break forth into strains as doleful as the notes of a funeral dirge, when the crazy crevices in which they have so long nestled are threatened with extermination! Most kind and amiable we admit all this to be! But, beyond this admission, where are we to look for grounds of palliation?

Was the decision demanded by the promptings of *generosity?* At this your Lordship seems to hint, when you remark "that a principle of wise liberality, not stinting any object which can reasonably be recommended, but granting a measured and discriminating encouragement to all, is likely to command general acquiescence." In *the abstract*, nothing can be sounder than this remark. But the real question is, Whether the object proposed by your Lordship be one which can "reasonably be recommended?"—and, Whether the application thereto of state funds be an exemplification of "a principle of *wise* liberality?" Tacitly to assume these two points is an absurd begging of the whole question. I deny that the re-endowment of a system, which, like the venomous night-shade, has for ages benumbed the national mind of India, can be *reasonably* recommended. I deny that money applied to re-establish and perpetuate its noxious efficacy can possibly flow from a principle of *wise* liberality. All this will appear more fully from what follows. Meanwhile, I am ready to maintain that there was no want of generosity in Lord W. Bentinck's enactment. If the funds, abstracted from Sanskrit and Muhammadan Colleges, had been merged into the general revenue, there might have been some room for the charge. But this was not the case. The funds, it is true, were alienated; but they were only alienated from the encouragement of one kind of literature, which was worse than useless and rapidly becoming obsolete; and applied to the diffusion of another kind of literature, which is fresh, vigorous, and eminently productive of good,—a literature, which, to say the least, seems to be equally well appreciated by the natives themselves. They were merely transferred from one educationary field to another, that promised a richer harvest. The *object* proposed was still one and the same, viz. the cultivation of the native mind; but the *mode* of culture was altered. The old worn-out implements of intellectual husbandry were exchanged for new, improved, and more efficient ones. Where was the lack of liberality manifested here? On the contrary, this was a "*wise* liberality," because it was the liberality of *principle*. Yea, it was nobly *generous*. Formerly, justice was every where administered according to Hindu and Muhammadan law, as treasured up in Sanskrit and Arabic; and, in the native courts, all cases, civil and criminal, were pleaded and recorded in the Persian lan-

guage. Hence were we continually reminded by the advocates of the old system that it was generous, if not necessary, to aid in qualifying natives to assist, in various capacities, in the administration of justice. Now, however, the scales began to be completely turned. A new code of laws for all India was about to be prepared in English; and in that language, agreeably to your Lordship's important remark, "the vast and most important correspondence" (connected with government and other public business) "must ever be conducted;"—while the vernacular tongues, and not Persian, "will be the future languages of the Courts and offices in the interior." Was it generous to aid in preparing individuals to act as native pleaders, councillors, assessors, and judges under the old system? And must it not be equally generous to do the same under the new? Yea, in this right view of the case, were not the best interests of the people more than generously provided for, when funds, formerly expended in qualifying for *a system* about to be abolished, were all transferred and appropriated to the preparing of agents to act with intelligence and vigor under that which was to be substituted in its place? Had your Lordship imitated the wise and generous policy of your noble predecessor; and, instead of reviving, at so large an expense, an effete and noxious system, had you persevered in the spirit of his new and productive application of the lapsed funds;—more especially, had you increased tenfold the means of an improved education through the medium of English and the vernacular dialects;—then, indeed, would your Lordship's administration be characterised by one splendid manifestation of the "principle of a wise liberality," directed to the promotion of an object which could not only be "reasonably recommended," but warmly extolled. Whereas, by adopting the contrary course, your Lordship has just succeeded in exhibiting to the world, *an object without a reason, a scheme without wisdom, a liberality without principle!*

Was your Lordship's decision demanded by the exigencies of *state policy?* No. There are seasons when, amid the eruptions of popular fury, rulers think themselves constrained to make concessions which their own better judgment may condemn. But, in the present instance, no such state necessity can be pleaded. True, certain native inhabitants of Calcutta did, in the exercise of their rights of citizenship, deem it proper to petition the Government on the subject of its new Education Act. But what of that? If, amid the vague and undefined notions of a first surprize, some alarm had been excited in unobservant minds, would it not be the duty of a great, wise,

and magnanimous Government, conscious of the integrity of its motives and the rectitude of its principles, to remain unmoved? And if it did so, would not such alarm, like every other ebullition of ignorant clamour, prove transient as the ruffling of the waters by the passing breeze? Would not the continued good faith and unabated kindness of a paternal government speedily allay all groundless surmises? Would it not, by giving substantial proofs of its own more enlightened views, very soon succeed in dispelling the darkening visions of those idle alarmists who are so apt to be haunted with images of terror? And would not the settled and permanent security which they would find still extended to all they most valued, open up a natural safety-valve for the escape of all heated fancies and doleful presages? But, in the present case, there was no room at all for the exercise of such magnanimous policy. Your Lordship, therefore, very wisely does not so much as even hint at such a ground of vindication. The fact is, that the number of natives, *directly* affected by the proposed education reform, constituted but an *exceedingly minute fraction* of the general population. The educational advantages previously conveyed, whatever these might be, were *wholly engrossed by a very small body of the learned classes.* The great *mass* of the people were *wholly excluded* from the benefits of the literary monopoly. Ninety-nine in a hundred knew little, and cared less, about its nature, objects, workings, or privileges. And of the small monopolist fraction, in consequence of the judicious provision of the enactment, not one living member was to suffer, whether student or professor, whether secretary or superintendent. All were to enjoy their respective pecuniary immunities, whether these were stipulated for a limited period or for life. The existing incumbents were thus allowed gradually to wear out, or die out. Hence the change, from the position of active support to the condition of a wise neutrality, was made to progress so insensibly as to provoke little or no murmuring, and excite little or no real opposition. And when any little murmuring or opposition which had been manifested by a few selfish partizans was daily shrinking away into evanescent or infinitely small quantities; then it was, that your Lordship, not only without any urgencies of state policy, but without any urgencies at all on the part of those most directly concerned; yea, and in spite of the reclaiming good sense of the community at large:—then it was, that your Lordship gratuitously resuscitated a system which has not only its brow deformed with the wrinkles of old age, but its whole form and aspect deeply branded with the rottenness and dishonours of the tomb!

Was your Lordship's decision demanded on the score of *right* and *justice?* No. Your Lordship at once disowns the proposition so foolishly assumed by some of the ultra-orientalists, viz. "that the Government had given a pledge that the funds heretofore assigned to particular Institutions shall continue to be so for ever appropriated;" and you at once "reject the strict principle of absolute and irreclaimable appropriation." So far your Lordship has decided soundly; and this is the part of your Lordship's Minute which opens up a cheering glimpse of the prospect of an eventual return to a better order of things;—it is the fulcrum on which another Governor General is invited to poise his lever for the upsetting of that fabric of delusion and error which has now been restored. But—letting that pass—I proceed, in re-echoing your Lordship's declaration, to remark, that nothing could be more preposterous than the pleas and pretensions of the Ultras in orientalism. For, how stands the case? At certain intervals, during the last fifty years, voluntary grants have been made by successive governments, for the encouragement of native Literature in a few Institutions established by Government itself. Will it be presumed that the Government of the day, acting under a sense of its responsibility towards the public weal, has not a legitimate right to review, alter, amend, or annul the acts of former administrations? Will it be pretended that it cannot, without breach of faith, divert privileges previously conferred into new and more profitable channels? Will it be disputed, that it cannot, without being impeached with the charge of unjustice, resume, and apply to better ends, grants spontaneously proffered by itself? Could it be shewn that, at any time, when the British smote into the dust the confederacies of the Indian Rájás and Nawábs, mounted the throne of the Great Mogul, and wielded the imperial sceptre over a domain more extensive, an empire more consolidated far than that of the mighty Aurengzebe;—could it be proved that then, or at any subsequent period, the Government had really pledged itself, had actually entered into a solemn compact with the representatives of the people of India, to devote *in perpetuity* a determinate amount of funds for the *specific* purpose of encouraging native Literature, in certain Native Institutions;—then, indeed, but not till then, might the sudden or gradual withdrawment of such funds *seem* to implicate the good faith, the honour, or the justice of the British Government. But as no such pledge, according to your Lordship's own admission, was ever given, as no such compact was ever entered into, as the boon conferred was of the nature of a pure gratuity and not of a vested right, as the pecuniary grant bestowed was wholly unfettered

by terms or conditions, having no guarantee whatsoever for its permanency but the free will and pleasure of the existing Government;—what imaginable foundation was there for the outcry of the Ultras respecting the violation of pledges, rights, and justice? Was it an outcry which could be tolerated without stultifying the free deliberations of legislative councils, nullifying their peculiar and inalienable rights, and establishing a principle which might serve to eternize error, as well as attach the seal of unchangeableness to truth? And yet, in spite of all this admission on the part of your Lordship, and all this demonstration on the part of reason, your Lordship has concluded by conceding to the noisy claimants fully more than their unfounded and injurious demands! It is much the same as if,—on my purse being demanded by some sturdy petitioner on the highway, and after my having succeeded, both by arguments and blows, in demonstrating that he had no right to it and could not get it without my permission,—I chose to wind up the fierce encounter, by granting to him all that he had asked, with something extra, out of sheer good-nature, to encourage him in future, still to persevere in the same honourable calling!

It thus appears that *not the shadow of a reason* can be adduced *in favour* of your Lordship's restoration of what your noble predecessor had abolished. But the question rests not on *negative* grounds alone. There are *positive* reasons, at once resistless and unanswerable, *against* the act of restoration. These have already been alluded to in different forms. But the vast importance of the principle at issue, to the millions of this benighted land challenges a more detailed notice. In order, then, to understand these reasons aright, we must start with asking what is meant by *Education?* In its highest and noblest sense, it must denote *the improvement of the mind, in all its capacities, intellectual, moral, and religious.* But let us adopt what definition we may; let us reduce it within its narrowest limits; let us restrict it to the mere formation of the *intellect*, and the question still remains, *How is the intellect to be formed or cultivated? Is it by the inculcation of error or the introduction of truth?* Doubtless by *the latter*, will all, with one accord, exclaim.

The next step, then, is to apply this *indisputable* test or canon to Oriental Literature. Will it abide the application or not? *If* we were to give implicit credit to some of its idolizing eulogists it would. And sorry I am to find your Lordship *apparently* giving countenance to the *gross delusion*, when, in the spirit of well-meant but ill-timed complaisance,

you state that you "see *nothing but good* to be derived from the employment of the funds which have been assigned to each Oriental Seminary, *exclusively* for instruction in, or in connection with, that Seminary"—and further declare that you are not "at all disposed to undervalue the amount of *sound education and morality* which is to be acquired at these seminaries." True it is, that, as in the case of all other formal and fulsome compliments, your Lordship cannot long be consistent with yourself. For, in the *second* paragraph *after* the *last* quotation, you proceed to state that you are "assuredly sensible of the *radical errors and deficiencies* of the Oriental system." So far, then, as your Lordship is concerned, with the bane you have taken care to supply the antidote—the one statement admirably neutralizing the other.

But there are others besides your Lordship, with whom we have to do in this matter. The Oxford Professor of Sanskrit, H. H. Wilson, Esq., who may well be allowed, from his eminent attainments, to represent the Orientalists generally, has, in an elaborate article in the Asiatic Journal, resolutely declared that, to the natives of India, their own writings are invaluable, not merely as the repositories of their religion and laws, but on account of their salutary influence in maintaining amongst the people a "respect for science, a veneration for wisdom, a sense of morality, a feeling of beauty, a regard for social ties and domestic affections, an admiration of excellence, and a love of country." *If* all this were true, and *if* it were the whole truth, one might be at a loss to know how to vindicate the conduct of Government in so summarily resolving to banish native Literature from its intellectual gymnasia. But the moon has two faces,—one very dark, and the other faintly luminous. And so we suspect has Oriental Literature. The luminous side has now been presented to us in its fairest array; but we must not forget that there is a dark side too; and that it has been painted in such gloomy colours, that Cimmerian, or Egyptian darkness, would fail in supplying representative emblems of it. To the all-comprehending system, or vast ocean (as an Asiatic would term it) of Oriental Literature, some would not scruple to apply, by way of accommodation, the cutting satire of Ferdusi, respecting the imperial splendour of the court of Ghizni: "The magnificent court of Ghizni," said he, "is a sea; but a sea without bottom and without shore; I have fished in it long, but have not found any pearl."

In this, however, as in all other cases, truth will be found to be intermediate between the extremes. Let us freely concede that the Literature of Hindustán contains a proportion of what is sound, beautiful, and true, in principle, imagery,

and fact; and that it embodies a hundred-fold more of what is original and curious, than is to be found in the ancient Literature of any other nation in or out of Christendom :— and what of all this concession ? The grand question still recurs :—Is it not one thing to regard a Literature as an inexhaustible field for literary, scientific, and theological research; and quite another, to cherish it as the sole nursery of intellect, morals, and religion ? And in spite of occasional truths, beauties, and excellencies, is it not true that Oriental Literature is throughout impregnated with a great deal more of what is false in principle, erroneous in fact, and, by consequence injurious in moral tendency ?

That the truth of this could be shown, is beyond all controversy. To advance all the proofs, would be to transcribe the greater part, by far, of these enormous piles of writings which ages of "learned and laborious trifling" have accumulated. This would be impossible. In any case, therefore, we should be obliged to rest satisfied with a few gleanings which might serve as specimens of the materials which compose the greater part of the huge misshapen mass. In the selection of such specimens, we would not require to roam over the wide field of Oriental Literature. As has already been shown, the old Government Committee published or patronised, to a great extent, works of native authorship, for the express purpose of being employed as class-books in the colleges established or superintended by them. These works, therefore, we should have a right to consider as the best and most useful to be found in the classical language of India, and consequently, in the estimation of the Committee, the best adapted for the instruction of Indian youth. Of course, in selecting our specimens from these publications the most zealous Orientalist could not charge us with acting unfairly towards his favourite theme. Did our space admit of it, we might here present the reader with extracts from these, the choicest works of Hindu Literature, which would demonstrate that in them are taught :—1*st. Things frivolous and useless.* 2*nd. False chronology and history.* 3*rd. False science.* 4*th. False civil and criminal law.* 5*th. False logic and metaphysics; and,* 6*th. False morals and religion !* After such a statement, need one word more be added in vindication of an act that proposed to sweep away all such false systems from the Government schools and colleges for the instruction of youth ?

Still, the friends of Oriental Literature plead hard for a suspension or modification of so severe a verdict. One of these has lately reminded us, that it is "a prejudiced and ignorant criticism that looks only for blemishes in the literature of the

East." Would to God that this Literature were such, that it really required the scrutiny of a prejudiced and ignorant critic to detect its blemishes! What! is it insinuated by this remark, that the blemishes are so few, that the microscopic eye of prejudice alone could discover them? and so slight, that the blundering gaze of ignorance alone could magnify them into serious faults? If so, then do we throw down the gauntlet, and declare (while we challenge any Orientalist living to disprove, by written documentary evidence, the declaration) that the foulest blemishes pervade the entire mass; that they pervade it to the extent of composing the main part of its ingredients; and that, instead of being isolated spots, which would elude the glance of any eye save that of prejudiced criticism, they are the real or supposed excellencies which may truly be characterized as isolated spots, thinly strewn over the vast surface, like rare islets of verdure scattered over the great African desert!

Again, it has been alleged, that if Oriental Literature be superseded on account of its blemishes, every other literature, even that of England, must be laid aside too, since the latter is not without its "foul spots." Never was there a comparison that would appear more unfair and disingenuous. The Literature of England has, it must be admitted, its foul spots. It has its idle and frivolous publications; it has its works that inculcate false principles in science, in morals, in religion. But are they all of this description? Is the greater part, or even the one-half, of this description? If not,—rather if the greater part be of an entirely contrary character, or even so large a proportion of it, as to supply a complete course of sound knowledge, unmixed with error in every branch of inquiry, literary, scientific, and theological,—then do we hold it to be "foul scorn," to compare the universal literature of England with the universal literature of India, which cannot produce a single volume on any one subject that is not studded with error; far less, a series of volumes, that would furnish any thing bearing the most distant resemblance to a complete range of accurate information in any conceivable department of useful knowledge.

Once more, the study of the Indian classics, as they have been politely designated, has been defended on the ground of its being analogous to the study of the Greek and Roman classics in Great Britain. Never was there a more fallacious analogy. In Britain, the study of the Greek and Roman classics forms but a fraction of a collegiate course of instruction. In the Sanskrit and Muhammadan Colleges of the East little else has been taught; and, till of late, nothing except the

niceties and subtilties, the extravagant legends, and worse than fantastical speculations of the Indian classics. In Britain, whatever injurious impressions might otherwise be produced in the mind, by the perusal of the Greek and Roman classics, are more than neutralized by another and a higher species of teaching, even that of Christian tuition, whether in the domestic circle, or in the public sanctuary. In India, there is nothing to neutralize the evil; no true religion instilled into the youthful mind to counteract the pernicious influences of what is false. In Britain, both teachers and taught know and acknowledge that the religion of Saturn and Jupiter is not only a false, but a dead religion, wholly divested of the influence which it once exerted over the European mind; and that the writings which unfold its doctrines and its practices are possessed of no divine authority. In India, the religion of Brahma is still a *living* religion, fraught with malignant energy, and operating with undisputed sway on the understanding and the consciences of millions. There, too, the classics that are its repositories are studied, not as mere literary productions, but as *divine scriptures;* works that either issued directly from the mouth of Brahma at the time of the creation, or were subsequently written under divine inspiration of some kind. Every thing contained in them is regarded as sacred truth, every thing enjoined in them as sacred law, having the stamp and signature of divinity. And to make assurance doubly sure, they have been taught and expounded in the government institutions, to heathen youth, by brâhmans or heathen priests; whose duty, and profession, and interest it is, to maintain their authority as imperative and supreme in science, law, morals and religion. In circumstances so absolutely diverse, does it not seem to savour of something like impertinence to say, that the study of the Greek and Roman classics in Great Britain bears any analogy to the study of the Indian classics in seminaries established along the banks of the Ganges?

Thus it appears that every attempt to defend the Indian classics as the exclusive or even chief instrument in the education of native heathen youth, only recoils with more deadly force on the strongholds of the unhappy defenders.

Seeing, then, that whatever definition of education may be adopted, it must exclude the inculcation of error; and seeing that the Indian classics abound throughout with *radical errors and fatal untruths,* was not the Government of Lord W. Bentinck amply justified in resolving to banish these from its schools and colleges? Was it not more than justified in refusing any longer to expend its revenues in hiring students

to learn, and professors to teach, what is *notoriously false in history and chronology, in geography and astronomy, in logic and metaphysics, in civil and criminal law, in morals and religion ;—enforced as all such instructions were and must be, by the overawing influence of sages, and the incontrollable authority of the gods?*

And seeing that the reasons which so amply justified the renunciation of Oriental Literature and Science in the education of native youth are *still the same*—unchanged and unchangeable—how ought we to reprobate that act of my Lord Auckland by which these have been restored to their wonted supremacy?—an act, so wholly gratuitous;—an act so wholly without any valid reasons, yea, so absolutely in spite of reasons, the most cogent and resistless;—an act, which tends to roll back the tide of improvement—re-introducing the logomachies of a barbarous scholasticism, the legends of a debasing idolatry, and the subtilties of an impious Pantheism into fields, whence they were beginning to die away before the vigorous shoots of literary, scientific, and religious truth! What! Would not your Lordship shudder at the very thought of expending the revenues of the state, or any revenues at all, in establishing manufactories of deleterious drugs for the express purpose of poisoning the founts of water and the garners of provision throughout the land? And, what is *error*, but *the poison of the soul?* And ought a being, distinguished by the gifts of reason and benevolence, to shrink less from the wilful ruin of the souls of men than from the wilful destruction of their bodies? Surely, my Lord, when the hosannahs that rise from present success are hushed, and the mind has retired into the chambers of imagery, and conscience has been re-vivified by inward reflection and the monitions of Providence,—surely, your Lordship will be the first to shudder at the remembrance of having, without a cause, re-opened and re-endowed on the soil of poor unhappy India, those laboratories of intellectual, moral, and religious poison which your noble predecessor had so generously resolved to close! Language utterly fails me in attempting to embody my own impression of the degradation, the ignominy, the sin, of so fatal—so disastrous a retrogression!

These words, my Lord, are penned in the full assurance, that in this age of canting candour and gilded hypocrisy, they will be denounced as presumptuous, intolerant, and exaggerated. Nevertheless, truth is truth, and error is error, though a whole guilty world should conspire to break down the divine

landmarks by which they are eternally separated. These words are also penned in the full assurance, that with your Lordship and Councillors they will not have the weight of a feather. So let it be. *Here,* your Lordship is *every thing. Here,* politically and civilly speaking, *your voice* is all but omnipotent. Speak but the word, and thousands are ready to shout, It is the voice of a God! Speak but the word, and thousands more are ready to fall down and worship whatever idol or image you may be pleased to set up. *Here,* on the other hand, the humble Missionary, in a *worldly* sense, neither is, nor desires to be, any thing. Let him but speak the word, and lo, it is the voice of a fanatic! Let him but give forth his warnings, and lo, they are treated with supercilious scorn or branded as a grand impertinence. But, my Lord, I must remind you that the greater the power, the more tremendous the responsibility! I must also remind you that,—apart from the solemnities of the Great Assize to which the noble and the mighty will be summoned, without respect of persons, along with the poorest and the meanest of the land—there is, even here below, another tribunal, of a different frame and texture from that of an Asiatic time-serving favour-seeking community, at whose bar the appeal of a gospel minister will be heard as promptly as that of the noblest Lord. There is a British public, and above all, a religious public in Great Britain, which heretofore hath been moved, and may readily be moved again, by the addresses and expostulations of a Christian Missionary. It was the righteous agitation of this public which wrenched asunder the bars of prohibition to the free ingress of Bibles and Heralds of salvation into India. It was the righteous agitation of this public which accelerated and ensured the abolition of the murderous rite of Suttee (Sati). It was the righteous agitation of this public which foredoomed the ultimate severance of official British connection with the mosques and temples and idolatrous observances of this benighted people. And rest assured, my Lord, that as certainly as the rising sun chases away the darkness of night, so certainly will the righteous agitation of this same British public eventually wipe away, as a blot and disgrace, from our national statute book, that fatal act, by which your Lordship has restored the government patronage and support to the shrines and sanctuaries of Hindu and Muhammadan learning —with all their Idolatrous, Pantheistic, and Anti-christian errors! A surer prospect of earning the garland of victory, no Christian Missionary could possibly desire, than the opportunity of boldly confronting, on a theme like this, the mightiest of our State Functionaries, in the presence of a promiscu-

ous audience of British-born free-men, in any city or district, from Cornwall to Shetland. His march would be that of one continued conquest. The might and the majesty of a great people, awakened to discern the truth and import of things as they are, would increasingly swell his train. And, from the triumph of indomitable principle in Britain, would emanate, as in times past, an influence which would soon cause itself to be felt in the Supreme Councils of India—and thence extend, with renovating efficacy, through all its anti-religious Schools and Colleges.

A. D.

P. S.—The author cannot but express his high satisfaction at the spirit and the power manifested in the *condemnatory part* of the *first* notice of "the Minute" in the *Friend of India*. It was altogether worthy of the reputation of that most able, useful, and influential Journal. In his next letter, the author expects to enter on a part of "the Minute," which it will afford him no ordinary pleasure to be enabled conscientiously to applaud, with as great earnestness as he has felt himself constrained to reprobate the portion commented on in the present.

V.—*Truth defended and error exposed.—Strictures upon Hara Chandra Tarkapanchánan's answer to Mr. Muir's Matapariksma, and upon Bábu Kásináth Bosu's Tract on Hinduism and Christianity.*

Under this title a tract has been lately published by the Rev. K. M. Banerjea. The circumstances which occasioned its publication are as follows:

J. Muir, Esq. of the Civil Service, published not long ago a book in Sanskrit, entitled Matapariksma, in which he gives an account of the Christian Religion, and exposes the errors of Hinduism. To this work Hara Chandra Tarkapanchánan, a bráhman of this city, published an answer in the same language. This book, which is full of falsehood and bitter invectives against Christianity, was translated into Bengálí and highly recommended in several numbers of the Prabhákar. Soon after another tract in defence of Hinduism appeared, written by Bábu Kásináth Bosu. Under these circumstances our author thought it his duty to take up the pen in favour of Christianity, and to defend it against the attacks of its adversaries. The fruits of his labours he has given to the public in the abovementioned pamphlet.

The pamphlet is divided into three parts. The first is written in English by a friend of the author. It numbers thirteen pages, and corresponds to the preface of Tarkapanchánan's

tract, which is equally written in English. The second part contains in thirty-four pages, the author's answer to several of Tarkapanchánan's objections and invectives against Christianity. It is written in Bengálí, but intermixed with frequent quotations from Tarkapanchánan's Sanskrit tract. It is a pity that these quotations are all printed in the Nágri character, which is unknown to the greater part of the pandits in Bengal. To have printed them in the common Bengálí character or to have added a Bengálí translation to them would have very much enhanced the usefulness of the book. The third part is very brief (six pages) and contains a short and general answer to Kásináth Bosu's tract, to which is added an address to the youth of Calcutta.

We proceed now to give in a few words the contents of the book. In the first part we have a philosophical dissertation on the following assertion of Tarkapanchánan.

"The truth of a Revelation cannot be proved by an appeal to the beauty of its preceptive morality, nor can its falsity be established by imputing deformity to its institutions. The standard of beauty and deformity is arbitrary, and man, with his limited reason, is not able to scan the objects of the precepts which he believes to have been divinely revealed." Tarkapanchánan means, that in morals the difference between good and bad is quite arbitrary, and depends merely on the weak and easily-to-be-deceived reason of men. To this our writer objects, and tries to prove that there is an essential and material difference between right and wrong. He says: among all nations and in all languages the idea of right and wrong and terms expressing it are to be found; that some nations practise theft and murder without remorse is no exception to the rule, for those nations condemn those crimes when practised on themselves; even the most savage nations have some idea of the administration of justice. Again, sacrifices and purifications are found in some way or other all over the world, they show that all nations have an idea of holiness and guilt, right and wrong. Finally, the power of conscience proves the existence of an eternal "and immutable law" distinguishing between right and wrong.

The writer concludes this argumentation in a rather awkward way, when he says: "It is not however to be denied, that, nevertheless, there is great confusion in this matter," meaning by this, I suppose, that though the idea of right and wrong is general, yet the application of this idea is different in different individuals. What one thinks right, the other thinks wrong, and vice versa: for instance, Murder is condemned among us; but the Dayas of Borneo respect that man most, who has

waylaid and slain the greatest number of people; the North American Indians, are said to murder their own parents when age renders them weak and decrepid. Innumerable instances of the same nature might be adduced. They all show, not that the difference between good and evil is imaginary, but that our knowledge of it has been obscured, or, to use the words of our author, "the perception of it has been more or less impaired."—He then proceeds to show, that the deterioration of our moral and intellectual faculties is owing to our own evil choice; that choice is the act of the mind, and that it is the mind, which making a bad choice infects both soul and body;—the soul was made for goodness, but prefers evil, and is answerable for it. The *why*, we cannot explain, but the Bible, as well as Philosophy, tells us, that *it is so*. We are unholy, and by being so our power of right actions is enfeebled, and therefore, if an appeal to our judgment of good and bad is unsafe, it is not because there is only an arbitrary difference between good and bad, but because the eyes of our mind are blinded. If that appeal be uncertain, it furnishes no argument against the truth of Christianity, nor can it weaken our belief in it, because the best proofs for its truth do not repose on the beauty of its morality, but on historical evidence.

This long dissertation is very good in itself, but not fully to the purpose; it explains what Tarkapanchánan does not deny, and admits as well as he does, that our intellectual powers are in many cases too weak to distinguish clearly between good and evil, and that the proof taken from the sublimity of a moral system does not quite satisfactorily establish its truth.

The objections answered in the second part of the tract, are so shallow and absurd, that the Christian reader must not expect to find the perusal of the book very entertainiug or interesting. The answers however are plain, convincing and always to the point, but they do too much honour to Tarkapanchánan's silly book; he will think himself very wise after this. Our friend should have remembered the saying of Solomon, Prov. xxvi. 5. If the enemies we shall by and by have to contend with in India are not more formidable than this bráhman, our task will be an easy one.

Here are some specimens of his penetration and of the way in which K. M. B. answers him.

He says: People become Christians in this country through the deception of crafty priests (ধূর্ত্তপাদ্রিনাং) in the hope of getting wine to drink and meat to eat, and of obtaining the daughters of those priests for wives.

Answer: The greater number of native Christians are exceedingly poor and cannot afford to procure wine and meat, and the priests, i. e. missionaries, are never so familiar with them, that they might have the hope of obtaining their daughters. As to respectable natives, they had almost all forsaken caste and adopted the use of wine and meat before becoming Christians, and to accuse them of indulging in the hope of obtaining Missionaries' daughters is very wrong, because, there are very few if any Missionaries here in Calcutta who have marriageable daughters, and to this day no European has been on so intimate terms with a native that the latter might have entertained the hope of marrying the daughter of the former.

Again Tarka says in defence of his religion: If any books are to be believed, those books are the Vedas, because they have existed from the foundation of the world, and as proof that they are so old, he alleges, that they say so themselves.

Answer: To say that the Vedas are true, because they are coeval with the creation of the world and that they are coeval with the creation of the world, because they say so and their sayings are true, is arguing in a circle; such argumentation cannot stand.

Tarkapanchánan objects: If you do not believe the shástras, what reasons have you to believe the Christian writings?

Answer: The Gospel was written by eye-witnesses, whose character can be relied upon, but about the time and place of composition and the authors of the shástras nothing certain is known.

T. objects that the dream of Mary, he means I suppose the apparition of the angel Gabriel to her, is not true, because Mark and John do not mention it.

B. Answers very properly মৌনং যস্মতি লক্ষণং

In another place T. is ignorant and impudent enough to say, that "the account of the dream being made known every where, the priests to save their reputation favoured its belief, and they being then at the head of the nation, the whole mass of the people soon admitted the truth of it."

Again: Only God knows futurity, therefore all the prophecies written in the Bible must be false, because they are written by mere men. To prove their falsity he says: It is written, that the kingdom of the Jews would be established in the country of Bethlehem, but was this prophecy fulfilled? Quite the contrary, after Christ's coming the Jewish kingdom was destroyed!!!

Kásináth Bosu's tract, says the author in the third part of his book, is much less passionate; the Bábu speaks calmly

and kindly, and his attacks are not so open and bold as Tarka's are. He speaks of the vanity of riches and earthly honour, and of the folly of those who endeavour to obtain them, insinuating by this, that this is the reason, why people become Christians.

But our author answers, that in speaking thus, he speaks against his own religion, which promises riches, honour, &c. to its adherents, not against the Christian religion which promises no rewards in this life.

The Bábu remarks further, that the Divinity and the human soul are one, and that in consequence holiness and sin are one also. Our author says, preaching such a doctrine would be a great crime in the eyes of God, and would destroy the peace of mankind.

The Bábu says, that the height of perfection and equality with God is obtained by the নিস্ত্রৈগুণ্যপথ ; i. e. by freeing one's self from all external sensation and becoming like a stone or a piece of wood, and by concentrating all faculties in the পরমাত্মা or divine part of the soul, i. e. by annihilating them.

B. remarks on this : first, that to do so would be impossible ; and secondly, that to pretend to be equal to God would be rebellion against Him and punishable as such.

At the end our writer addresses the Hindu youth, and exhorts them to read and examine the Bible.

Before concluding this short review, we would recommend to our author to be more lucid and simple in his style, as the complicated constructions, and high sounding words and sentences which abound principally in the first four pages of his book, will certainly not increase its usefulness.

It is our sincere wish that this tract may find an extensive circulation among the Hindus of this city and prove beneficial to many.

R.

Missionary and Religious Intelligence.

1.—Missionary and Ecclesiastical Movements.

The Bishop of Calcutta arrived here in the early part of April. His Lordship's health continues good.—Letters have been received from the Cape from the Rev. W. Buyers; his health was not much improved by the voyage.—The Rev. Mr. Jones and Mrs. Jones, designed for the Mission at Chirra-punjee arrived on the 24th. Our newly arrived brethren are connected with the Calvinistic Methodist Missionary Association—a new Society connected with the Welch Churches. The Rev. Mr. Allan of Hazareebaugh and the Rev. Mr. Backhouse of Agra, chaplains on this establishment, died of cholera during the last month.

2.—Temperance Society.

The friends of Temperance met on the evening of the 23rd of April, at the Town Hall, with a view to the formation of a Temperance Society. The Ven'ble the Archdeacon in the chair. The resolutions were moved and seconded by the Rev. Dr. Duff, Rev. Messrs. G. Gogerly, T. Boaz and W. W. Evans, Col. Powney, Dr. Corbyn and Lieut. Butler. The speech of Dr. Duff was replete with eloquence and information. We may probably be enabled to give a fuller account of the proceedings in our next.

3.—The Indian Advocate.

We have received the second number of the *British Indian Advocate,* the organ of the British Indian Association. It appears to be a well conducted priodical, but capable of great improvement. To interest the people in Britain in Indian matters will we fear be no easy task. The *Advocate* has done well, but it may do better. Let it eschew heaviness and exaggeration and it will do well. We call the attention of our contemporary to the Dinajpur murder case noted in our last.

4.—Anniversary Meeting of the Calcutta Auxiliary Baptist Missionary Society.

The Anniversary Meeting of the Calcutta Auxiliary Baptist Missionary Society was held in the Circular Road Chapel on Thursday the 15th ult. The Rev. Dr. Duff presided on the occasion. The meeting was opened by singing, and prayer by the Rev. Dr. Yates, and after some preliminary observations from the Chairman, the Secretary read extracts of the Society's Twentieth Report. The meeting was then addressed by the Rev. Messrs. Macdonald, Lacroix, Boaz, Evans, Smith and Small. The Chairman in his usual masterly manner threw together the various arguments which had been advanced by the speakers, and concluded an eloquent appeal to the consciences of his hearers, by enforcing the duty of individual exertion in the cause of Missions. We were glad to see a numerous attendance, and the interest of the audience, notwithstanding the lateness of the hour, was apparently sustained to the last.

The following Resolutions were passed at the meeting.

Proposed by the Rev. J. Macdonald, and seconded by the Rev. A. F. Lacroix,

1.—"That the Report, extracts from which have now been read, be adopted and circulated under the direction of the Committee, and that, whilst we desire in deep humility to acknowledge the sovereignty and faithfulness of God as manifested in the heavy afflictions with which the mission has been visited during the past year, we would also with grati-

tude record the mercies with which they were blended, the sympathy which they called forth, and the recent additions to the missionary body, by which the losses sustained have in a measure been supplied."

Proposed by the Rev. T. Boaz, and seconded by the Rev. W. W. Evans,

II.—"That we desire to return our humble and fervent thanksgivings to God for the measure of success which he has been pleased to confer upon this Society and the mission generally, as well as upon other kindred Institutions,—and that we earnestly pray that a blessing yet more abundant may attend the preaching of the Gospel, the translation and distribution of the Sacred Scriptures, and the religious education of youth in India."

Proposed by the Rev. T. Smith, and seconded by the Rev. G. Small,

III.—"That we deeply feel the importance of making strenuous and persevering efforts for the diffusion of Christianity in this heathen land, and that the following ministers and gentlemen be entrusted with the management of the affairs of this society for the ensuing year."—*Treasurer*, Mr. I. B. Biss.—*Secretary*, Rev. J. Wenger.—*Committee*, Rev. Messrs. Aratoon, Ellis, Evans, Morgan, Small, Thomas and Yates; Messrs. John S. Biss, E. Grey, P. Holmes, C. Holmes, H. Kemp, J. Rowe, J. Sykes, M. Wittinbaker and S. G. Wyatt."

5.—Native Education.

Minute by the Right Honorable the Governor General.

(Concluded from p. 262.)

17. It will be observed that I have referred chiefly to inducements connected with employment in the public service as likely to lead Indian students to ask admission to our Colleges. This we may be satisfied, is the principal motive which will as yet operate to bring them to any of our educational Institutions. Excepting perhaps partially in Calcutta (and possibly, though I am not informed on the point, at Bombay) the wealthy and higher classes of India do not send their sons to public Colleges and Schools. Those who come to us for instruction are in search of the means of livelihood, either in places under the Government, or in situations under individuals, which, in the peculiar constitution of Indian Government and Society, bring them in a greater or less degree, in connection with the public administration. I mention this point as explanatory of the importance to be attached to the nature of the instruction communicated to our students. The remark applies with equal force to our institutions for the study of the Classical learning of the East. Putting aside the money stipends which were formerly allowed, the great object of the students in the Sanskrit and Arabic Colleges of the Government has been to rise to office as Law Pundits and Moulvies in the Courts. The knowledge which gains for men reputation and profit among the Native community, as great religious Teachers, or among the Hindus as proficients in Astrology, is not to be acquired at those Colleges, and will best be obtained elsewhere from private Native instructors. If there be not a demand for the same number of Law Pundits and Moulvies as previously, the attendance at the Colleges may be expected to decline, though in the Arabic in a much less degree than in the Sanskrit Colleges; for Mahomadan studies fit men far more than those of Hindu learning for all the active offices of life.

18. What has been said may suffice to prove that there are weighty and daily growing inducements to the pursuit of English education, if directed with a proper attention to the wants of Scholars and to practical results. It remains that means should be furnished, at least to the

most promising of the Scholars, to continue their studies to the desired completion: as incontestible proof appears to have been given* that their poverty would otherwise generally compel them to retire from College as soon after their leaving boyhood as an opportunity of securing a provision for their subsistence might be open to them. On this point I will immediately remark separately, but I would here again say, that I am of opinion, in full concurrence with the President in Council, that whatever amount of reward and support for meritorious students may be granted to those attached to our English, should be granted also, in perfectly like proportion, in our Oriental, Institutions. The pledge to maintain these latter Institutions, while resorted to by the people, involves to my mind the clear obligation to maintain them with all the conditions which are judged necessary for the general efficiency of our educational schemes.

19. Assuming upon the preceding reasoning that our aim as regards those seminaries of highest learning which are not, like the learned Eastern Colleges, specially assigned to other objects, should be to communicate European knowledge through the medium of the English language, it is next to be considered what should be the character of the minor Academies or Schools, such as may probably be eventually established at every Zillah Station.

20. I have not stopped to state that correctness and elegance in vernacular composition ought to be sedulously attended to in the Superior Colleges. This is a matter of course in the scheme of instruction. But a question may well be raised whether in the Zillah Schools, the subject matter of instruction ought not to be conveyed principally through the vernacular rather than the English medium.

21. I would certainly be much in favour of that course if I saw any solid reason to believe that instruction of a common order would more readily and largely be accepted from the Government in the one mode than the other. I am quite of opinion that a very valuable amount of useful knowledge may be easily conveyed, when good class books and persons competent to teach from them are provided, through the means of the vernacular languages. And while I am satisfied that some not trivial amount of moral and intellectual stimulus and improvement is obtained from the Minor English Schools at present existing, yet the standard of proficiency in them is probably not so great as that the mass of Scholars in them would not be nearly as much gainers from merely vernacular tuition.

22. It is an argument for the use of the vernacular medium in such schools that, after the first expense of preparing school books has been incurred, instruction in that manner would, it may be expected, be more economical than through English, which requires the employment of an English master on a salary at least two or three times as high as would be adequate for a native teacher who had received an English education, and was at the same time perfectly conversant with his own tongue. Employment as a School-master would also be a natural and proper provision for studious young men, who had gone through a complete course at the English Colleges. Such a master would of course be able to instruct a class attached to a vernacular school in the first elements of English learning, so as to lay a foundation for those who wished further to prosecute that study.

23. It is a deduction from the saving which the substitution of Native for English Masters in the Zillah Schools might produce, that English superintendence over several circles of such Schools would probably for a long period be indispensable, and a charge on that account must be estimated for. It is also to be reckoned that the cost of compiling and trans-

* See details at the close of para. 8, and in paras. 10 to 15 of Note.

lating a proper series of vernacular class books is likely to be considerably greater than might at first be supposed.

24. I would speak with much respect of the authority of Mr. Wilkinson on this subject. But I will avow that I am by no means convinced of the applicability of his system or suggestions to the objects of a common education. It is, at least, not certain that he will in the end carry the body of Hindu Astronomers along with him in his correction of prevalent errors. In any event it is not the abstruse parts of Mathematical Science which could be of use in our Zillah Schools. In fact Mr. Wilkinson's system is almost wholly dependent on his own eminent personal talents and exertions, his admirable zeal, his great knowledge, the weight of his excellent character, and perhaps also, it should not be concealed, the influence attaching to his position as the British Political Agent. It would not be safe to draw conclusions as to what may best be done by ordinary agents within the British Provinces from what may have been accomplished in vernacular instruction by Mr. Wilkinson in Sehore. Some of his remarks too as to the failure of attempts at English education within foreign states are not good grounds for anticipating failure within our own districts, where other circumstances and motives are in operation.

25. I do not admit into this discussion the question of promoting at the present time the formation of a body of vernacular literature. Instruction through the vernacular languages, to a definite extent for ordinary purposes, may possibly be, as the readiest mode to the attainment of those purposes, proper and desirable. But anything like a body of enlarged literature can, I am thoroughly convinced, be created only with time, by the unprompted exertions of private authors, when a general demand for such literature shall have arisen among the people. The Honourable Court have in a passage which has been quoted* declared themselves strongly in favour of a liberal encouragement of native private authors and translators, and I would by no means dissent widely from their views, though the encouragement must be given with judgment, or the Government will be constantly in hazard of aiding mediocrity or premature and ill-directed efforts. But these are considerations apart from the settlement of the plans of School instruction on which we are now engaged.

26. I have thus stated what has seemed most important on the subject of introducing the vernacular medium in our common District Schools —I mean as to the general principle of such a change; for the measure could not be named as one for very early adoption, with no class books prepared, or Teachers versed in those books yet trained for their duties. And as the contrary system has been actually established, it is right that, unless urgent reasons for abandoning that system demanded attention, it should be fully tried, with the improvements of which it may fairly be susceptible. We may be said to have two great experiments in progress, one in the Bengal, the other in the Bombay Provinces,—the provincial education being in the former conducted chiefly through the English, in the latter, almost, if not quite exclusively, through the vernacular languages. It will be most interesting that both experiments shall be closely watched, and thoroughly developed. It is possible that in Bengal, in aiming at too much, we may have withheld some facilities for acquiring knowledge which might otherwise have advantageously been left open. And in Bombay the standard of proficiency in the Mofussil Schools may have been fixed and allowed to remain too low, with no principle in the scheme by which they are regulated which would constantly animate exertion, and maintain a spirit of progressive improvement.

27. The immediate practical question in respect to Bengal seems to

* See paragraph 3 of the Note.

be that which I have before mentioned, namely, whether it may be reasonably supposed that a vernacular would be more readily and largely accepted in our District Schools than an English education, and on this subject I am not able, after much careful reflection, to discover any reasons which could lead me to answer the proposition in the affirmative. Native youths will not come to our schools to be instructed in vernacular composition. This qualification is more quickly and easily to be attained from other sources. We can in those schools draw little, if any, aid from existing native literature. The desire for the new ideas and information which will be imparted at them must therefore be among the great inducements to attendance, and those who are candidates for such instruction will not, I think, in any important degree be deterred by having to undergo also the labour of learning the English character and language. The fact indeed is, as it is to be presumed from the evidence, which has been recorded* on the subject, that a knowledge of the English language itself with a view to the business, however humble, of life, is one main object of most of the scholars. It is fortunate that, in the pursuit of such an object, they can be led on to higher studies and ends. For mere instruction of a general nature (such as our masters now give) *through the vernacular* medium, it may, it seems to me, well be doubted whether even the number of pupils would seek our schools who now resort to them.

28. On the other hand, I confess that I regard it as a serious defect in our plans that we have compiled no proper series of vernacular class books. It is obviously desirable that, as we have vernacular classes, the books used in them should not only be correct and elegant in style, but should be themselves of the most useful description†. I would urge also the justness and importance of the advice of the Honourable Court, that such a series of class books should be prepared under one general scheme of control and superintendence. Much expense will thereby be saved, and efficiency greatly promoted. The cost would equitably and willingly be divided among many parties. The works would either be selections from English books of instruction already published, or original compilations adapted for native pupils. In either case the charge of the first selection or compilation in English would be borne in part by the Education Funds of Bengal, and in part by those of the other Presidencies, especially by those of Bombay, where such works must be urgently required for the vernacular schools in the interior. The new Patsalah of Calcutta, the projectors of which have proposed a good series of works, would also of course contribute, and aid might be expected from benevolent individuals or associations, in different parts of India. The present opportunity is favorable for entering on the undertaking. When the books shall have been prepared in English, they will afterwards, as the Honourable Court have observed, be translated at each Presidency into the vernacular languages current in it, but the first step for all the Presidencies must be the primary compilation. I would, then, place the body, which at Bombay represents the Government in the direction of native education, in communication with the Committee of Public Instruction at Calcutta, and make it my first injunction to the latter Committee, in concert with the Managers of the Hindu College Patsalah or others, to draw a definite scheme of the several sets of books wanted for instruction through the vernacular languages in seminaries of ordinary education—then to consider and report by what means, and at what estimated cost, to be distributed among what parties, these books can be drawn up, and with what further cost the printing of them would be attended. With this information before them the Government can deter-

* Paras. 10 to 15 of the Note.

† See Extract of Despatch cited in para. 36 of Note.

mine on the completion of the plan, and on the amount of funds which can properly, independent of the usual income of the Committee, be assigned to it.

29. I need scarcely repeat that I look with particular favour on the suggestions of the Managers of the Pautsalah for including in the list of works Treatises on the Elements of Law, general and local, of Political Economy, and of Morals.

30. When the series of class books shall have been printed, and especially when those further Manuals of the Precedents, Rules and Practice of our Courts to which my Minute in the Judicial Department* of September 4, 1838, referred, shall have been added to them and made a part of instruction, it is more probable than at present that students will attend the vernacular classes of our Zillah Schools for the sake of the general and practical knowledge to be acquired at them. In that stage of progress it would be my second direction to the Calcutta Education Committee to relax their rule† for the discontinuance of *separate* vernacular instruction, and to allow students to attend the full course of English or vernacular tuition as they might themselves prefer.

31. The day however when all this can be accomplished may yet be distant. It is easy to wish for and to project such compilations as will be requisite for the purpose, but the means in India for the efficient execution of them are unavoidably limited, and in this respect, as in other parts of our endeavours, we must expect delays, and partial disappointments.

32. Meanwhile we have to improve the Institutions which are established, and to make the most of them for the great end sought for. My leading recommendation on this point would be, so to connect our Zillah Schools with the Central Colleges as to give from the latter to the ablest students of the Zillah Schools a stimulus that will carry them beyond the ordinary range of instruction which is reached by the mass of the Zillah pupils. Without such a stimulus, we shall fall short of the point which we must desire to gain in the promotion of national improvement.

33. This brings me to the question of pecuniary scholarships for meritorious students, for such a stimulus as I have spoken of is scarcely to be given excepting by attaching in some form scholarships of that description to the Central Colleges, to which the best of the Zillah scholars may be eligible. On the general question regarding pecuniary support to promising students to enable them to perfect their studies, I think that I may content myself by referring to the facts and opinions which have been detailed on this point; and I will only therefore profess my decided adoption of the principle laid down by the Honourable Court in the words which I shall again quote from their despatch of September 29th, 1830—"*Provided* (they say,) *that the privilege of scholarship is restricted to young men who have afforded proof of a peculiar capacity and industry, it appears to us to be a highly useful and proper mode of encouraging and facilitating their acquisition of high attainments.*" My third present direction to the Calcutta Committee would now therefore be, to consider and report with all expedition on the details of a scheme for assigning a certain number of Scholarships to all our higher Seminaries —those in the English and Oriental Colleges being in an equal ratio. In consequence of the very general poverty of students I would fix the ratio on a high scale, say at 1-4th of the number of pupils if that number "should afford proof of peculiar capacity and industry." I do not suggest Scholarships in our ordinary schools, as the most deserving pupils of these will best be provided for in the Colleges, and the average efficiency of such schools can well be maintained by honorary prizes or single dona-

* Recorded in the Legislative Department. † Note para. 6.

tions of money. Of the College Scholarships it may perhaps be the most convenient in the first instance, that some should be assigned in regular rotation to be competed for by the pupils of each Zillah School. The amount ought from the commencement to be enough for the decent subsistence of a Native Student, and there might be some small increase admitted after a year or two, as an incentive to continued effort. On the other hand the Scholarship should be forfeited if a proper standard of attainment were not exhibited at each yearly examination. I would not grant Scholarships for a year only, liable to be then lost if, upon the chance of an examination, another competitor might stand higher on the list; for the uncertain tenure of the emolument would be very unfavourable to hearty consistent study. But I would provide by such safeguards as I have mentioned against the growth of indolence or indifference in the student. Four years is an ordinary period for holding such Scholarships at home, and it may be sufficient here. The following is the scheme of the Flaherty Scholarships in the University College, London, taken from the report of the Council of that Institution for 1838. "They (the Council) have determined to apply the income of this fund towards the formation of Scholarships to be called Flaherty Scholarships, which at the same time that they stimulate and reward the exertions of the students might commemorate the zeal and munificence of this body. This donation increased by the investment of the surplus dividends until the Scholarships are in full operation, together with the sum of £250 supplied by the Council out of the funds of the College, will constitute a fund producing £200 per annum, which will be sufficient to create four Scholarships, each amounting to £50, annually for four years. One of these Scholarships will be vacant every year, and is to be given in alternate years to the best proficient in classical languages, and in Mathematics and in Natural Philosophy, the first is intended to be given in the present year to the best proficient in Mathematics and Natural philosophy."

34. I would state to the Education Committee, that it is the wish of Government eventually to bring the* Medical College at Calcutta within our general scheme on this subject. But I would not press any immediate proposition to that effect. It will be enough to request now that the General Committee report specially in each of their successive yearly reports, whether they think that the time has arrived at which the assimilation could properly be introduced.

35. The fourth point on which I would at present give instructions to the Education Committee is as to the preference to be given to rendering the highest instruction efficient in a certain number of Central Colleges, rather than employing their funds in the extension of the plan of founding ordinary Zillah Schools. I would have the places fixed, with reference to extent of population or convenience of locality, at which it should be the aim gradually to build up these efficient Central Colleges. I would, on a first conjecture, name for them Dacca, Patna, Benares, or Allahabad, Agra, Delhi, and ultimately, though probably at a distant date, Bareilly. At these places, as well as at the Colleges of the Metropolis, the course of instruction should be carefully widened and perfected as opportunities offer. The Scholarships to be established at them will provide a class of students, prepared to avail themselves of the utmost advantages which they can afford, and real progress will thus be made, to the good effects of which we can look forward with reasonable hope. The Committee can act on this view only according to the actual state of circumstances from time to time. At Agra and Delhi, there is already a demand for higher instruction which ought to be satisfied with the least delay possible; elsewhere perhaps the condition of the institu-

* See paras. 20 and 21 of Note.

tions may not call for or admit of immediate improvement. Where there is no strong occasion for the enlargement of the existing schools into Colleges, the founding of other schools may occasionally be the best and wisest appropriation of the educational income, but I would point it out to the Committee that the first of these objects, when practicable, is to have a declared priority of attention. I would especially invite the Committee to report how the studies connected with jurisprudence, government, and morals may be most readily introduced into our superior Colleges, and particularly whether very early arrangements cannot be made for the purpose in the Hindu College at Calcutta. The revision of the system of Scholarships in that College, so as to obviate the too general course of early withdrawal from instruction, which is now complained of, should have early consideration. Another object in these superior Colleges ought to be to instruct the pupils, or some proportion of them, for the duties of inferior School-masters—and to this end, they should be made thoroughly masters of the class books and Legal or other Manuals, which are designed to be used in the lower schools, and with the branches of knowledge which relate to the subjects comprised in them. Lastly, in order to make the greatest use of the advantages of the Colleges, I would attentively watch the degree to which the students profit by their access to the considerable Libraries which are now attached to many of our Institutions. Important deficiencies in those Libraries should be promptly supplied. A regular register should be kept of the books read by each student, the advancement made in general knowledge by the perusal of these books should be tested by examination, and rewards should be given to the most proficient, and the subject of the employment made of the Libraries should be one for special notice in the Annual Reports regarding each Institution.

36. If instructions founded upon these observations should, with the concurrence of the President in Council, be communicated to the Calcutta General Committee, I would be glad that it should be added to them, that, if the Committee should doubt the feasibility of attaching Scholarships to Central Colleges on some such general scheme as has been suggested for the improvement of the pupils of the Zillah Schools, they will then submit such other recommendations as they may think most likely to promote the object contemplated by that scheme—the advancement of the best pupils of the body of our scholars beyond the present scale of common acquirement being regarded as a point of the first importance in our educational plans.

37. I have not more to observe on the immediate guidance of the measures of the Calcutta Committee. Before leaving the subject, however, I would say that the day may come when unity and efficiency of supervision will better be secured by having a single superintendent of our Government Seminaries, with an adequate establishment, than by retaining the existing large Committee of Members acting gratuitously in the intervals of other laborious duties, and so numerous as necessarily to cause a frequent inconvenience in the despatch of business. At present I am satisfied that the varied knowledge possessed by the Members of the Committee renders their services most valuable to the Government, and I would gratefully retain their aid. But I should be happy to receive from them a report of their suggestions on the means of procuring an occasional local inspection of the institutions under their charge. The experience of Sir Edward Ryan, their President, will have convinced him that there may be great hazard of the interest of education being seriously retarded by the want of such inspection.

38. For the Bombay and Madras Presidencies,—it may be convenient to place those Governments in possession of the substance of the review

which has been taken of the facts relative to the progress of education in all parts of India, and to communicate to them also the Resolution which may finally be adopted by the Government, explanatory of its general views on the suggestions which I have offered, and of the orders that may be issued for the guidance of the Committee in Calcutta. These Governments should be specially invited to co-operate, through the bodies charged with the control of Public Instruction under their superintendence, in the common object of aiding the preparation of a useful and comprehensive set of class books, to be afterwards rendered into the vernacular tongues of the several Provinces. In this, as in other parts of the Government,—it is a matter of high importance that there should be a thorough understanding, among the different Presidencies, of the principles observed and plans followed out in each, that the experience of one should be made known for the benefit of all, and that all should work together in the pursuit of the desired result. The Bombay Government I would particularly request to consider the measures, which I have contemplated for raising and adapting to native wants the instruction conveyed in the most advanced of our English Colleges. I would ask also for a distinct and detailed report on the condition of its Mofussil vernacular schools; the precise nature and range of the education given in them, whether at sudder stations or in the interior towns and villages; the manner in which the teachers at either class of schools are selected and remunerated; whether (as has been before alluded to), by superintending and rewarding the teachers of the Village Schools who have not been trained in any of our own Seminaries, sensible good has been effected; whether, where there is no regular European superintendence, these inferior schools are kept in a state of real efficiency; whether inducements* in the grant of Scholarships are, and if they are not, whether they may not well be, held out to the best scholars of the Zillah Schools to prosecute their studies further, and to acquire an improving knowledge of European literature; what are the general inducements which bring pupils to the schools, and whether good conduct in them ordinarily leads, as appears to have been approved by the Honourable Court, to employment in the public service. It may be explained that under this Government there has been care taken to withhold any thing like a monopoly of the public service from the scholars of its Institutions,—general tests open to all candidates, and selection by local Officers with regard to known character as well as proficiency in learning, being considered the proper grounds for nomination to public office. If the lads from the schools are drafted largely into official situations, opinions from the European Officers under whom they have served as to the degree of superior fitness exhibited by them would be of value. It is probable that Captain Candy, the Superintendent of the Schools in the Deckan and of the Sanskrit College, could condense the materials for such a report and submit it, with his own comments, without much delay. He will especially say whether the general standard of acquirement in the vernacular Schools is as forward as he could desire, and whether he would recommend the establishment of English Schools, with a due arrangement of merit Scholarships, in a few of the interior districts. He will explain also what is his system in regard to the Sanskrit College at Poona, what improvements through the introduction of European knowledge have been attempted and with what success, and what is the extent and promise of the English classes.

39. Of the Government of Madras, I would ask for information of

* On this point attention may be drawn to the quotation in paragraph 41 of my Secretary's note on the backward state of four boys selected from the inferior schools for the West Scholarships.

the present state of education under the direction or encouragement of the State, within those Territories, and as to what proceedings were taken consequent on the expressed desire of the Honourable Court for the foundation of an English College at Madras. The Madras Presidency is remarkable in India as being that in which a knowledge of the mere English language is most diffused among all who are attached in public or private capacities to European Officers; but comparatively little appears, on any reports before me, to have been done in order to make such a knowledge conductive to moral and intellectual advancement.

40. In concluding this paper I have to express my regret if it should have extended to an inconvenient length. But the importance of the subject will be my excuse with my colleagues for my having treated it in this manner, with a view to the suggestion of such practical conclusions as may correct existing defects, diffuse more accurate information, and possibly have some effect in satisfying and reconciling opposite opinions.

Delhi, Nov. 24, 1839. (Signed) AUCKLAND.

6.—ANNUAL EXAMINATION OF THE GENERAL ASSEMBLY'S SCHOOL, MADRAS.

(From the Madras Spectator.)

Having been prevented by accidental circumstances from witnessing more than the commencement of the Annual Examination of the General Assembly's St. Andrew's School, which took place on Friday last, we insert the following notice from the pen of a Correspondent. It would not be doing justice to an Institution which by a noiseless and unostentatious course has been the means of effecting such extensive good among the Native Community, to allow this opportunity to pass without directing attention to a few particulars respecting it, which may show the advantage of steady perseverance, and the inevitable triumph of truths whether natural or revealed; even when inculcated under circumstances so disadvantageous as those which are well known to prevail among our Native population. Less than four years have elapsed since the General Assembly's Schools were first established at Madras, yet between four and five hundred pupils are now receiving the benefits of instruction from them; of these three hundred are on the roll of the parent institution, forty-five are at the branch school at Conjeveram, and a hundred and ten at the branch school at Nellore. Several of the pupils have already been qualified to act as teachers, one being appointed to Conjeveram and one to Nellore to superintend the branch schools at those places, while a teacher has also been furnished to the Rajah's school at Mysore under the Wesleyan Missionaries. About a twelvemonth ago we had an opportunity of becoming acquainted with the General Assembly's schools at Bombay and observing the progress of education in that Presidency, and it is satisfactory to find that the labours of the Assembly have been equally well supported and equally productive of benefit at Madras. To the moral and religious effects of this institution the most satisfactory evidence has we observe been borne by our excellent friend Dr. DUFF, who devoted his sole attention to it when spending a few days at Madras in April last.

Since writing the above, the following notice has been handed to us by the Rev. JOHN ANDERSON, under whose able superintendence, assisted by the Rev. ROBERT JOHNSTON, the Schools have attained their present advanced and satisfactory state. To this notice we have pleasure in giving prominent insertion.

"Of the five English Essays lately given in 'On Woman as she is in India,' the prize of 100 Rupees is awarded to the Essay of S. P. Rama-

noojooloo Naidoo, Teacher of the General Assembly's Branch School, Conjeveram.

"*Madras, 12th January*, 1841. JOHN ANDERSON."

7.—ANNUAL EXAMINATION OF THE GENERAL ASSEMBLY'S INSTITUTION, BOMBAY.

The annual examination of the General Assembly's Institution took place on Friday last, in the presence of a numerous assembly of spectators. Among those present at different times throughout the day, we recognized the Hon'ble J. Farish, Esq. the Chairman, R. T. Webb, Esq., Colonels Griffith and Dunsterville, Majors T. B. Jervis and Raynsford, Captains Webb, Davidson, Lieutenants Mackenzie and Macdonald, I. N. Drs. Kennedy, Graham, Morehead, Glass, Sinclair, Baddely and Shaw, the Reverend Dr. Stevenson, and all the Missionaries of Bombay and their families, the teachers of the private schools, Messrs Smith, Lancaster, Stewart, King, a goodly number of ladies, the students of the Elphinstone College, and other natives whom we are unable to designate.

During the examination the room was very much crowded, which annoyance, as disagreeable both to the visitors and visited, should, we think, induce the Masters of this Institution, as well as others of a like nature, to hold their public examinations in the Town Hall, in the same way as is done in Calcutta.

This Institution appears to be rapidly recovering from the blow it sustained in the late defection of the Parsees, and under the zeal and talent of its able superintendents, gives every indication of increasing strength and vigour.

The business commenced exactly at eleven o'clock, Dr. Stevenson occupying the chair till the arrival of Mr. Farish, which was about an hour later. The junior classes, which were examined by Dr. Wilson, and their respective monitors, went through their exercises with great animation, and displayed that promptitude and intelligence which the system pursued in the seminary is so well fitted to call forth. The classes under Messrs Leckey and Cassidy bore witness to the zeal and ability of their teachers; and it was evident that they have made very considerable progress, not only in the study of the English language, but in the acquisition of useful knowledge. We were particularly pleased with their replies to the questions addressed to them on history, geography, and the holy scriptures. A few of the youth whom they contain appear to be under a course of training for the study of Natural History, which has always met with great attention from Dr. Wilson.

The examination of the students in the College Division commenced with the reading of extracts from prize essays by Mr. Leckey, and Daunjeebhoy Nowrowjee, one of the Parsee converts. These Essays were characterized by Dr. Wilson as excellent productions; and from the specimens which we had of them, we are convinced that he had not overestimated their merits. Daunjeebhoy read his production in a very modest but animated and enthusiastic tone; and met with much approbation from his audience. Several translations into the oriental languages were exhibited. They appeared beautifully written. Prizes were awarded for them to both the Parsee converts and Govind Narayen.

In the absence of Mr. Murray Mitchell, caused by indisposition, the Mathematical classes were examined by Dr. Wilson and Major Jervis. Two problems in Euclid were readily demonstrated; but we did not distinctly hear the result of the cross-examination. In Chemistry several experiments were successfully performed by the pupils; and some miscellaneous questions addressed to them met with a prompt reply. Mr.

Nesbit, who has the department of Mental and Moral Philosophy under his charge, exhibited an excellent specimen of his usual mode of instructing his class, which appears to be principally that of the interrogative system. Dr. Wilson's pupils in Natural History, who have gone over the whole of Jameson's Mineralogy as a text-book, shewed themselves well prepared to identify, and to give a scientific description of every mineral specimen contained in a large collection exhibited to the meeting; and it was evident to all that they are most enthusiastic and successful in their studies. In the department of Theology, the highest of the Institution, also under Dr. W., we had specimens of proficiency, which manifested a great degree of ardour and assiduity on the part of the students, who seemed to have greatly profited by the teaching of their talented master. In Old Testament History, with the several dispensations of Divine Providence, which it unfolds in the history of Man's Redemption, and its connection and fore-shadowment in the types and symbols of the Mosaic law; and also in those historical illustrations which serve, in some degree, to throw light upon the more abstruse and obscure lines and shadows of Biblical history; the knowledge displayed by the scholars bespoke an ardent desire of study and investigation which nothing but a love of the subject, and the attractive teaching of the instructor, could inspire. The narratives of Scriptural History given by the students, were also indicative of their diligence, and highly entertaining.

Mr. Farish, on the close of the examination, in a most happy and affectionate way, expressed the very high gratification which he had experienced on witnessing the proceedings of the day, and his confident belief that the Institution, so creditable to all connected with it, was destined to accomplish great good among the natives of India. The youths he encouraged to persevere in the prosecution of their important studies. It had been delightful to observe their proficiency, and he was sure that it was reasonable to expect from them a career of usefulness. He had observed with much pleasure the attention which they had evidently paid to religious and moral knowledge, the most valuable which can be acquired, and to Natural History and also Chemistry, a profitable application of which sciences to practical objects, some of the youth had themselves well shown in the Essays which had been read. The welfare of India, which he was about to leave, would ever be dear to his heart; and this and the other educational institutions of Bombay would ever be regarded by him with the greatest interest. Doctor Wilson then rose and delivered an address, of which the following is the substance. This pointed appeal seemed to be well received by the native youth present.

Mr. Chairman.—Upon the table before you, there are several prizes which have been set apart for the pupils of the College Division, the examination of which has just now closed; but at this late hour, I shall not encroach on your time, and that of the meeting, by asking you to deliver them to the parties to whom they belong. I may mention, however, the mode of their awardment to which we have had recourse. The votes of the students formed the warrant of our disposal of the few honours which we have to dispense, and it so happens that in every case the result of these votes has been satisfactory to the teacher.

And now, Sir, before I sit down, I must present you with my own thanks, and those of my colleagues, for the favour which you have conferred upon us, and this Institution, by occupying the chair on this occasion, and so kindly discharging its duties, for the congratulations which you have now tendered to us, and the fervent desires for our continued and extended prosperity which you have expressed. We are most sincerely thankful to you for the assistance which you have thus rendered to

us, and not for this only, but for the invaluable countenance, counsel, and co-operation, which you have never failed to extend to us, since the formation of our mission in this place. Of the obligations under which we are placed to you, we are most deeply sensible; and now, when, in the providence of God, the day of your departure from these shores is so near at hand, we beg to assure you that our remembrance of them will never pass away, never fail to refresh our hearts while we are spared to continue our ministrations in this great country.

My native friends around us do surely, in some degree, understand the philanthropy which has urged our Honorable Chairman to befriend the institutions which are calculated so essentially to advance their best and highest interests,—which has brought so many here this day to encourage us in our operations,—and which has led so many more of our countrymen to express their regret that peculiar circumstances, known to us all, have prevented them from appearing within these walls. It is Christian love, let me tell them, which is the animating principle of our patrons and supporters. This sacred principle, breathing the most fervent desire for the welfare of India, inhabits the breasts, and animates the exertions, of hundreds of our countrymen scattered throughout the length and breadth of this land, and hundreds and thousands,—indeed I may say millions,—sojourning in the more highly favoured land of Britain, and other countries of Europe. Some of the blessings which this love offers to you, you can understand, and even appreciate. You attach a high value to the knowledge of literature, science, and philosophy, which we seek to diffuse. You delight to have unfolded to your view, and submitted to your inspection, the mysteries of nature, so multifarious and glorious; the essays and productions of human genius and learning; the records of the history of our race connected with the different countries of the world; and the application of art to the promotion of the economic well-being of man. But you do not yet fully understand and appreciate the magnitude of the other blessings of which we seek to put you in possession, and which are of infinite, eternal consequence, those blessings which have respect to God, our responsibility to his law, our access to his grace, and our own final destiny. Would that you were acquainted with their true nature, and could place upon them their true value, and were disposed to give us credit for that benevolence in the exercise of which we offer them to you, and press them on your acceptance! With reference to this last matter, I would bespeak from you all a moment's consideration, by putting to you a very plain and intelligible case. Suppose a dreadful disease to exist in this country, and to commit its ravages among all classes of society, high and low, rich and poor, young and old, arresting them in their enjoyments and occupations, and consigning them to a fearful and untimely grave; suppose that in the providence of God, we were to discover a remedy, an unfailing specific for this disease; and suppose that we were to come forward to declare our discovery to you, and our readiness to explain its efficacy, and to give you the advantage of its application,—would you not, in these circumstances, give us your anxious attention, and deliberately consider the claims which we might advance, and earnestly desire to see them established? And would you not, on the other hand, visit us with your most decided disapprobation and condemnation, were we to conceal from you our discovery, or withhold from you its advantages? Now, what, let me ask, is the state of the case with regard to the moral situation in which we find you to be placed? We see that, like ourselves, you are sinners, the workers of iniquity, and those who have withheld from God the love and reverence, and service which are his due; and that consequently his displeasure rests upon you, and that if his divine justice be alone that attribute

with which you have to deal, you must be doomed to unspeakable suffering, to an eternal dying, to a perpetual residence in that place where God has forgotten to be gracious, and where his mercy is clean gone for ever. We believe that you imperiously need salvation; and we believe that we know where salvation is to be found. We have heard with our ears, and have received the report into our souls, that "God so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We believe that an actual incarnation of the Godhead has occurred for the salvation of man in the person of the Lord Jesus Christ, who,when he graciously stood in the room of sinners, allowed the demonstation of the evil of sin, and the exhibition of its punishment, to alight on his own devoted head, and thus gave satisfaction to the offended justice of his Father. We have experienced the preciousness of his grace; and, in his holy Gospel, we find him saying to ourselves, and to all, "Him that cometh unto me, I will in no wise cast out," and commanding his disciples to go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. We have found the Gospel of Christ efficacious for the regeneration and salvation of man in all the diversity of circumstances in which he can be placed. We have seen its powerful workings among yourselves, and others of your countrymen. We offer it to you, and we press it on your acceptance. Our desire to discharge our duty, and to promote your salvation, urge us to the course which we pursue. Will you respect our motives, and avail yourselves of the unspeakably precious blessing which we hold forth? The wonder, my friends, is, not that we do something on your behalf, not that we do that which is considerable in the eyes of our fellows; but that we do not feel constrained to devote all our energies, and all our faculties, and all our influence to the sacred work in which we are engaged, that we are not constrained by the mercies of God to present ourselves, on your behalf, a living sacrifice, holy, and acceptable unto God, through Jesus Christ! What we do imperfectly accomplish, I beseech you, do not ye despise. Consider, I entreat you, the testimony of which we are the bearers. Christianity comes before you recommended by the judgement, as well as offered by the benevolence, of Britain, of Europe, and of America. Imagine not that its high and exclusive claims, and self-denying demands have been accepted without inquiry, without the most careful and profound investigation. Those mighty minds, which have penetrated the innermost recesses of their own being, which have analysed the most secret springs of human thought and feeling and action, which have so sagaciously philosophized on the changes of society, and the advancement and decline of the nations of the earth, which have surveyed the whole face of the world on which we dwell, and the countless diversities of beings which inhabit its wide domains, which have dived into the recesses of the deep and explored the caverns of the earth, and which have measured and weighed the masses of the worlds which roll in the heaven above, and observed and developed the laws which regulate their mighty movements,—those great minds, I say, which have engaged in all this research, and achieved all these wonders, have not vainly and inconsiderately surrendered their faith to the religion of the Bible. No; they have considered and weighed its claims, before they have pronounced their judgment. Its authority has been established in their view by irrefragable evidence. They acknowledge it to be the source of all the hopes of salvation which they are permitted to cherish, and of all that national greatness and majesty which you yourselves cannot but admire. The bible, in the providence of God, comes before you with their united, their strong recommendation; and it becomes you seriously to entertain

the question of its divine origin, to see whether or not it is fitted to allay the fears of your conscience, to satisfy your desires for happiness, and to confer upon you all the spiritual blessings of which you stand in need. There is such a thing as heavenly truth, and there is such an agent as the Spirit of truth; and it becomes you to consider what homage and obedience you are prepared to render to them, while they address your fears and hopes, and offer to direct you to an abundant supply of all your necessities. There is such an hour as death, and such a transaction as judgment; and it becomes you to think of your preparation to encounter their solemnities, and to meet your doom. I could not resist this opportunity of giving you one word of affectionate warning, of inviting you to look to Him, who now says to you, "Turn you at my reproof; behold, I will pour out my Spirit upon you, I will make known my words unto you;" but who may afterwards address to you the sentence of condemnation, for mercies despised, and privileges abused, and deliverance rejected, and declare to you the loss, the eternal loss of your own souls.—*United Service Gazette.*

8.—ARRIVAL OF MISSIONARIES AT BOMBAY.

The Rev. James Glasgow and the Rev. Alexander Kerr and their partners, whose appointment as Missionaries to the Province of Kátiáwár by the General Assembly of the Presbyterian Church in Ireland, we have more tham once noticed, arrived in Bombay on the 26th of February. They are in every way worthy of the confidence which has been reposed in them, and the hopes which have been excited by their personal devotedness, and the spirit of prayer and godly zeal by which they have been commissioned to convey the tidings of salvation to the interesting region which is to be the scene of their operations.—*Bombay Christian Spectator.*

9.—COMMEMORATION OF THE HONORABLE JAMES FARISH, ESQ.

At a meeting of some of the friends of Mr. Farish, held on the 15th January last, it was agreed to issue the following circular.

The "love of the brethren" is one of the essential and unequivocal fruits of Christianity. While this heavenly system frowns on the expression of empty compliment, or unmerited praise, it demands the thankful acknowledgment of the gifts and graces conferred upon its disciples, the opportunities of usefulness presented to them, their actual work of faith and labour of love, and the blessings which they are made instrumental in communicating to their fellow-men. It requires us to mark their excellencies, to value, and imitate their example, when it is conformed to the will of Christ, to preserve the affectionate remembrance of it, and to exhibit it, without ostentation, to those to whom, with the blessing of God, it is likely to prove profitable.

Impressed with these views, some of the friends of the Honorable James Farish, Esq. lately met together, to consider what it might be expedient for them to do in the prospect of his soon leaving this country and returning to his native land. Adverting to his exalted Christian character, exemplified both in public and private during the lengthened period of nearly thirty-two years, in which he has occupied the most important civil offices in this presidency; his most zealous and liberal support and countenance of all the Christian and philanthropic institutions of the place, to the formation of most of which his own efforts directly contributed; and his own personal endeavours to advance the Redeemer's Kingdom, and promote the highest interests both of our countrymen, and the natives of India, they have resolved to attempt to

express their own estimation of his worth, and that of others entertaining sentiments and feelings similar to their own, who may be inclined to co-operate with them,—and their gratitude for the benefits which have been derived from his friendship and counsel, by commemorating his name in this place, in connexion with some of the great Christian objects which are endeared to his best affections. They have agreed to open a subscription with a view to carry into effect the measure which they contemplate; and under the direction of a Committee to apply the proceeds, in equal shares, to the endowment in connexion with the Money Institution of the Church of England Missionary Society, and the Institution of the General Assembly of the Church of Scotland, of as many scholarships as it may promise to suport, and which shall continue to be denominated the FARISH SCHOLARSHIPS, and shall be conferred on deserving natives of India prosecuting their studies at these seminaries, under such regulations as may be framed by their superintendents in conjunction with a Committee of the subscribers in Bombay, when the amount of the fund which may be raised shall be invested in proper securities.

The appropriation of the fund to facilitating the evangelical labours of more than one section of the Christian church, and particularly in raising up a native ministry, is in perfect consistency with that catholicity of feeling and co-operation, by which the career of Mr. Farish in India has been so conspicuously characterized, and which, it is believed, the majority of the expected subscribers are anxious to cultivate and extend.

In sending forth this circular, it is not considered necessary to add a single word to invite the liberality of those to whom it is addressed. It may not be improper, however, in the view of the loss which this country is about to sustain in the removal from it of one of its most devoted friends, to solicit from many a heart the fervent prayer that the blessing of the Lord may rest upon him and his family in whatever circumstances they may be placed by Divine Providence, and that they may be long spared to diffuse around them the blessings which they enjoy, and to interest the affections of many in Britain in behalf of this great country of present heathen darkness but of richest spiritual promise.

Subscriptions to the FARISH SCHOLARSHIPS will be received by Messrs. Forbes & Co. Bombay.

Signed at the request of the Meeting,

J. Williams.
R. T. Webb.
F. P. Lester.

Bombay, 16th January, 1841.

As will appear from the cover of our magazine, the subscriptions to this memorial, have been both numerous and liberal. At a meeting of the contributors to the scholarships, held in the General Assembly's Institution on the 16th of February, it was resolved, through the medium of a deputation which was there appointed, to present to Mr. Farish the following address.

To the Honorable James Farish, Esq. Member of Council, Bombay.

Dear Sir,—We appear before you as a deputation appointed by a considerable number of your friends, to express to you, in the view of your speedy departure from this country, those feelings of warm affection and unfeigned respect which are generally entertained and cherished toward you by your Christian brethren. We are grateful to that gracious Providence which has upheld you in the Christian profession amidst all the arduous duties and engagements of public life, which has spared you so long to diffuse around you, both among our countrymen and the natives, an extensive and salutary influence, and which has instructed and benefitted many by your example. We bless God for the generous spirit of Christian

charity and sympathy which you have uniformly displayed; for your personal exertions in support of His cause; and for what you have been enabled to do in countenancing, encouraging, supporting, and co-operating with, all the institutions which have been formed in this place, for the alleviation of distress, and the promotion of the highest interests of the country by the diffusion of useful, but especially of divine, knowledge. We feel that in your removal from Bombay, it will sustain a loss of no ordinary magnitude; while at the same time we hope that the remembrance of the grace vouchsafed to you, and the good accomplished through your instrumentality, will long continue to encourage and refresh the hearts of all who have enjoyed the privilege of your acquaintance and friendship.

It has appeared to ourselves, and to those whose sentiments and feelings we have been appointed to represent, to be highly proper specifically to acknowledge the blessings which you have been the means under God of dispensing, and permanently to connect your name, in this the scene of your philanthropic exertions, with some of the great Christian objects which have been endeared to your best affections, and which you have zealously laboured to advance. With this view a subscription has been opened for the endowment, in connexion with the Money Institution of the Church of England Missionary Society, and the Institution of the General Assembly of the Church of Scotland, of as many scholarships as it may promise to support, and which shall be denominated the FARISH SCHOLARSHIPS, and be conferred on deserving natives of India prosecuting their studies at these seminaries, under such regulations as may be framed by their superintendents in conjunction with a Committee of the Subscribers, when the amount of the Fund which may be raised shall be invested in proper securities. As might have been expected, many of your friends have come forward in this way to testify their esteem for your character; and we respectfully ask you to view with indulgence what they have already done, and propose to accomplish. They trust that the arrangements which they have it in their power to effect, will at once betoken their regard for your person, mark to others the value which they attach to your example, and contribute to aid those evangelical endeavours to raise up a native ministry in this place, which promise, under the blessing of God, to be accompanied with success.

We look forward, not without emotion, to the arrival of that hour which shall witness your departure from the shores of India, but we can assure you that our prayers will accompany you wherever in divine providence you may be conducted. May the winds and the waves receive charge concerning you, and your respected and endeared family. May you be conveyed in safety to the land of your nativity, and there meet with your friends in peace and comfort. May the divine favour ever abundantly rest upon you and your household. May your soul ever prosper and be in health before God. May you be long spared to diffuse around you the blessings which you may be permitted to enjoy, and to plead the cause of this great country so wonderfully placed under the sway of our highly-favoured native land, and having so many and powerful claims on its benevolence and beneficence. And when God's purposes concerning you on earth are finished, may an abundant entrance be administered to you into the everlasting kingdom and glory of the Saviour.

We are, dear Sir, with sentiments of the highest regard and Christian affection, yours, &c.

Signed by the Deputation.

The deputation waited upon Mr. Farish, at his residence, for the purpose of presenting this address, on Friday the 19th February. On this occasion, Dr. Wilson, at the request of Mr. Farish, opened the meeting with prayer, and R. T. Webb, Esq. C. S. after a suitable preface, read the

address. Mr. Farish, evidently deeply affected by the circumstances in which he was placed, gave the following reply.

To R.T. Webb, Esq.; Lieutenant Colonel Lester; Captain G. Jameson; Dr. Robson; Captain Stanton; Captain Webb; J. P. Larkins, Esq.; the Rev. Dr. Wilson; the Rev. G. Candy; the Rev. G. Valentine; Lieutenant R. Mackenzie; Dr. Glasse; John Williams, Esq.

My dear friends—I cannot as I ought express the grateful feelings with which I receive this enduring mark of the "warm affection" and "unfeigned respect," which you so kindly say are entertained towards me. I do indeed thank the Author and Giver of all good gifts, that he should have enabled me to follow my course, or to fulfil any duties, so as to be thus favorably judged of by my Christian brethren. When I think of a higher judgment, I am humbled most deeply that the influence and advantages of those stations to which His overruling providence advanced me have been so very imperfectly improved; and my only source of comfort there is, that "He forgiveth all our sins, for his mercy endureth for ever." If in any thing I have fulfilled His will, it was His help that enabled me to do so, and I would say from my heart, "Not unto us O Lord, not unto us, but unto thy name be the praise."

The institutions through which you propose to perpetuate your favourable remembrance of me, are devoted to the advancement of the glory of God, by spreading abroad the knowledge of His Salvation. *This* renders them in the *highest* degree most grateful to me. Their efforts are also primarily directed to the cheering object, of imparting the light of Life to our Native fellow subjects in these regions which as yet are lying in the dark valley of the shadow of Death. Their welfare in every way, and chiefly in this first and greatest way, has long been, and is most dear to me. I have also been associated with both Institutions from the first, and in the formation of one of them I was called to take an active part, not thinking that my name would ever thus be associated with Robert Money's. These considerations greatly enhance the honor you confer on me, while the scholarships will continue to advance the high object of Native improvement, in which my warmest desires are engaged, and I have sincere pleasure in accepting the distinction you propose to confer.

I shall not soon forget India and the scenes, engagements, and connections I leave behind, with feelings of deepest interest mingled with regret. I value your prayers, not sufficiently but as best I can—and will endeavour though with even less ability to return the offering of my own. May you be helped and strengthened, and multiplied, and enlarged, that the work you have in hand may not fail, nor the dawning of the day be clouded. The Sun of Righteousness already tints with his golden beams some objects of his love, and soon may he rise and shine, and gladden these nations with his genial rays: and may you, my dear Christian friends, and I, and those who are being gathered in,—a countless multitude whom no man can number,—rejoice together in the day of our Lord Jesus Christ.

I remain, My dear friends,
Ever yours in the bond of Christian
affection and gratitude,

February 19th, 1841. JAMES FARISH.

Mr. Farish, after reading the 115th Psalm, called upon the Rev. Mr. Valentine to conclude with prayer.

Than this tribute to the Christian worth, and philanthropic exertions of Mr. Farish, nothing can be more appropriate. Others of a more general character, however, have been justly rendered to him. The most important of these, which has been particularly noticed in the newspapers of the Presidency, has consisted in opening a subscription

for founding a scholarship in the Grant Medical College, also to be denominated the Farish Scholarship. Two interesting addresses from native youth, we insert in this number, under the head of the Native's Friend.

Mr. Farish left Bombay by the Victoria Steamer on the Ist of March. Should he be spared to reach his native land, and preserved in the enjoyment of health, he will there prove the sincere and devoted friend, and able advocate of India, which has so long been the scene of his almost unexampled benevolence.—*Ibid.*

10.—PASTORAL ADDRESS.

THE GENERAL ASSEMBLY of the CHURCH OF SCOTLAND to the MISSIONARIES of this CHURCH IN INDIA, with all the Ministers and Elders of the same Communion in the Presidencies of Calcutta, Madras, and Bombay.

DEARLY BELOVED BRETHREN,—On receiving the Report of our Committee for propagating the Gospel in foreign parts, we have felt ourselves constrained by a strong sense of duty to express our high approbation of the manner in which the Missionary enterprize to which that Report related, has been forwarded by all of you, under the multiplied and varied trials to which it has been exposed; and we have united in offering our fervent thanks to God for the gracious visitation by which you have been sustained and directed, and for the abundant blessings which have already descended on your labours.

While we ascribe all the glory of your success to the Lord of the harvest, it is incumbent on us, as fellow-helpers to the truth, especially to encourage, after a godly sort, those who, for His name's sake, have gone forth, taking nothing of the Gentiles, for whose souls they have been willing very gladly to spend and to be spent. May the Lord himself give you souls for your hire, and multitudes of converts redeemed with righteousness for your glory and your joy!

We have sympathized deeply with you during the whole progress of your arduous undertaking; encompassed as you have been by difficulties, perplexities, and perils, from which hearts less strong in the faith would have shrunk with dismay. While the fields which are now white were yet in their greenness, and before a handful of the corn sown in tears had been reaped in joy, we did not despise the day of small things. When we contemplated the magnitude of the enterprise, and the inadequacy of the means provided for its accomplishment, we might indeed be tempted to say, "What are these among so many?" But all such vain imaginations and carnal reasonings were checked and dispelled by the divine declaration, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

It has been no matter of surprise to us to hear of the formidable struggles in which you have been involved, and of the daring and desperate efforts which have been put forth to frustrate the great work in which you have faithfully and strenuously engaged. It is no new thing on the earth that men should prefer darkness to light, and that they should account those their enemies who tell them the truth. From the moment when our church contemplated the design of promulgating the Gospel of the grace of God among the native tribes of India, attempts were made —even in quarters professedly friendly to Christianity—to paralyse our exertions by telling us how hopelessly impracticable every scheme must prove, which aims at the introduction of the doctrines of the Scripture among a population whose whole institutions, manners, and usages, are incorporated with ancient superstitions so closely and tenaciously, that the renunciation of their hereditary creed would be equivalent to an

abandonment of all the human ties by which they have hitherto been linked to kindred, and friends, and country, and even to the love of their own flesh. Of the existence of such difficulties you were fully apprised; but they did not wear so appalling an aspect in your eyes as to tempt you to stagger at the promise of God who sustains the spirit and the strength of all who commit their way to Him. You never expected your goings to be established in the perilous paths spread out before you, unless in answer to the prayer of faith you were enabled to combine in your characters the boldness of the lion with the wisdom of the serpent and the harmlessness of the dove; and to exemplify in your lives the irresistible force of that perfect love which casteth out fear, and that unwavering hope which defies and disarms all opposition. You counted the cost, not according to the cold and cautious rules of human calculation, but under the guidance of Him who, having all power in heaven and in earth, enforced the command to teach all nations, by the promise, "Lo! I am with you always, even unto the end of the world;" and who, by this irrevocable promise of His perpetual presence, has encouraged all who are to be his witnesses to the uttermost parts of the earth, to arrive at this joyful conclusion, "If the Lord our Redeemer be with us, who or what can prevail against us?" Away, then, with all such ideal alarms as should make no impression on those who, having faith as a grain of mustard seed, act on the conviction that to them not even the removal of a mountain shall be impossible, because they can do all things through Christ strengthening them. "Who art thou, then, O great mountain? Before Zerubbabel thou shalt become a plain." You are not to be deterred from your holy and heroic purposes by being told of long cherished and invincible prejudices; or of the temporal privileges which the possessors, in the pride and blindness of their hearts, esteem so precious that they would rather forfeit life than relinquish what they account the honour of their name. Is there, in the attempt to surmount these difficulties, any thing more revolting to flesh and blood than what is implied in putting out a right eye, or cutting off a right hand,—in denying ourselves,—in taking up the cross,—in counting all things but loss for the excellency of the knowledge of Christ Jesus our Lord,—in hating father and mother, and brethren and sisters, and even our own lives? Have we any reason to conclude that in these latter days the yoke of Christ is to be easier, and his burden lighter to such as come after him, than it was to the chosen few to whom he showed himself alive after his passion by many infallible proofs, and to whom he gave grace and apostleship for obedience to the faith among all nations? Surely these solemn words are not obliterated from the volume of his book: "He that loveth father and mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me; and he that taketh not up his cross and followeth me is not worthy of me." Nor has the faithful and true Witness revoked the holy promises addressed to them who overcome and keep his works unto the end. We bid you therefore be of good cheer, because, if you have received mercy of the Lord to be found faithful, the Master whom you serve will make you more than conquerors. We confidently hope that you will not cease from the conflict against the rulers of the darkness of this world, till all the idols shall be utterly abolished; and they who in time past were not a people, shall be made a name and a praise among all people of the earth. By your zeal, activity, and stedfastness in the years wherein you have been enduring hardness, you have proved that you are not of them who set limits to the Holy One of Israel, as if his arm were shortened that it cannot help, as in the days of old when it was gloriously revealed in pulling down strong-holds, and every thing that exalted itself against the knowledge of God, and bringing into capti-

vity every thought to the obedience of Christ. You are not of them who have ever drawn back, or even listened to the discouraging insinuation that the times and seasons are not favourable for the holy and benevolent work of enlightening the dark places of the earth ; and you have already had such ample experience of the exceeding greatness of the power of God in confirming the word of his servants, and performing the counsel of his messengers, that our hope of you is stedfast ; knowing that you will hold on your way, waxing stronger and stronger, till you finish your course with joy.

Great as has been our satisfaction in reflecting on the faithful and successful labours of those who have so cheerfully borne the burden and heat of the day in the capacity of Christian missionaries, we cannot for a moment forget the inestimable services of our brethren the ministers and elders in communion with our Church ; who, though primarily appointed to the charge of a portion of the British population, have also most efficiently contributed to the triumphant issue of the missionary cause. Brethren, we heartily rejoice in all the good which you have been the happy instruments of accomplishing. Your countrymen and ours have borne witness to your labours of love, to which, through the divine blessing, they are so greatly indebted for the prosperity of their souls. We trust that you will long continue to see the manifest tokens of the Divine good pleasure multiplying around you ; and that your hearts will be more and more refreshed by the experience of the exercise of winning souls, and ministering to the heirs of salvation. We have had good cause for admiring and commending your care for the churches with which you are specially connected ; and we have been fully satisfied that you have in no respect been chargeable with keeping back from your peculiar flocks any thing that was profitable unto them ; but, on the contrary, that their provision has been more abundantly blessed, while casting your bread on the waters, you have given a portion to seven and also to eight,—in the morning sowing the good seed, and in the evening not withholding your hands, that peace might be proclaimed to them who were far off as well as to them that were near. Thus, instant in season and out of season, enlarging the place of your tent, and lengthening your cords on the right hand and on the left, you have found that the stakes of your own habitation have not been weakened, but increased in strength, and that your labour has prospered the more among your kinsmen according to the flesh, while they have seen how mightily the Word of God has grown and prevailed among the sons of the stranger: we are sure that your work has been rewarded, while in watering others, you have been watered yourselves, so as to grow in grace and in the knowledge of our Lord Jesus Christ. And we are not less confident, that by persevering in the course in which you have hitherto proceeded, holding forth the word of life, you will have cause to rejoice in the day of Christ that you have not run in vain, neither laboured in vain.

May the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, and settle you. To him be glory and dominion for ever. Amen.

Given at Edinburgh this 25th day of May, 1840.

Angus Makellar, *Moderator.*
John Lee, *Cl. Eccl. Scot.*

THE

CALCUTTA

CHRISTIAN OBSERVER.

New Series, Vol. II. No. 18.—Old Series, Vol. X. No. 109.

JUNE, 1841.

I.—*The Knowledge and Practice of Christianity.*

"He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him."—1 John ii. 4.

The difference between knowing and keeping the commandments of the Lord, is not generally understood by his followers, and even if understood it is passed over from the dread of its disquieting their consciences and interfering with their worldly pursuits and pleasures, and detecting the fallaciousness of their presumptuous reasonings.

We without much pursuasion acquiesce as to the necessity of acquiring a *knowledge* of Christianity, but cannot bring ourselves to believe that the *practice* of it is as necessarily incumbent. Knowledge without practice is as the vision of a thing without its substance.

How many theoretical economists have we in the world, who, from the frequency of having revolved their favorite opinions in their minds, have not pursuaded themselves that they only require to be placed at the head of Government to regulate all its complicated machines with the same facility and exactness as they have done those of their ideal empires. He is not a politician who is one in his cabinet, but he is the true politician who actually regulates with judgment the affairs of his country on the theatre of the world.

A theorist cannot be benefitted by his bare theory. We see around us that the mere acquaintance with any art or science never contributes towards the acquisition of wealth or power. Would a Newton have acquired any applause or consideration if his theory of light and refraction had not been so successfully applied to the construction of optical instruments?

—or would an Archimedes have been so highly honored by his countrymen with all his theoretical knowledge of projectiles and geometry, if they had not so effectually contributed towards the protection of his country, and so admirably answered the purpose of thwarting the ingenious designs and contrivances of its enemies.

Hence if theory be so fallacious in the concerns of this world, the "fashion of which passeth away," how much more so must it prove in its application to the concerns of that world, which is to exist throughout all eternity. The errors of theory are very often discovered and remedied in *this* world, but in the world *to come,* errors will certainly be discovered, but alas! to our woe, and will remain irremediable to our utter confusion and inexpressible anguish. Let us pass from figures and comparisons to that grand reality and benevolent dispensation of the Almighty which even "the angels desire to look into."

Christianity is not a religion constructed by philosophers, or held up by subtile logical reasonings. On the contrary, it was promulgated by men chosen from the lowest grades of society; and hence it is adapted to the understanding of all classes of men, both learned and unlearned. With the knowledge of the mysteries of Christianity (as far as our *finite* minds are capable of encompassing *infinite* subjects) very few are gifted by the all-wise Author of it, because it is not essential to the obtaining of salvation, and had it been otherwise, it would have been made simple by our Merciful Father. For instance, it is not necessary to our well-being in this world to know how and in what manner our souls are united with our bodies, therefore such knowledge is not imparted to us, but an acquaintance with the construction of the human frame, so far as it contributes to our comfort and enjoyment of life, is not withheld from us by Him who knows what is good for his weak creatures. Let us, therefore endeavour to study that part of Christianity which it has pleased the Almighty to deliver to us in the most simple language so that all may understand (by the grace of God) and work out their salvation with fear and trembling.

For the better elucidation of the foregoing observations it is necessary to descend into particulars.

Now it is expressly told us that we should "be doers of the word and not hearers only," or thus paraphrased according to Macknight. "Ye are at no pains to perform the duties of piety and morality, because ye think knowledge will save you. But let me exhort you to be doers of the word and not hearers only, deceiving yourselves by false reasonings." Alas! how

justly this exhortation can be applied to the major part of Christians of the present age—who, having been born of *Christian* parents and brought up by them, consequently not unacquainted with the general outlines of Christian doctrines and precepts, vainly imagine that they are Christians indeed. As the Jews of old did—they thought that they were Israelites, indeed, because they had *Abraham* for their father, forgetting that *not* those who are born of either Jewish or Christian parents are fit for the kingdom of heaven, but (as it is expressly told us by the Author of our salvation), that we must "be born again" to become fit members for the inheritance of eternal life.

In our youthful days we have been taught out of our catechisms and liturgies *what Christianity is*, and what Christians *ought* to be, and when we have learned these by rote and become able to reply to the questions therein put, viz. how and where our Saviour was born and persecuted; how and under whom he suffered on the cross; that he arose again on the third day, and now sits on the right hand of the Almighty Father; that he will come again to judge the quick and the dead; and also when we have been taught to *know* what a Christian's life should be, that he should be possessed of humility, poorness of spirit, charity, fortitude, patience and such other Christian virtues as are set down in books of practical piety, we foolishly persuade ourselves (directly against the word of God) that we are by such knowledge become Christians indeed, and fit for the enjoyment of heaven.

How awful was the state of that servant who after a knowledge of the strict requisition of his Lord and Master hid his talent without applying it to the purposes for which it was entrusted to him. Such will be the state of every Christian if they fail to make a proper use of the knowledge with which they have been graciously gifted. What benefit will they receive by the *mere knowledge* of Christian doctrines and duties, if they do not place *all* their hopes in the firm belief of these doctrines *and* in the *constant practice* of those duties, for, *not* the *hearers* but the *doers* of the word are justified before God.

The *mere assent* of the understanding to the doctrines and precepts of Christianity will be of no service in that day of the Lord when he will come to reckon with his servants. If the bare belief of the existence of a God and his attributes could be the means of saving souls, why the devils themselves should be saved, for they also thus believe—but they believe and tremble!

JUNIOR.

Monghir, 4th May, 1841.

II.—*Journal of Missionary labour to the eastward of Cuttack.*

December 17th.—After a few days rest from our southern journey, to-day I commenced a journey towards the coast. I arrived at this place Págáháth early in the forenoon, and before I could take breakfast I was surrounded by the market people, it being market day here. While I am making this entry, the people at my tent door are making various observations about what they see. One man says, "From those books knowledge will dawn on the world." Another says, "Then ask him for one." Another replies, "He won't give them for asking, but will distribute them when it pleases him." One observes, "You like seeking bones, do you?" "O yes," says another, "he means to make a bolt into the Firingee's house!"

This place is nine miles from Cuttack. I have with me Ráma Daitarí, and Sómnáth. The latter is a hopeful young convert: he designs to become a preacher of the gospel to the people. He was a bráhman of respectable standing. After an hour's rest and breakfast we commenced our labours. I retired to the shade of a mango tree, and was immediately surrounded with a crowd of people. The syren doctrine that God is all things, was soon stated in defence of idolatry, and a long argument ensued. It is difficult to refute this doctrine, and keep clear of the divine omnipresence. To-day I adopted the following method. After the bráhman had objected that God filled all things as the principle of life, I asked whether he existed in a dead body after the breath was entirely departed? The man hesitated, afraid to disprove his doctrine; and the people were amused by his perplexity. I then noticed a dead tree, a dead cow, &c. I improved the silence by giving other proofs that God was not creation, and exhorted them to disabuse their minds of so false and mischievous a doctrine. The next serious inquiry was as to whether or not sin was removable by human atonements. They all declared it was, for so said their books, and hence the great number of atonements they had. I endeavoured to show them that it was not, and that the passages they quoted were interpolations or else only referred to the effect of merit in suspending the punishment of sin till the reward of merit is past. Instanced also several persons eminent for devotion and truth who yet suffered punishment for even trifling sins. I read over before them clearly and deliberately the following piece from the Bhágabat. "If thou sayest that sin may be destroyed by atonements, thou errest: sin cannot be destroyed. The most that atonement can do is to defer for a time the punishment of sin." It is said indeed that to repeat the name of Shrí Krishna destroys a mountain of sin, as a spark of fire destroys a mountain of cotton: but how does fire destroy a mountain of cotton? It only reduces it to ashes. And let me ask, what fire will burn up the ashes? So is sin indestructible, except by the suffering of its penalty, it will fall into the ocean of your merit, will sink to the bottom thereof, and form there a mud from which every evil and illusive disposition will grow up in your future destiny. Sin is not destroyed by atonements. After this statement I endeavoured to impress on

the minds of the people the fearfulness of their state, and then I directed them to the glorious atonement of the Son of God and besought them to put their hope and trust in him. Ráma followed me, and spoke some time. Gave away about 60 tracts to such as could read them, all accompanied with a few words of direction and advice. In the afternoon we attended a cloth market, but could not do much good. We therefore set out for a village called Haker Nárayanpoor, where before the door of the zemindar's house we tried to interest a number of people in conversation ; they refused to hear what we had to say, and employed themselves by ridiculing the Christian natives, and uttering predictions about the fall of the British Government.

18*th*.—I moved from Págáháth early in the morning, and after a two hours' ride arrived at Sálpur. Here I pitched my tent close to a small temple of Párbatí, and taking my native help fellows started for Badamundie market, no great distance from Sálpur. I found a large concourse of people, and was presently surrounded by a considerable congregation of Hindus and Musalmáns. After some altercation with a speculative refractory usurer we commenced preaching and continued by turns to address the people for three hours. Much information was disseminated and many objections overturned. Our young friend Sómnáth made his first essay here, and spoke with some effect. His manner is pleasing though not popular, but at present his information is very limited. We had not many books with us at the time, but disposed of all we had, and as we returned met others, I dispatched a native preacher back with them to distribute them among the people. After I gained my tent till ten o'clock at night the people came round my tent, and kept me perpetually engaged in disputing and preaching.

19*th*.—To-day we walked to Lakshmíbár market, a place which I have before visited several times. Some of the people recognized me, and mentioned my former visits. About 800 people were present, we formed two or three different stands and preached, disputed, and conversed among the people for several hours. Many people were struck with the truth and heard in silence, and much Christian information got abroad. O for a shower of divine mercy to awaken the sleepy souls of these people to thought and anxiety about their eternal interests. We continued these labours for about four hours, and then distributed not less I suppose than 150 tracts, all of which were eagerly received. We got back to the tent as the day closed. The people of Sálpur again came about my tent and we had several hours' useful conversation with them. On the whole the day has been one of satisfaction and usefulness. The thought of its being Lord's-day when the prayers of thousands were ascending to heaven for us, gave animation to our labours, though alas how altogether unlike a Sabbath has the day passed ! When the people were gone we had worship in my tent. I read a portion of the New Testament and one of the native brethren prayed.

20*th*.—This morning I moved on to Badnibar market place, but sent my tent on to Assureswara. There are two markets at Badnibar,

one on this, and another on the other side of the river. Myself and Daitarí remained on this side, while Rámá and Sómnáth went to the other market. We commenced speaking about 10 o'clock and continued till about four P. M. We preached and disputed among large congregations of people, and generally the attention was very good. Ever and anon we ceased speaking, to distribute books as the people wished to go home. The gospel is not a new theme among these people, and they have been again reminded of its saving truths. I thought the people appeared much impressed with the hopelessness of their situation ; sinners without a good hope, sinners exposed to the consequences of rank and flagrant blasphemy and sin. Towards the close of the market, a Bengálí devotee arrived, and gave it out that he was some great one. He said he neither died nor grew old. I mentioned to the adoring multitudes that he had come here to practise upon them because no one knew him, as he knew he would not obtain credit to his tale of immortality in his own country. The people fell down before him, and worshipped him with great reverence. I offered him to argue, and presented him with a tract. About the first he was silent, and he declined the last. In the evening I started to Assureswara, where I pitched my tent on the bank of a fine tank close to the Gundicha temple of Daddiebaban a form of Jagannáth.

21*st*.—The neighbourhood of the tank was so tainted with the dirty habits of the people, that I was glad to leave it this morning, so I removed my tent about one hundred yards off and pitched under a tree near the market place ; a large market assembled, about 10 o'clock, and we commenced our labours of proclaiming, disputing and distributing tracts so soon as we had taken breakfast, and continued them with little interruption till the evening : many tracts were distributed to persons who appeared able to read. In the evening I sat down under an open shed close to the road, and had long and useful conversations with the people, closing all by the present of a useful tract. Dined at 7 P. M. with Lieut. and Mrs. S. and Mr. B.

22*nd*.—Serious tidings from Cuttack induced me to remain here till I received further intelligence ; then I shall shape out my course. Have not been much engaged to-day ; a few people came round my tent to whom I spoke of the importance of serving God, and securing pardon and salvation, the native brethren visited and preached in several surrounding villages, they say the people all heard well.

23*rd*.—Yesterday was the first day since we are out on which no market has occurred. Late last night I received intelligence from home which has set me at liberty. Early this morning I commenced my journey towards Kunderahari. At Baalee we preached, disputed and distributed tracts in a large market. We remained in the market three hours, and much information was communicated, and much prejudice removed. The people heard with much attention the message of salvation. We left Baalee market about three P. M. and arrived at Kunderapanni by six in the evening. I pitched my tent under a shady grove at a little distance from the town. The crops in these parts have universally failed ; first they were destroyed by

the flood, and secondly the destruction was completed by the draught. The poor ruined emaciated creatures crawled around my tent to beg a pice—most pitiable objects of disease and want—mere walking skeletons.

24*th*.—A large market collected close by my tent early this morning, we commenced our labours about eight o'clock and continued preaching, disputing and distributing books for four hours in three or four places among the market people. We were heard with attention, and the tracts were gladly received. About noon I commenced my journey towards Upper Kypurra. The way was very intricate and we constantly missed our path. About two o'clock P. M. I arrived at a large market at a village called Lekhellee. I remained an hour here, and preached to a large congregation. The people heard with great seriousness the word of life, no objection was made. My subject was the destitute and hopeless state of man as a sinner without an atonement and without a Saviour. I closed by referring the listening multitude to Jesus Christ the Saviour, the sinner's friend. I had no tracts with me and at three o'clock I rode on towards Kypurra, where I arrived by five o'clock.

25*th*.—My hackery with tent, bed, eatables, clothing, &c. did not come up last night, and I was obliged to betake myself to the ground at the root of a tree. We lighted fires and spent the night till twelve o'clock in conversation; and, then I wrapped my horse cloth around me and slept. The people here are most uncivilized, not being willing to give or sell even a bit of straw to lie upon. The raj-mistry, who is building a new salt godown for the Government, and who is from Cuttack behaved very kindly, bringing me a little wood to burn, a mat to lay on, and a poa of milk. The latter formed the only meal I have taken since yesterday morning. The coldness of the night, and the heavy dew prevented me from sleeping much. Yesterday evening I walked to the villages of Upper and Lower Kypurra, and sat down on a toolsee mound and conversed with a number of people on the subject of their eternal salvation. I endeavoured to make them feel how important it was to have a good hope and a good prospect of future happiness. I think I succeeded to some extent, but alas! not only good impressions, but Christian information fails from the mind of the people here like a generous plant from a soil preoccupied by rank weeds, and noxious jungle. They have a saying common among them that what they hear goes in at one ear and out at the other. They seem to hear and feel, and yet, if the next minute, they be asked that they heard, they have generally forgotten.

About 10 o'clock I dispatched coolies for my tent, &c. the cart being unable to come up and they arrived about 12 o'clock when I took breakfast. At two P. M. I departed for Burree Kollamattea. My way was on the banks of the Brahamunee, and I had a pleasant ride. It was Lord's-day, and though I saw little appearance of Sabbath around me, or even in my own labours, I thought of the assemblies of the people of God in other and happier lands, and enjoyed in spirit the pleasures of communion with them in praise and prayer to Him whose throne is erected in every place in every heart.

26*th.*—My hackery failed me again last night. About 10 o'clock Abraham came staring up and said, The hackery is broken, having tumbled into a ditch; the bullocks' tongues are hanging out, and the driver's feet are cracked, and the cart cannot come up. I procured half a seer of milk which served for dinner and tea, and again took to the root of a friendly Banyan in my horse cloth. I did better last night than the night before, having obtained a bundle of nice straw, and the tree formed a good security from the wind. I slept soundly till the morning. About 5 o'clock in the morning my tent, &c. came up on the heads of some coolies sent from this place. Burnee is chiefly inhabited by Musalmáns, and they were ill disposed to hear what we had to say. I collected some Hindus, but they were wealthy and of the higher classes, and not much better disposed towards Christianity.

27*th.*—To-day I set off for Bhurwa, and arrived there by 3 o'clock in the afternoon. We passed through many villages, and at one large place the name of which I do not now recollect, the native brethren stayed and preached to the inhabitants, and left among them a number of tracts. The foot of a Missionary never trod these parts before and the reign of idolatry has remained undisturbed till now. At Bhurwa I went into the village and collected a few people; but the chief part of the inhabitants were out in the fields plucking their rubbí. Here I waited till 11 o'clock at night when Abraham again made his appearance stating that the hackery could not come up, though assisted by two or three men. The lad instead of bringing me a blanket or some food, carried a small bundle of grass for my horse—of grass obtainable in abundance under the horse's feet. To avoid another night in the open air I engaged a torch-bearer, and at 12 o'clock set out for my Bungalow at Beehirnagger Khunditta.

28*th.*—I arrived at Khunditta last night or rather this morning at two o'clock. When I arrived all was still, and I awoke Bonomallee and his wife to cook a little rice. They soon managed this, but the vegetable stew composed of plantains, potatoes, greens, and other vegetables defied my capabilities however disposed to eat; so I disposed of the rice and lay me down to rest on the floor of the bungalow and slept soundly till six this morning. To-day I despatched coolies to bring up my tent, &c. and they arrived at ten o'clock this evening. I was sorry to pass by the large market at Huraeepoor between Bhurwa and Khunditta, but Ráma and Daitárí and Nath remained behind, and they called at Huraeepoor and preached among the people and distributed a number of tracts. They speak of the people as paying better attention than usual to their message.

January 23*rd*, 1841.—Two pieces of journal containing an account of my labours to a festival at Botaswara, Bhogabottee, and of the labours of the native brethren to Jeenteer and Bhoobuneswara have been dispatched to England and need not therefore be repeated here On the 19th I set out from Cuttack to Pôyrapatna to attend a large festival on the banks of the river Prachee. The distance from Cuttack is twenty-four miles. The river Prachee is much celebrated among the Hindus, and is more sacred the bráhmans say than Gangá, it being the elder

sister of the two. The place where the festival is held is particularly sacred from the circumstance of Rámchander, during his 14 years of austerities in the jungles, having bathed there. After he had bathed he set up a bale fruit and worshipped it. The bráhmans have taken advantage of this and have erected a temple to Mahádeb there, calling the image Balaswer. The water in the jhíl in which the people bathed, was shallow and muddy, but clean water seemed not essential to wash away sin, and nine thousand people rushed down to the muddy pool to attend to the rites of the festival. They afterwards attended the temple for a sight of Balaswer, and received the blessing of the priests. I left Cuttack at three o'clock, but being detained in crossing the river, I did not arrive at Phottagur before eight, when I set up my tent and slept. In the morning of the 20th I started for Payarapatna where I arrived by two o'clock P. M. My tent arrived late in the evening, and I pitched it at a convenient distance from the temple. The people began to assemble early the next morning, and by 10 o'clock A. M. the játrá was full. After we had taken refreshment we formed three parties, myself one, Bámádeb and Dámodar another, and Seboniak and Somnáth a third.

We placed ourselves in central situations and preached among the multitude the unsearchable riches of Christ. We remained preaching and disputing for several hours, till we were able to do so no more. The distribution of tracts commenced about 12 at noon. The people were extremely anxious to obtain tracts, and we had the utmost difficulty to maintain our standing while we gave them away. They rushed upon us like the waves of the sea, and sometimes carried us along with them. Ever and anon we ceased distribution, and addressed the people on the nature and contents of the books, exhorting them to take them home and read and understand them. Thus we proceeded till late at night, when our strength failed us, and our books were finished. We gave away more than 3500 books. The knowledge we have imparted will be carried very wide, and into places where we could never go. O that a blessing from above may attend these efforts, and fill these regions with light, holiness, and happiness, as they are now filled with darkness, sin and misery! On the night of of the 21st, the people having departed we were kept awake by the singing of some Hindu merchants from Bhubaneswara. It was very fascinating, aided by the silence of the night, and the sweet voices of the youths engaged. But these songs were idolatrous, and which no youth at home could sing, songs which no one would attempt to teach. On the morning of the 22nd, I commenced my journey home, and arrived at Cuttack by 7 in the evening; completely soaked, having been exposed to a heavy rain for more than three hours in the afternoon. Through mercy however I have sustained no injury.

C. LACEY.

III.—*Answer of P. to the Reply of the Baptist Missionaries to his Strictures on their Hindustáni.*

To the Editors of the Calcutta Christian Observer.

SIRS,

It is only a few days since I read in your February No. the reply of the Baptist Missionaries to my strictures on their Hindustáni version. As I was on a journey for several months I had no opportunity of getting your periodical sooner.

I must say, I felt, when reading it, not a little surprised that they have mistaken or rather misconstrued so much the object I had in view, and am sorry indeed for the spirit in which their reply has been written.—Questioning the genuineness of my professions, they have viewed my remarks as having proceeded from a party feeling against them, and therefore the excited manner of their answer.

To avoid further irritation I should have preferred keeping silent altogether; for I fully agree, that if discussions cannot be carried on between brethren in love and meekness, it is in most cases better to drop them. But as the Baptist Missionaries have called in question my sincerity, and have thus become personal in their reply, I am bound to vindicate myself from the charge. In reference to the other charges, that my strictures have been "incorrect" or unfounded; that the conclusion to which I have come in respect to their translation was a "sweeping one without proper examination;" that I have "misrepresented" them by "mistranslating their words," and have "found fault with their renderings without being prepared to show in what their error consists, and how it may be corrected"—I refrain, for the reason mentioned, from justifying myself unless further reasons should compel me to do so, and leave the decision to those who have carefully and impartially read my strictures and compared the reply of the Baptist Missionaries with them.

The Baptist Missionaries doubting the truth of my assertions say: "He (P.) seems to intimate that the passages upon which he has animadverted were taken up casually, on a cursory reading; whereas it is most evident that they are a designed selection, embracing the greater number of difficult passages, that occur in the N. T. It is easy for any one to refer to passages which he knows to be difficult, without reading the whole version, but it is unfair to represent a selection so made as the result of a cursory inspection." And in another place it is said: "The manner in which this attack upon their labours is made appears to the Missionaries objectionable. It is done under the profession of brotherly love, and if so the translators are bound to be thankful for it. They think however, that the genuineness of that love which would drag

them before a public tribunal and there accuse and expose them without having once condescended in a more private manner to warn and exhort them, may be fairly questioned." Now I think I have greater cause to call it unfair and not in accordance with genuine love to throw out publicly such hints against the character and sincerity of a brother Missionary without any other ground but the supposition, that he might have been influenced by party feelings, and that I therefore have made such a designed selection of the greater number of difficult passages, and published it in the way I did, with no other view but to attack and expose their labours the more effectually. I trust, however, that the impartial reader of my strictures will not have turned away from them with such an impression, but will have felt convinced that I have been guided by no improper motive. And I may refer to the note which has been added to my remarks by the Editors of the *Calcutta Christian Observer* as strengthening this hope. I should be glad if I could convince our Baptist Missionary brethren of the same, but though I should not succeed in that, they will allow me to state distinctly, that *no party* or *bad feeling against them* has influenced me, and that the selection has been in *no way a designed one.* Most of the passages were collected in the first cursory reading of their translation, being greatly surprised at the liberty which they used in deviating from a literal rendering of the original. This induced me to read some parts, viz. Romans and others, more carefully through, and this again led me to compare the objectionable passages with others, and thus the collection was made. And as upon inquiry, I was told that no one had as yet *publicly* made any objection against the rendering of these passages, I thought it my duty to do so.

That more passages of this kind might be found, if the whole was carefully read through, is not only a supposition of mine, but has been asserted by others also, as by the Friend to Translators in your March No.

That my collection embraces the greater number of difficult passages of the New Testament is an assertion which the Baptist Missionaries have yet to prove. No one acquainted either with the original or scripture in general will number such passages as Matt. vi. 10, Rom. i. 25, iii. 23, Coloss. i. 19. John xiv. 6, Matt. iii. 11, Luke ii. 16, Rom. iii. 21, 22, Mark xiii. 32, Coloss. i. 15, and others mentioned in my remarks among the difficult ones either in reference to the meaning or the literal rendering of them. With the objections which unbelievers or others may make against the clear sense and the literal rendering of such passages as Mark xiii. 32, Coloss. i. 15, the translator has nothing to do. He has only to transfer

and not to explain them, either according to his own or the views of others, as I mentioned formerly, else his translation never can or will become a correct and a faithful one. And the want of a strict adherence to this principle is the point to which my strictures have been principally directed. The difficulty however is, that one translator is more in favor of a free rendering of the text than another, or than others would approve of. In that case it is however, the more requisite, that such deviations from the literal meaning should be made public, or the Translators should put them in the margin.

Few passages only of those mentioned in my strictures may afford some difficulty to the translator, as Luke vii. 35, Heb. ix. 16, 17, Rom. viii. 4, 23, ii. 15, 16, i. 3.

To "drag them before a public tribunal and there to accuse and expose them," was not the reason why I have chosen the public rather than the private way of communication, as already mentioned. The principal reason of my doing so was, as stated in my remarks, to draw more attention to translations in general, and to call for greater and more united exertions. If however, it should be found impossible to obtain such a desirable object on account of a want of brotherly love and Catholic feeling in the parties concerned, that would indeed form a cause of deep regret as well as of great humiliation for all. Further, I felt convinced, that more good would result, and greater notice be taken of my remarks, than if I had chosen the other way. And if our Baptist Missionary brethren will in future put the literal rendering of the text in the margin, whenever they think they must deviate from it, my strictures will have produced at least some good. That these have been confined to their translation, no one can fairly construe into an argument against me; and I feel assured, they also would not have done it, had they read the same with impartiality.

I beg leave to say here that my strictures have not been directed against their differing from the *English* version, as they suppose, but against the deviations from the clear literal meaning of the original, as every one will perceive who reads them carefully. I referred in several cases to the English version merely because it gives in those passages a correct rendering of the Greek, and spared me giving my own translation.

But why, after all, shun publicity? If strictures publicly made are unfounded, then they can be refuted in the same way; if not, then it is but right, and sometimes an imperative duty, that the defects of a translation should be made known not only to the translators, but, when once printed and made public, also to those who use the translation; only let all be done in love, and good will result from it. P.

IV.—*On the importance of Indian Missionaries studying the History, Mythology, Antiquities and Customs of India.*

To the Editors of the Calcutta Christian Observer.

Sirs,

I forward to you the following brief remarks on the importance of Indian Missionaries studying the history, mythology, antiquities and customs of India. The subject is calculated to affect the usefulness of missionary efforts; I therefore hope that some senior missionaries may communicate their views acquired by experience in the country.

Yours truly,
Philologus.

It is recorded in Pearson's Life of Swartz, that "Mr. Swartz, deeming it necessary, in order to converse with advantage with the people, to be well acquainted with their system of theology, whatever it was, spent *five years*, after he had attained some proficiency in their language, in reading their mythological books only. Hard and irksome as this task must have been to a devout mind, he has reaped this benefit from it, that he can at any time command the attention of the Malabars by allusions to their favorite books and histories, which he never fails to make subservient to the truth." One of the strongest temptations of a missionary in India, and one to which he is prone to yield from his previous education, associations and European habits, is an undue attachment to European society and intercourse. The mind needs some relaxation, some subject on which to interest itself; if therefore missionary labourers be occupied with the subjects proposed in this letter they will often feel more gratification in intercourse with natives, and in conversation on subjects connected with native habits, &c. than in Anglo-Indian Society; on the same principle as professional men, lawyers, doctors, &c., find delight in associating with those of their own professional occupations. It is a well known fact how little interest the English circles in India take in any matters connected with native society or literature in India. How can much sympathy be felt for any people unless we form clear views of the structure of their society and modes of thinking, and this is chiefly to be attained by patient attention in the study of their literature, combined with inquiries among natives themselves, suggested by a course of reading. Theory must accompany practice here as well as in the sciences. We must not underrate the gigantic evil we have to contend with. To the superficial and merely practical observer of Hinduism its mythology and customs may seem a mere unconnected piece of puerility, but guided by the light shed upon Bráhmanism by such writings as Faber's Origin of Idolatry, the Asiatic Society's Transactions, and Sir W. Jones's works, we see that all the apparently detached parts of Hinduism dovetail into one another, all form one mighty fortress of Satanic erection. If then, the medical student apply himself assiduously to the theory of medicine and anatomy, and devote whole years to it, though much of that knowledge may not be immediately required in his profession; if the lawyer deem it necessary to take a wide range in the records of jurisprudence, though of no *directly* practical benefit, shall the missionary consider it unworthy his attention to study a system of religion in the construction of which some of the mightiest minds of India have been engaged, and which has withstood the shock of Pagan, Mogul, and Muhammadan invasion? The Missionary's attention must be directed to the weakest part of the Bráhmanical fortress; but how is this fully attainable without *previous* observation of the position and strength of this bulwark? What is the cause that the British public are so apathetic with regard to the spiritual claims of India? Is not one chief cause, the misty indistinct views they entertain respecting the *real* condition of the natives; so,

with regard to the Missionary, light is necessary as well as love: we must *know* the state of a people before our feeling can be *thoroughly* excited in their favour, as misdirected benevolence has been productive of many evils. The study of the history of India would tend to concentrate Missionary attention more on the people of India. What servant of Christ could shrink at any hardships or inconveniences attendant on a Missionary life when he reads of the toils and anxieties such men as Timur, Genghis Khan, Nadir Shah, and the Muhammadan conquerers endured in order to win the blood-stained bauble of military glory. It would also check impatience; since the Hindu system has been the formation of centuries and so deeply entwined in the habits of the people, we cannot expect it to be overthrown in a day. The contrast between the impurities and follies of the shástras and the sanctity of the Christian religion would serve, like the shading of a picture, to bring into greater prominence the superiority of Christian ethics. Human life is too short, and the human faculties too limited to allow of the mind being fixed on more than a few subjects, and mythological and historical subjects are as necessary to a Missionary's professional pursuits as the study of anatomy is to the surgeon. Shall the scholars of Germany and France devote their best energies to Indian literature for mere purposes of curiosity, and shall the warrior of the cross not gaze with equal interest on that colossal edifice, whose walls he is to raze to the ground in order to effect man's deliverance? It is recorded of Dr. Coke, an eminent Missionary, that on his way to Portsmouth to embark for India a gentleman in the carriage with him was about to read to him a paper respecting some English matters. He requested him not to do so, adding, "*I am dead to all but India.*" The man who devotes his life to the attainment of one object finds his mind even in private society wandering away from the company to his beloved theme: the ruling passion displays itself every where. It seems a desideratum in India for Missionaries to mix more extensively with European Society, but, for *one* end, —to excite European sympathy for the natives by *directing the current of conversation to subjects connected with native manners, modes of thinking, superstition*, &c.; but, if the Missionary himself be *unacquainted* with the minutiæ of native habits, &c., how can he effect this? What deep interest has Mr. Williams excited in favor of the South Sea Islanders even among worldly persons in consequence of his acquaintance with their condition? As a familiarity with our native country's literature and history is one of the strongest bonds of patriotism, so will the Missionary's Christian patriotism be similarly excited in his adopted country. A sound knowledge of any of the Indian languages is best attainable by the perusal of original compositions by natives. The mind therefore alive to the National Literature finds the acquisition of the language by this means facilitated, as the attention is not limited to the mere study of words, but also receives ideas along with them. In addressing natives it is very important to know their modes of thought, in order to arrest their attention the quicker; but where is this so fully embodied as in the National Literature? The charge has sometimes been advanced against Missionaries, that they calumniate the Hindu religion by adopting their views of it from the superstitious notions held by the common people. How important then is it for them to shew that they have investigated this subject and can substantiate their accusations by a reference to the Hindu writings themselves, so as to be able to encounter the bráhmans on their own ground. It has been admitted to be a valid argument against the competency of Thomas Payne to condemn the Bible, that he never studied the Bible. May not the bráhmans retort the same argument against some Missionary labourers that they have condemned the Hindu shástras and religion in most severe terms without having derived their information from authentic sources. A familiarity with native habits would occasionally serve to enliven the dullness and dryness of many Missionary *Journals* and Missionary speeches.

V.—*Proposed Publication for the Young Ladies of India.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

The publications of the Christian School Book Society, whether prepared in this country, or imported from Europe, are exceedingly valuable; they will, I hope, become very popular and very useful. That the Society may go on and prosper is the earnest wish of your present correspondent.

My object in writing these few lines, is to call attention to a certain department of education, in which nothing has, I believe, been done by the Society; but it is so important, and so much within its sphere, that I am persuaded, a few hints on the subject will meet with due consideration. There is a numerous and most interesting class of persons in this country, for whose particular benefit a totally new work is needed. I refer to our female youth, in other words, the young ladies of India. Many of these are to be found in the higher classes of public seminaries; many in the domestic circle; and some in boarding houses, or as lodgers in private families. While they may derive great benefit, in common with the youth of the other sex, from the excellent publications of the Society, a work peculiarly adapted to their present circumstances and future prospects, is a great desideratum. The manner of living in India, our customs and habits, differ so much from those of Europe, that, should a work of the kind be found to exist in Europe, it would be very partially applicable to the young ladies of India. Such a work, if well prepared, might form a class book for the more advanced pupils in our seminaries; and be perused with great advantage by those who are no longer under scholastic tuition. Surely India can furnish some lady of sufficient piety, information and good sense to prepare a work of the sort; or several ladies may each take a part, their kind husbands affording them a little assistance if necessary. A very useful work may, in this way, be produced, and in a short time. In order to illustrate my meaning still farther, I will take the liberty just to name a few subjects, which the work in question should contain.

RELIGION.

Reading the scriptures, public worship, secret prayer, with other branches of practical piety.

DOMESTIC ECONOMY.

Purchasing articles of dress, cutting out and making up dresses. Taking care of clothes, purchasing clothes and arti-

cles of dress for families; cutting out and making up articles of dress for families, also other articles for domestic purposes. Management of servants, regulation of house expenses. Certain principles of rectitude, benevolence, philosophy, or common sense, as the case may require, should be introduced; correct principles of extensive and obvious application, being preferable to a multitude of minute directions. Instructions in domestic economy are much needed. Many of the young ladies of India, cannot expect affluence; they will become the partners of men, whose incomes will range from 200 to 500 rupees per mensem.

RULES OF BEHAVIOUR.

Conduct towards parents, brothers, sisters, friends, companions, acquaintances, strangers. Visiting, lodging, temper, &c. &c.

MENTAL IMPROVEMENT.

Management of the mental power, memory, judgment, &c. Best course of reading. How to improve most by reading. Letter writing, composition, &c.

IMPROVEMENT OF TIME.

Time of rising and retiring to rest. Arrangement of occupations, so as to give a due portion of time to each. The value of time is by no means duly appreciated by the young ladies of India; they know little of the advantages to be obtained by allotting a due proportion of time to each occupation.

ACCOMPLISHMENTS.

Ornamental needle-work, music, drawing, &c. &c.

DUTIES OF BENEVOLENCE.

Kindness to the poor. Instructing the ignorant. Contributions to charitable and religious purposes, &c. &c.

Having given these hints, I leave it to the Christian ladies residing in India, to use them as they please. Let any thing, that has been said be rejected, or approved, contracted or amplified, or in any way modified and altered, only let us have a work of the kind here proposed.

A. B. C.

VI.—*Lord Auckland's Minute on Native Education.*

Letter II.

Oh! for the coming of that glorious time,
When, prizing knowledge as her noblest wealth
And best protection, this imperial realm,
While she exacts allegiance, shall admit
An obligation on her part to *teach*
Them who are born to serve her and obey;
Binding herself by statute to secure
For *all* the children whom her soil maintains,
The *rudiments of letters*; and to inform
The mind *with moral and religious truth.*

Wordsworth.

My Lord,

Wealth, rank, station, power, sovereignty:—these united in one person, are stupendous gifts of Divine Providence—stupendous for good or for evil. Neglected and abused, as in the case of a Roman Nero, they become the most frightful scourges of humanity and draw down the most terrible retribution at the hands of an offended God. Cultivated and well directed, as in the case of an English Alfred, they become founts of the richest benefits to the race of man, and sources of reversionary bliss to the happy possessor. And though few there be that ever sink into the depths of guilt entailed by the vices of the former, or rise to the pre-eminence of glory that crowns the virtues of the latter, there is not a point along the whole vast line of gradation between these extremes, at which the words, the example, or the decisions of an earthly potentate may not powerfully operate for weal or for woe. If this could be doubted, the calculating facility with which your Lordship conceived the great bad measure reprobated in my last, and the over-mastering, though it may be, noiseless energy with which the apparently most stubborn materials have been moulded into willing instruments to give it full effect, must stand forth as ineffaceable monuments of demonstration. Doubtless there may be esoteric elements which, if divulged, might tend to modify the aspect of the question; but, as we have no access to the thoughts of princes or the counsels of state, we can only look at the exoteric. Looking at these, the spectacle presented is, indeed, a strange one—forcing us to watch and to wonder at the talismanic influence of the wand of power. Glance we at the past:—Behold the Committee of Public Instruction manfully fighting the battle of Educational Anti-Orientalism, under the

shadow of Lord W. Bentinck, and cheerfully giving effect to his paramount will. Glance we at the present:—Behold the Committee of Public Instruction, under the fostering shadow of my Lord Auckland, adroitly passing over to the other side, as cheerfully ready to execute his paramount though *contrary* will. Proh Tempora! Proh mores! We had thought *some* of them at least men of principle, who had built their conclusions on a rock which the tempests and the torrents of opposition might assail in vain. But, lo, they all act like men of shifting, sand-like expediency which the gentle gale of vice-regal favour has blown into shreds. One Governor General frowns on the State Institutions of Orientalism and blasts them with the breath of his sore displeasure. "Well done, my Lord," exclaim the Public Instructionists, "well done; *so perish all endowments of error.*" Another Governor General smiles propitious on the State Institutions of Orientalism, and revives them with the breath of his approving complacency. "Well done, my Lord," re-echo the Public Instructionists, "well done, *so re-flourish all endowments of error.*" In our ignorance of the esoteric mysteries of state councils, how are we left admiringly to cry out:—What must be the latitude and the longitude of the policy of him, who could so calmly abide his time—waiting till the lamentations of the chief mourners were ended, and the most interested friends had become reconciled to the loss of their darling Orientalism—and then going forth, amid the silence and the gloom of ill-omened auguries, to resuscitate the hydra-headed spectre which had been formally consigned to the befitting mansions of the tomb? What must be the latitude and the longitude of the allegiance of those, who,—after having, under the former Government Head, witnessed or even assisted in celebrating the funeral obsequies of this gaunt Oriental antagonist,—could now march forward in the rear of the new Chief to behold his intended feat of resurrectionism, and exult at the re-appearance of the disinterred apparition, and eagerly join in re-equipping it for its wonted vocation of fell revelling among the blighted intellects and the withered hearts of a deluded and benighted people? If justice and truth *could* allow it, gladly, oh, most gladly would celestial Charity draw her benign veil over the whole; and breathe forth unto Heaven the God-like prayer, "Father, forgive them, for they know not what they do!"

One of the earliest and most lamentable results of your Lordship's act of restoration will be, *the re-introduction of the old confusion of ideas on the subject of Oriental Literature*

and Native Education—and the ultimate realization of all the unhappy consequences to which such confusion inevitably tends. Already, in the distant horizon, do I behold symptoms—significant symptoms—of reviving opinions on this head, whose portentous shadows, when they gather into strength, may well scare away a Governor General, less resolute and less fraught with the true reforming spirit than the last. It is well then betimes to sound a note of warning. From the constant and almost exclusive employment of Oriental Literature in the education of native youth, these two wholly "distinct and distinguishable" things, viz. the Patronage of Oriental Literature, and the Advancement of Native Education, came to be perpetually and systematically confounded. The Educationists of the old regime held these to be *inseparable*, if not altogether *identical*. And what was the unavoidable consequence? The instant, Lord W. Bentinck simply decreed that Oriental Literature, bestrewn as it is throughout, with what your Lordship justly terms "radical errors and deficiencies," should be withdrawn from the Government education of native youth, and a true and wholesome literature substituted instead,—that instant, the snug little coterie of Oriento-maniasts, alarmed at the disjunction of what they held to be incapable of being riven asunder, rent the air with their hoarse murmurings and bitter plaints. The Corypheus of the storming party actually pronounced Lord Bentinck's enactment, "an act of extermination against the literature and classical languages of Hindustán." From these and other similar terms, in which he and his co-adjutors spoke and wrote and raved on the subject, one ignorant of the facts might naturally have supposed that it threatened to deluge the shores of India with fresh floods of bigotry and intolerance—that it threatened to recal "Chaos and Old Night" from their long undisturbed slumbers, and reseat them on the throne of worse than Gothic darkness and error. One might suppose, that it was an act which might have been concocted in the barbaric council chamber of Genseric or Attila; or, that it might have issued from the conclave of the Caliphate at the time, when, from the Tagus to the Jaxartes, its destroying sword had obliterated the records of every faith, save that of Allah and his Prophet; or, that it might have formed one of the ruthless decrees of Mahmoud of Ghizni, who, from time to time, "pounced like an eagle from his tremendous eyry amid the snows of Caucasus on poor unhappy India, and having snatched his prey, instantly flew back to his mountain domain," leaving behind him temples desolated, idols trampled in the dust, and the sacred archives of the

gods—the written monuments of a literature, and science, and theology, that proudly boasted of an immeasurable antiquity,—devoured by the blaze of many a wide-spread conflagration.

Whatever may be alleged as to this being an exaggerated picture of the opinions and forebodings of certain doating Orientalists, no one at all conversant with their views will be disposed to deny that there is a deep, and broad, and strong foundation for it. Bating the use of comparisons altogether, language was employed on the subject that admitted of no equivocation and no mistake. The act, not virtually, but actually, was characterized as a scheme for the total extinction of native classical literature—as a project for the annihilation of all the languages of India, vernacular or classical—as a measure for the abolition of all native institutions for native education. And having thus characterized, or rather caricatured, the act, it required neither the wisdom of a sage, nor the vaticinative powers of a seer, to prognosticate that it might involve the most mischievous consequences,—that it might tend to alienate the minds of the natives by impressing upon them the conviction that they and their rulers had conflicting feelings and incompatible interests,—that it might be calculated to destroy all respect for the British character, yea to endanger the stability of the British power,—and, finally, that it might contribute to retard indefinitely, if not altogether to prevent, the intellectual, moral, and religious improvement of the people.

Those who indulged in such retrospective criminations and prospective fears might be sincere in their convictions; but most assuredly, they were woefully mistaken. Whether the sudden dissipation of their own congenial dreams might have somewhat excited the heat of indignation which enveloped the judgment with fumes, while it had quickened the activities of the fancy, it is not for us to say. But certain it is, that they did seem to contemplate the subject through some hazy medium, like travellers in the morning viewing the face of nature through those misty exhalations which distort the forms of things, as well as expand them into disproportionate magnitude. For how stood the case? When presented in its bare literality, it was neither more nor less than this.—The British Government at one time voluntarily allotted certain funds for the cultivation of Native* Literature in connection

* The expression "Native Literature" or "Oriental Literature" for want of a better, is employed here and elsewhere to denote *all native writings* of every description, whether strictly literary, scientific or theological. It is employed in this all-comprehending sense as exceedingly convenient to prevent the recurrence of constant circumlocution.

with Native Education in certain institutions, founded by itself. The same government afterwards deemed it expedient to determine to withdraw these funds from such allotment, and apply them to the encouragement of European literature and science.

Now, it matters not a jot in this part of our inquiry, whether the government views of right or expediency in effecting this transfer were defensible or not. The simple question that arises here is—Did the withdrawing of certain funds from the support of a few native institutions, originated by government itself, amount in any reasonable sense to an abolition of *all* native institutions? Did it amount to an extinction of *all* native classical literature? In other words, was the simple *withholding* of *direct positive* encouragement to the study of Oriental Literature in the instruction of native youth, equivalent to a direct active discouragement of Oriental Literature altogether,—amounting to a persecuting prohibition or a general extermination? Why, if common sense has not fled the habitations of man, this determination of withdrawing direct positive support from native literature in the Education of Native youth, could not be construed to mean a downright actual suppression or extirpation of that literature either in whole or in part. It was simply a return to the first position of *strict neutrality;* it was the re-assumption of an attitude of *non-interference;* it was a resolution to *do nothing directly and actively, in connection with National Education,* either for or against, either to uphold or to abolish, native literature. So far as the British Government was concerned, it just left that literature precisely as it existed before its interference at all; i. e., it resigned the classical literature of India to the patronage and support of the descendants of those who have cultivated and perpetuated the knowledge of it during the last thirty centuries, together with their voluntary European allies.

Again, how, or in what conceivable sense could the application of any funds whatsoever to the purposes of English education, be interpreted as tantamount to an attempt to annihilate all the languages of India, vernacular and classical? As well, surely, might we assert that endowments for encouraging the study of Latin and Greek in the island of Great Britain were destined to exterminate the language which Shakespeare, and Milton, and Addison, had rendered classical, with all its provincial dialects! Or, let us refer to a contemporaneous case somewhat parallel. The British Government, at the present time, deem it proper to vote an annual grant of money for the cultivation of Popish literature in the college

of Maynooth. Now, the same government may, for good reasons, afterwards find it expedient to withdraw this grant, and devote the sum so withdrawn to the encouragement of general English education. Should it actually resolve thus to retrace its steps, could such an act of withdrawal and appropriation, we ask, be designated, with any semblance of propriety, an act for the abolition of all Popish institutions—for the extinction of all Popish literature—and for the extermination of the Latin and Irish languages? Stript of all adventitious colourings, and presented in this simple light, the proposition seems too ludicrously absurd to be for a moment entertained. Yet such, and none other in spirit and in letter was the proposition which some of our great Orientalists were so prodigal of their strength in attempting to establish. And think you, my Lord, that the successors of such men as H. H. Wilson, Esq. and the late lamented Mr. Prinsep and Dr. Tytler, are likely to manifest more discretion and display greater acuteness and practical sagacity than they, in distinguishing the things that differ, and in cleaving to the things that are really most excellent?

Still, though the charges of "extermination," "extirpation," and "destruction" may thus be shewn to be contemptibly ridiculous, many of the Oriental fraternity, unwilling to be baffled, and ready, like drowning men, to cleave to a floating straw, turn about, and, occupying new ground, rally round a new standard. With the Sanskrit professor of Oxford they eagerly join; and, adopting his *patriotic* language, exultingly ask, Has not Native Literature rightful claims on a government which has "usurped the power and absorbed the revenues of those who were its natural guardians?"

Now, in all such scornful taunts and criminative upbraidings there is still predominant the same confusion of ideas respecting the patronage of Oriental Literature and the Education of Native youth, as well as not a little mis-statement of historical facts. If it be insinuated that the resources of the natives have been *so* crippled by our Government, that their own institutions must droop and languish from inability to support them, nothing can be more wide of the truth. There have been all along native Colleges in great abundance, in which the classical languages of India, particularly Sanskrit, have been cultivated in the highest perfection. These, in many instances at least, are as flourishing now, as they have been for centuries past—rendering the establishment of similar institutions on the part of the British Government, not only a work of rivalry, but of perfect supererogation. "Government colleges," remarked the Editor of the *Friend of India* some years ago, with

equal precision and truth, "in comparison with the indigenous colleges, are as a pool of stagnant water, compared with the flowing stream of the Ganges. The country needs not the support of Government to keep alive a knowledge of this sacred tongue, (Sanskrit.) The patronage under which it flourishes, is not the smile or the gold of a foreign government, but the high dignity and distinction with which classical reputation is rewarded, in the wide circle of native society. That encouragement has hitherto been more efficacious in producing great scholars, than the patronage of the British Government, and for many years to come, this is likely to be the case."

Again, if it be asserted that native literature has claims on the patronage of the Government, and then *assumed* that the *only* way of meeting these claims is to support colleges where the study of it may be *exclusively* prosecuted by numbers of *the privileged classes of native youth;* and if this assertion and assumption be held to be correlative, in so much that, if the latter is not, the former cannot be;—then must we, while admitting the validity of the assertion, utterly negative that of the assumption.

There are two objects essentially distinct, the one from the other, viz. the patronage of native literature, and the education of native youth. These objects, though clearly distinguishable, are by no means incompatible. A liberal and patriotic Government may, in certain respects, without inconsistency and without collision, extend its countenance to both. That Government should decline employing native literature as the primary instrument of imparting knowledge in the education of native youth, is no reason why, separately and for other ends, it might not effectually patronise it.

To illustrate what has now been advanced, let us suppose that our ancient Scottish literature has rightful claims on the patronage of the home government. Well, Sir Walter Scott has collected and published some volumes of border songs and ballads; and Mr. McPherson some volumes of the traditionary remains of Celtic poetry. Now, might not Government legitimately extend its patronage to our ancient literature, by conferring honorary titles, or bestowing pecuniary largesses on those who devoted their time and their talents to the work of rescuing from premature decay its most curious relics? But, might not the same Government justly object to the application of any portion of the revenue, to the endowment of seminaries on the Tweed or on the Tay, for the purpose of furnishing an education to hundreds of youths, in which the *staple article* consisted *exclusively* of

border legends and *Ossianic tales?* So in India. Government may deem it expedient, to a certain extent, and for specific purposes, to patronise native literature; while, for valid reasons it ought to demur at the support of institutions for the *exclusive* cultivation of it, in the *tuition* of hundreds of *native youth.* Government, in order to cherish and gratify the spirit of literary research, may supply the means of publishing correct editions of standard classical works; it may encourage translations of these into the English language; it may, by honorary titles or pecuniary rewards, stimulate researches into the history, the philosophy, the religion, and the antiquities of Hindustán. All this the Government may do, and much more. To the encouragement of such pursuits within moderate limits, even Mr. Ward, with all his horror of Hinduism, would not object. He, himself, in substance, proposed that a society should be formed either at Calcutta or London, for improving our knowledge of the history, literature, and mythology of the Hindus,—that a pantheon should be erected for receiving the images of the gods, cut in marble; a museum also, to receive all the curiosities of India, and a library to perpetuate its literature,—that either individuals should be employed in translations from the Sanskrit, or suitable rewards offered for the best translation of the most important Hindu books.

Now there is already in existence a Society founded by that prince of Orientalists, Sir William Jones, in Calcutta, for the realization of these very objects. "Let Government, therefore," said the friends of *genuine* education, *six* or even *ten years ago*,—"let Government, if it will, constitute this venerable patriarch of all our Literary Institutions, its official Almoner for dispensing its patronage of Oriental Literature; and let a portion of the public revenue be appropriated to this special and commendable end." For such an *ulterior* arrangement Lord W. Bentinck's enactment paved the way. And nought in the Dilhi minute has afforded us greater pleasure than to learn that the Court of Directors have now made "a separate grant for the publication of works of interest in the ancient literature of the country to be disbursed through the appropriate channel of the Asiatic Society." This is as it should be. Many and interesting are the purposes to which carefully collated and revised editions of such works may be subservient. If philology be an object of pursuit;—where can be found the superior of the Sanskrit,—said to be the most copious, and certainly the most elaborately refined of all languages, living or dead? If antiquities;—are there not monumental remains and cavern temples scarcely less stupendous

than those of Egypt—and ancient sculptures which, if inferior in majesty and expression, in richness and variety of ornamental tracery, almost rival those of Greece ;—and over the design and purport of these what can be expected to throw some glimmerings of light, if not the ancient Indian records of story and of song ? If the intellectual, the moral, and the social history of man ;—are there not ample stores of poetic effusion and extraordinary legend, with whole masses of subtile speculation and fantastic philosophies and prodigious mythologies, exhibiting infinitely varied and unparalleled developments of every principle of action that has characterized fallen degraded humanity ? If an outlet for the exercise of philanthropy ;—what field on the surface of the globe can be compared to Hindustán, stretching from the Indus to the Ganges and from the Himalaya to Cape Comorin, in point of *magnitude and accessibility combined*, and *peculiarity* of claims on the *sons of Britain*—the claims of not less than a hundred and thirty millions of fellow-subjects, sunk beneath a load of the most debasing superstitions and the cruelest idolatries that ever polluted the surface of earth or brutalized the nature of man ?—and in order to reach most effectually the heads and the hearts of these multitudes with a view to their improvement, what more necessary than to become acquainted with the subject-matter or contents of those works which are the real and original sources of all their prevailing systems, opinions, and observances, sacred, civil and social ? Thus it is that, in the hands of men of superior principle and superior enlightenment—the Antiquarian, the Linguist, the Philosopher, the Philanthropist—the stores of Oriental Literature may be made to subserve a variety of purposes fraught with interest and profit to mankind at large, and especially to the people of India. What friend of man, therefore, would not rejoice in any measure which tended to bring these stores more availably within the reach of those who have the wisdom and the will to turn them all to their legitimate uses ? Well, then, and truly has your Lordship described the liberality of the Hon'ble Court towards the Asiatic Society in this matter as a manifestation of Legislative munificence which has been "hailed with universal satisfaction." Yea, my Lord, so far am I, or the thousands who think with me, from being opposed to the cultivation of Oriental Literature by qualified persons and for useful ends, that we should hail with still greater satisfaction, the intelligence that you had consigned the whole *lakh and a half*—now worse than uselessly expended in indoctrinating the minds of numbers of native youth with errors, and *lies against the truth of history, the truth of science, and the truth*

of God—into the hands of the Asiatic Society. From such a fund, that noble Society might maintain at Calcutta, Benares, and Dilhi, Colleges of a dozen learned Pandits and Maulavis, chosen and appointed on account of their superior acquirements, for the express purpose of bringing to light, collating, editing, and publishing authoritative editions of every work of note in Sanskrit, Arabic, and Persian. From such a fund, they might maintain two or three European Superintendents of eminent scholarship, like H. H. Wilson, or the late Dr. Tytler or Mr. J. Prinsep, for the express purpose of being employed in counselling the native *savans* in their critical and editorial labours; or in furnishing translations or summaries of native works into the English language; or in traversing the country, with a view to decipher and collect the somewhat hieroglyphic inscriptions on the rocks, and columns, and ancient edifices of India. Such an application of the funds might well be hailed as conferring an inestimable boon not on India only, but on the whole literary, scientific, and religious world.

But, my Lord, there is another and a totally different object, which the Indian Government professes to have sincerely at heart; and that is, *the education of native youth.* For the more effective superintendence of its schemes in this most important of all departments in the State, the Committee of Public Instruction was duly organized. "Let the Government, then," said the friends of *genuine* native education, "let the Government, if it will, still continue to repose its confidence in this Committee, as the sole depository and distributer of its bounties, in diffusing the blessings of *sound and useful knowledge* throughout the land." Now this was precisely one of the leading objects which Lord W. Bentinck's enactment so conclusively effected. By this enactment, the connection of the members of the Public Instruction Committee, in their united corporate capacity, with the cause of Oriental Literature was wholly severed; their gregarious wanderings into its boundless and pathless domains were wholly arrested; and their official functions, as its patrons and cultivators, wholly suspended. By this enactment, the Committee was just recalled to its proper sphere, and restricted to its proper orbit. By this enactment, it was destined to become in reality what its name truly imports, a Committee of *Public Instruction*—a Government Committee, *not for the rearing of an inferior class of native smatterers in Oriental Literature, but* for the *instruction of the youth of India* in those branches which alone, as constituent parts of healthful tuition, ought ever to have been employed by an enlightened government in the

educational development of the youthful mind, viz., the ennobling Literature and true Science of Europe, as contradistinguished from the debasing Literature and false Science of Asia. By this enactment, the two great objects, the patronage of Native Literature and the *real* Education of native youth, were designed to be kept, as they should always have been, perfectly distinct. By this enactment, it was determined that they should not, as before, be again intermingled—that each should be prosecuted, if prosecuted at all, separately and apart by itself, under its own proper designation—and that the gratification of a literary curiosity, or the prosecution of learned research, or the official countenance of Oriental Literature, however laudable, should never again be confounded with *popular education;* that is, with one of the most effective means of removing the intellectual, moral, and social degradation of a mighty people, by the replenishment of the national mind from the exhaustless reservoir of all-comprehending truth. What friend of India ought not to rejoice in the provisions of an enactment purposely designed to issue in so noble a consummation? And in proportion to our joy, must be our unfeigned sorrow in the contemplation of that fatal resolution, by which all this has been defeated, reversed, and undone! How must your Lordship's Act of restoration—that act *by which the operation of printing Oriental works, from education funds, is to be begun anew; and the decree has been passed for the re-establishment of Oriental Literature, as the main if not exclusive commodity in the education of thousands of native youth, who are thus armed with augmented power to perpetuate the reign of error and superstition,*—how must such an act tend to revive in the breasts of Orientalists the old fond delusion by which Native Literature and Native Education became inextricably interblended—and the promotion of the one was held to be equivalent to the advancement of the other! Yea, how must such an act, at the present time and in present circumstances, revive the delusion with redoubled energy; inasmuch as it tends to excite the peculiar enthusiasm that ever springs from the reconquest of a once lost but now recovered territory! Rest assured, my Lord, that when the accumulating force of public opinion in Britain shall compel some future Governor General to rescind your Lordship's ill-fated act, it will be found that your Lordship has now prepared materials out of which the whole mournful tragedy of clamours about "injustice to the rightful claims of Oriental Literature," and "acts of extermination against it," and "the sway of gothic barbarism," must be enacted over again. Then, too, will it be found, that, in the meanwhile, by so causelessly

throwing down the gauntlet, your Lordship's Minute, instead of putting and end to "our Education Controversies," has just served to evoke a spirit of righteous indignation, whose fearless freedom, in the cause of God and man, must soon prove that the real battle is only beginning to be rebegun,—with this notable difference, that the principal scene of warfare may henceforward be transferred from the limited locality of an Indian province, to the mightier stage of Imperial Britain?

Leaving, for the present, this hostile theme, most gladly do I pass on to another more genial to my own mind, and more creditable to your Lordship's genius and sagacity as a statesman. Overlooking all subordinate though important questions as to *mode* and *manner* and *practical details*, the two great generic and positive measures of your Lordship's Minute are;—1st. The determination, *as regards the use of Oriental Literature in the education of the privileged classes of native youth, to restore all that your noble predecessor had with so much of sound wisdom and benevolent feeling resolved to abolish*:—2nd. The determination, *as regards the introduction of European Literature and Science through the medium of the English language, to uphold with augmented efficiency all that your noble predecessor had with such generous and enlightened policy resolved to establish.* The former of these measures I have, from the honest convictions of my own understanding and conscience, and with the fearless freedom of a Christian man and a British subject, earnestly reprobated. The latter of these measures, I am, in like manner, prepared, if need be, as conscientiously and fearlessly to vindicate in the face of any mustering array of opposition. And I do now, in my own name and that of hundreds in India and of tens of thousands in Great Britain, who have the cause of native improvement seriously at heart, tender the most unfeigned thanks to your Lordship for a decision not less distinguished for its wise statesmanship than for its capability of being converted into a fertile source of blessings to India.

But this subject, as your Lordship's Minute very distinctly indicates, does not and cannot stand by itself. It does not and cannot maintain an attitude of isolation away from the joint confederacy of other educational powers. It neither can nor ought to be separated or viewed apart from those varied measures, the combination and aggregate of which constitute a complete system of national education, any more than the key-stone can or ought to be separated and viewed apart from the other arch-stones, columns, and cornices, the combination and aggregate of which constitute a com-

plete bridge. Intelligibly to discuss all these allied and interblended topics, would be to enter into no brief elucidation of general principles, and to furnish no meagre catalogue of statistical and other details,—in other words, would be to compose a voluminous dissertation on the wide and all-absorbing theme of national education. Such an attempt is of course wholly out of the question in a letter like the present, even if the author felt himself vastly more competent than he does, for so grand and momentous a task,—a task, compared to the *full and adequate* execution of which, the solution of the celebrated "problem of the three bodies," which for ages puzzled the brains of the greatest mathematicians, were a jest,—a task, the unravelling of all whose apparently inextricable complexities, and the sounding of all whose apparently unfathomable depths, and the adjusting of all whose apparently irreconcilable interests, would strain the noblest energies of the brightest genius—consecrated though these might be by the incense of devoutest piety, and enriched by the spoils of all experience, and stimulated by the fire of the purest, most disinterested, most Catholic philanthropy.

At present, therefore, it is not possible to do more than simply to advert to one or two leading points; and that chiefly with the view of obviating, if possible, certain prevalent *misapprehensions* regarding them. Your Lordship has very properly remarked, "that a scheme of general instruction can only be perfect, as it comprehends a regularly progressive provision for higher tuition;—that in the European states where such systems have been recently extensively matured, this principle is universally observed—there being a complete series of Universities in great towns, of Academies in provincial divisions, and of small local schools, all connected in a combined plan of instruction." This is a correct statement of the gradation of educational seminaries, essential to a complete system;—the local, village, or small urban schools embracing "primary instruction" of different grades for the mass of the people;—the Academies, grammar schools, burgher schools, or gymnasia, embracing "secondary instruction" of different grades, for the middle, or more respectable manufacturing, trading, or agricultural classes—instruction, which itself may amount to a liberal education, and include all that such classes may require; or which may prove preparatory to the more advanced requirements of the learned professions;—the Universities, embracing "higher instruction," of different grades, for the highest classes of society, as well as for all who make literature, philosophy, science, or theology a professional study. It is true also, that, in Prussia, France,

and other continental kingdoms, the perfect organization of such connected parts in "a combined plan of instruction" is a matter of *recent* date. But it is not less true that in other more highly favored lands such organization is *not of recent* growth —that nearly as complete an organization of "connected parts in a combined plan of instruction," was perfected and framed in Scotland about *three hundred years ago!*—having been formally presented in 1560 "to the great Councell of Scotland now admitted to the regiment, by the providence of God, and by the common consent of the Estates thereof," and perseveringly pressed upon a reluctant parliament and a mercenary nobility till its main provisions were ultimately adopted and ratified,—though never in the perfect integrity of the great, wise, and all-comprehensive original plan. And by whom was a scheme so noble—a scheme, so greatly in advance of the general spirit and intelligence of the age—a scheme, so singularly anticipative of those measures which, after nearly three centuries of reformation and civilization, have earned for certain European nations, not so much the praise of enlightened policy, as the renown of actual invention and discovery, in the department of Educational Economics? Surely it must have been the product of the joint wisdom of far seeing statesmen and politicians!—those men of clear heads, kind hearts, and liberal principles, from whom alone has ever issued any measure of large and comprehensive policy!—Alas for the oracle which has lately opened its vacant mouth wider than usual—challenging us to forgive its flippancy and obstinacy in sheer pity of its sage-like ignorance!—The very men who opposed and resisted this ever-memorable scheme of universal national education were the leading statesmen and politicians of the realm! Who then were they, who could have been its authors? "Whoever they *might* be," replies the oracle, "it is impossible that they *could* have been *ecclesiastics* —since these, by education, creed, and habit, are sectarian and bigotted—and *all* history proves that from them no scheme of comprehensive policy has ever emanated." Alas! again, for the posthumous fame of the expiring oracle;—whoever desires to see the scheme with his own eyes—a scheme of which Scotland has greater reason to be proud (if pride in any circumstances be lawful) than of all the laurels which she hath earned in the domains of literature or philosophy, of peaceful industry or patriotic war—he has only to open "the first book of the policy and discipline" of the church of Scotland, where the scheme was primarily propounded, and the propriety or even necessity of its adoption by the estates of the realm urgently and eloquently enforced!—and to

reach the climax of amazement he has only further to turn over to the title page, and there he will find it notified, that the whole was "drawn up by Mr. John Winram, Mr. John Spottiswood, John Willock, Mr. John Douglasse, Mr. John Row, and *John Knox,*" the great—the leading *ecclesiastics* of the nation!

Having settled that, in order to a complete system of National Education, three kinds of seminaries in India as elsewhere—Schools, Academies, and Colleges—generically distinct, though of different powers for varying degrees of primary, secondary, and higher instruction—are indispensable;—there are two or three fundamental questions which we are called on, *in limine,* to determine. 1st. What are to be the subjects taught in these institutions respectively? 2nd. Through what lingual media are these to be conveyed. 3rd. Are the whole to be attempted universally and simultaneously?—if not, on which description of them should our efforts be mainly concentred and our resources mainly expended?

1st. What *subjects* ought to be taught in the different grades of Institutions? Anxious to do justice to whatever is really good in your Lordship's Minute, I shall, at this stage of my remarks, forego the consideration of the subject of *religion* altogether, *as it finds no place in your scheme of National Education;* though I must at once candidly confess that to devise and establish a national system of education without religion, seems to my mind much the same as to turn a majestic vessel fairly adrift on the wide ocean without a helm, or to project a planetary system into the dark void of space without a sun! Meanwhile, however, waving that all-important point, I proceed to remark that, as regards the *subjects* to be taught, there is one principle which surely ought inflexibly to regulate all our plans for improved education, viz. *that on every subject it is our duty to convey the known and acknowledged truth; and never any known or acknowledged error, as truth, or instead of truth.* Under the guidance of such a governing—such an ameliorating principle,—our books for *elementary* or *primary* schools, would *substantially* be the same as those employed in the best primary schools in Europe—including also extracts of such passages from Oriental works as might prove, at least harmless and unobjectionable. And surely no friend of India ought to undervalue the boon conferred by the introduction of such an improved series of elementary class books, even were no other good to accrue than the general supercession of those revolting Puranic legends and mythological tales which at present constitute the principal aliment of the youthful mind in the indigenous schools. This

I understand to be your Lordship's meaning and design from the observation that, in our common "district schools, we can draw *little, if any aid,* from *existing native literature*—that the books used in them should not only be correct and elegant in style, but should be *themselves of the most useful description*—and that the desire for the *new ideas and information* which will be imparted at them must be among the chief inducements to attendance." If this be the meaning and design, *so far as it goes,* the object is worthy of all commendation. The *secondary* or *middle* schools, or zillah station Academies, being partly perfective and terminative of the course of primary instruction, and partly preparatory to the higher curriculum of the Colleges, the subjects taught must of necessity assume the form and complexion of those materials which compose the extremes. What then should be taught in the *Colleges,* or "Seminaries of highest learning," as the alone subjects of "an advanced and thorough education?" To this your Lordship replies, in a tone of authority which is refreshing amid the quivering ballancings of other opinions, that it should be "*a complete Education in European Literature, Philosophy, and Science.*" Here at last, your Lordship has succeeded in planting your foot on a rock which neither the storms of controversy nor the floods of Orientalism will be able to shake. This was the clear-sighted resolution of your intrepid predecessor, and in simply confirming it a nobler plume has been added to your garland of honours than the laurel wreath of the conquest of Affghanistan.

2nd. The subjects to be taught being thus, in a *general* way, determined, the next grand question is, Through what *lingual media* are these to be communicated? Here too, your Lordship's judgment is *thoroughly orthodox.* Indeed,—apart from the admirably expressed caveat against over-sanguine expectations, and the equally admirable statement of some of the causes of partial or temporary failure inevitably incident to a new, untried, and arduous though glorious enterprise,—this is the section of the Dilhi Minute which reflects the greatest credit on your Lordship's sagacity, as a statesman and educationist. For the entire mass of *elementary* or *primary* schools, the *media of instruction* ought, beyond all debate, to be *the vernacular languages or dialects* of the different provinces. For the highest seminaries or colleges, the *medium of instruction* ought as demonstrably to be what Lord Bentinck decreed and Lord Auckland has ratified, viz. *the English language.* For the *secondary* schools or zillah Academies, that part of the studies which is completive of primary instruction in the case of those of the middle classes

who proceed no farther, should certainly be conducted through the medium of the vernaculars;—while a vigorous department should be opened in each for the study of English in the case of those who are candidates for promotion to the Collegiate Institutions.

The *media* of instruction have called forth more discussion and led to far greater misconceptions than the *subjects* of instruction. The latter were originally decided by the Government Committee to be chiefly, if not wholly, Oriental. But the rebuke administered so far back as 1824 by the Court of Directors tended to assuage the Oriento-mania. "The great end," wrote the Hon'ble Court, "should *not* have been to teach *Hindu learning* or *Muhammadan learning*, but *useful learning*. In establishing seminaries for the purpose of teaching mere Hindu or Muhammadan Literature, you bound yourselves to teach *a great deal of what was frivolous, not a little of what was purely mischievous, and a small remainder indeed in which any utility was concerned!*" Then followed the striking memorial on the late celebrated Rajah Ram Mohun Roy—one of the profoundest Oriental scholars of the age. It is in the form of a solemn remonstrance *against* the establishment of the Sanskrit College of Calcutta—and was characterized by Bishop Heber at the time for "its good English, good sense, and forcible arguments." In the course of his protest he thus proceeds:—"This Seminary" (Sanskrit College) "can only be expected to load the minds of youth with grammatical niceties and metaphysical distinctions of little or no practical use to the possessors or to Society. The pupils will there acquire what was known two thousand years ago, with the addition of vain and empty subtilties since produced by speculative men. The Sanskrit language, so difficult that almost a lifetime is necessary for its acquisition, is well known to have been for ages a lamentable check on the diffusion of knowledge; and the learning concealed under this almost impervious veil is far from sufficient to reward the labour of acquiring it. No improvement can be expected from inducing young men to consume a dozen of years of the most valuable period of their lives in acquiring the niceties of Byakaran or Sanskrit Grammar. For instance, in learning to discuss such points as the following;—*Bhad*, signifying *to eat; Bhaduti*, he or she or it *eats;* query, whether does *Bhaduti*, taken as a whole, convey the meaning, he, she or it eats; or are separate parts of this meaning conveyed by distinctions of the words? As if in the English language, it were asked, how much meaning is there in the *eat;* how much in the *s?* And

is the whole meaning of the word conveyed by these two portions of it distinctly, or by them taken jointly? Neither can much improvement arise from such speculations as the following, which are the themes suggested by the Vedant:— In what manner is the soul absorbed into the deity? What relation does it bear to the divine essence? Nor will youths be fitted to be better members of Society by the Vedantic doctrines, which teach them to believe that all visible things have no real existence; that as father, brother, &c. have no actual entity, they consequently deserve no real affection, and therefore the sooner we escape from them and leave the world the better. Again, no essential benefit can be derived by the student of the Mimangsa, from knowing what it is which makes the killer of a goat sinless on pronouncing certain passages of the Vedant, and what is the real nature and operative influence of certain passages of the Vedas, &c.? The student of the Nyaya shástra cannot be said to have improved his mind after he has learned from it into how many ideal classes the objects in the universe are divided, and what speculative relation the soul bears to the body, the body to the soul, the eye to the ear, &c. If it had been intended to keep the British nation in ignorance of real knowledge, the Baconian philosophy would not have been allowed to displace the system of the schoolmen, which was the best calculated to perpetuate ignorance. In the same manner the Sanskrit system of education would be the best calculated to keep this country in darkness, if such had been the policy of the British Legislature. But as the improvement of the native population is the object of the government, it will consequently promote a more liberal and enlightened system of instruction; embracing mathematics, natural philosophy, chemistry, anatomy, with other useful sciences," &c. &c. Aroused by such united expostulations on the part of the Court of Directors, and of an influential Hindu, who was himself a bráhman, a man of learning and varied accomplishments, and who as a native could not be unduly prejudiced against the hereditary literature of his fathers—the Committee of Public Instruction resolved, through the medium of translated fragments and the instrumentality of learned Maulavis and Pandits, to graft a few scions from the European, on the Oriental stock. But the futility of the attempt to make a sickly exotic "imperfect graft of the tree of knowledge on a trunk, the heterogeneity of which, would not admit of its flourishing upon it," instead of planting "a young and flourishing tree, which might shoot out and spread its branches far and wide, while the trunk of the old system would be left

to a natural and neglected decay,"—the worse than futility of the project to secure the insertion of such grafts through the agency of labourers of the old school, whose pride and reputation, self-interest and inveterate prejudices were all marshalled in hostile array against the new and improved system of educational husbandry,—the utter dementedness of all this gradually became too conspicuous to be concealed. Hence the grand struggle which terminated in the enactment of the 7th March, 1835, in favour of *European Literature and Science, through the medium of the English language.* But, this enactment had something more to recommend it than the hopeless hapless failure of the opposite system. Again and again was it shewn, *usque ad nauseam,* how,—in every recorded instance in which an improved literature became one of the instruments of civilization to a less enlightened people—as when Athens, " the eye of Greece," became light to Rome, the mistress of the world—when the wisdom of her sages, mellowing the strong heads and rough hearts of the Saracenic hosts, converted Damascus the capital of conquest into Bagdad the principal seat of letters—when, amid the gloom of the dark ages, the Arabic fount of learning over-flowed, to fertilize the barren regions of Grenada and the Western world—and when the revival of ancient letters in Italy stirred up the heart of Europe, and prepared it for the out-bursting of a mighty cataract of reformation ;—how, in all these and similar minor epochs of movement and advance in the general progress of society, it was by a *direct* acquaintance with the world of new ideas, through that medium of language in which they were originally moulded, fashioned, and embodied, that the reforming impulse was communicated,—and how this impulse varied in intensity and permanence, in proportion as that *direct* acquaintance was more or less profound. So that never did the Hon'ble Court express a sounder *opinion* than when it wrote, " that the higher tone and better spirit of European Literature can produce their full effect only on those who become familiar with them in the original languages." And never has a Governor General reflected greater credit on himself than when he proclaims to the world his " entire concurrence" in that opinion—adding, as the soundest of all inferences, that he would, *therefore,* " make it his principal aim to communicate, through the means of the English language, a complete education in European Literature, Philosophy, and Science, to the greatest number of students who may be found ready to accept it at our hands."

In thus allotting to the English language its proper position in the firmament of reviving letters in India, what misconcep-

tions have arisen, what misrepresentations have been forged! "Behold," exclaim the orient sages, "behold these Anglomaniacs;—how they propose to supplant all the native dialects, and force the tongues of a hundred and thirty millions of Asiatics to vibrate with nought but the accents of English foreigners! What a chimera! What an Utopian vision!" Yea, verily:—but the chimera and the Utopianism belong not to the friends of English education. They are only the shapeless phantoms which have sprung, by spontaneous combustion, from the phrenzied and excited imaginations of its foes. Our uniform and consistent statement has ever been, that, *while the vernaculars must form the sole media of instruction to the great mass of the people of India, the English language is the most powerful instrument, for rapidly and largely transferring the higher Literature and Science of Europe into the minds of the select few, who, by their higher qualifications, are destined to exert a commanding influence over the ordinary many.* Never have we even said—though much might be said, and said to good purpose too—that, abstractedly considered, the English language is the *best* and *most perfect* instrument for effecting *even this limited end;* and never have we said that it should be *permanently* so employed.

As to *the medium of higher or collegiate instruction,* our representation has always been the following. Before us there is a *three-fold* choice:—1st. The vernacular dialects of India, which differ from each other as much, and many of them a great deal more, than French, Italian, Spanish, and Portuguese from each other. 2nd. The learned languages of India, Sanskrit and Arabic. 3rd. The English language. The *first* of these, or the vernacular dialects, have been declared to be inadequate even by the Orientalists themselves. One of the greatest of them, H. H. Wilson, Esq. whose opinion in such matters is held by many as altogether infallible, has recorded it as his verdict, that they are "utterly incapable of representing European ideas; they have no words wherewith to express them." But even if they had, they have no works—no books—embodying the treasures of higher and improved knowledge. Nor is there the remotest prospect of possessing these, in sufficient quantity, either in the form of original composition or translation, for generations yet to come. By common consent, then, the choice lay between the learned languages, Sanskrit and Arabic, on the one hand, and English on the other. But what, it has been asked, What! hesitate for a moment between indigenous languages and a foreign tongue, viewed as media for the impartation of knowledge? The question seems plausible, but is based on a transparent

fallacy. *If* Arabic and Sanskrit were *living spoken* languages throughout India, we confess there might be some slight room for momentary hesitation. But this is not the case. These are no more living spoken languages in India than Greek and Latin are, in our day, in Western Europe. They are, in the strictest sense of the term, *dead languages;* and, as such, quite as much unknown to the vast majority of the people of India, as any *foreign tongue* that can be named. The subject is thus placed in a totally different light from that in which zealous Orientalists usually present it. This only accurate view of it proves to us that the choice lay, *not* between *two living spoken* languages and a *foreign* tongue, but between *two dead* languages and a *foreign* tongue;—that is, the choice actually lay, between *two unknown eastern* languages, and an *unknown western* language. The time and labor demanded of a native of India, whose vernacular tongue is the spoken dialect of his province, for mastering the *former* will be *equal to, if not greater* than, the time and labour required for the latter. In the case of Sanskrit, both time and labour will be prodigiously greater. For this we have the highest possible authority, even that of the accomplished scholar, the late Rajah Ram Mohun Roy:—"The Sanskrit language," says he, in the memorial already quoted, "is so difficult that *almost a lifetime* is necessary for its acquisition;" whereas, *almost a tithe* of an ordinary lifetime is in general sufficient to enable an intelligent native youth to master the English. But even supposing that the time and labour, in both cases, were the same, we should have still to ask, Which of the two, when once acquired, would answer the destined purpose best? That is, which of the two would form the most valuable instrument for the impartation of the enlightened literature and science of Europe? Here, at least, we need not pause for a reply. Let the native youth spend his time and strength in surmounting the difficulties of *Sanskrit,* and what amount of improved European knowledge will it convey to him? *Only a few scraps and fragments, which appear drooping like sickly exotics in a foreign and ungenial soil.* But let him expend only a fraction of the same time and toil in acquiring *English,* and is he not at once presented with the *very key of knowledge—all the really useful knowledge which the world contains?* Who then, will hesitate in affirming that, in *the meantime* and in *present circumstances,* Lord W. Bentinck decided wisely in appointing the English language, as the medium of communicating the *higher branches* of English Literature and Science to the select youth of India? And who will venture to say that my Lord Auckland has acted with less wisdom in extend-

ing his guarantee to the continuance of English, as the *medium of higher instruction*, until the living spoken dialects of India become enriched by the copious infusion of expressive terms—the signs and symbols of new and improved ideas—and thereby ripened for the formation of a new and improved National Literature* ?

* Another important view of this measure is that which arises from the soundness of its *policy*. The vast influence of language in moulding national feelings and habits, more especially if fraught with superior stores of knowledge, is too little attended to, and too inadequately understood. In this respect we are in the rear of nations, some of which we are apt to despise as semi-barbarous. When the Romans conquered a province, they forthwith set themselves to the task of "Romanizing" it; that is, they strove to create a taste for their own more refined language and literature, and thereby aimed at turning the song, and the romance, and the history—the thought, and the feeling, and fancy of the subjugated people, into Roman channels, which fed and augmented Roman interests. And has Rome not succeeded? Has she not saturated every vernacular dialect with which she came in contact, with terms copiously drawn from her own? Has she not thus perpetuated for ages, after her sceptre moulders in the dust, the magic influence of her character and name? Has she not stamped the impress of her own genius on the literature and the laws of almost every European kingdom, with a fixedness that has remained unchanged up to the present hour? And who can tell to what extent the strength and perpetuity of the Arabic domination is indebted to the Caliph Walid, who isssed the celebrated decree, that the language of the Koran should be "the universal language of the Muhammadan world, so that from the Indian Archipelago to Portugal, it actually became the language of religion, of literature, of government, and generally of common life?" And who can estimate the extent of influence exerted in India by the famous edict of Akbar,—the greatest and the wisest far of the sovereigns of the House of Timur? Of this edict, a functionary of the British Government remarked, about ten years ago: "The great Akbar established the Persian language as the language of business and of polite literature throughout his extensive dominions, and the popular tongue naturally became deeply impregnated with it. The literature and the language of the country thus became identified with the genius of this dynasty; and this has tended more than any thing else to produce a kind of intuitive veneration for the family, which has long survived even the destruction of their power; and this feeling will continue to exist until we substitute the English language for the Persian, which will dissolve the spell, and direct the ideas and the sympathies of the natives towards their present rulers."

The "until," which *ten* years' ago pointed so doubtfully to the *future*, was sooner than could then have been anticipated, converted into an event of *past* history. And to Lord W. Bentinck belonged the honour of this noble achievment. He it was who first resolved to supersede the Persian, in the political department of the public service, by the substitution of the English, and laid the foundation for its becoming the language of record and correspondence in every other department, financial and judicial, as well as political. Having thus by one act created a necessity, and consequently, an increased and yearly increasing demand for English, he next consummated the great design by superadding the education enactment of the 7th March 1835, which tended to provide the requisite means for supplying the demand that had been previously created. And these united acts did and do bid fair to out-rival, in importance, all the edicts of the Roman, the Arabic, and the Mogul conquerors, inasmuch as the English language is infinitely more fraught with the seeds of truth

3rd. The third question proposed was, Whether the different grades of institutions, essential to a complete system of National Education, ought to be attempted universally and simultaneously?—and if not, on which description of them should our efforts be mainly concentred and our resources mainly expended? On this wide theme my contracted limits will not permit me so much as to enter. One or two general remarks must therefore suffice. *If* there were adequate pecuniary resources and human agency, what philanthropist would not insist on the *whole* being commenced *at once* and *every where?* Hitherto, however, neither resources nor agency can be said to be, in the remotest degree, commensurate with the vastness of the undertaking. It is this which has really divided the sentiments of many of the best friends of India. The available means being utterly inadequate to the efficient advancement of all the different grades of instruction even in limited localities, individuals and societies have been driven to the necessity of choosing one or other of these grades, as the special object of their patronage and support. Hence some have been all for elementary instruction, and others all for higher instruction—as the best and most effective mean of promoting the same ultimate end, viz. the general enlightenment of the people—according to their varying judgments of the nature and tendency and power of these diverse kinds of instruction, viewed as instruments of intellectual and moral regeneration. But which of these parties, *if* the means were within their reach, would not prefer having *the whole*, rather than *a part?* From a review of the present state of India, the lessons of past experience, and the history of all great national awakenings, I have never scrupled to avow my conviction, that, so far as education is concerned, if our resources in men and money be necessarily circumscribed, it is the part of sound wisdom not to expend these resources in spreading a thin volatile skim of mere elementary instructionism over the surface of a society that is corrupt to the very core; but rather, in increasing the density and volume of our instruction, and restricting it to a narrower sphere and a more *select* number, with the

in every province of literature, science, and religion, than the languages of Italy, Arabia, or Persia, ever were. Hence it is that we venture to hazard the opinion, that Lord W. Bentinck's double act for the encouragement and diffusion of the English language and English Literature in the East, confirmed as it has now been by Lord Auckland, will, long after cotemporaneous party interests, and individual jealousies, and ephemeral rivalries have sunk into oblivion, be hailed by a grateful and benefitted posterity as *the grandest master-stroke of sound policy* that has yet characterized the administration of the British Government in India.

distinct view, however, of ultimately and more speedily reaching the *torpid and ignorant many*, through the instrumentality of the *awakened and enlightened few*. This is substantially the scheme which your Lordship has advocated. And on one supposition, and *one alone*, may it be held to be substantially *right*, viz. that *the educational resources of Government cannot possibly be increased beyond the present amount—there being some plainly insuperable obstacle in the way of such increase*. This once granted, your Lordship's position is on the whole impregnable; this not granted, your Lordship's position is no more unassailable than a rampart of straw before an invasion of fire. But who *can* grant such a position? Who can admit the existence of such insuperable obstacle—such physical impossibility? Who can allow that in the Presidency of Bengal, with its revenue of *thirteen millions*, the paltry yearly pittance of *twenty-four thousand*, is all which it ought to yield to the first and greatest of national objects—the general education of the people? Who would stake the residuum of credit, which may often belong to a bankrupt character, on the distributive justice of the award, that *less than one five-hundreth part* of the revenue of an empire is a fitting proportion to be lavished in conferring the chiefest boon of civilization on the millions who, with the sweat of their brow and the labour of their hands, contribute that revenue? As things are at present constituted, money, money is the sinews of the machinery of moral not less than of physical warfare. Why then should the Indian Government not supply more adequate means, and thus raise on the plains of Asia, one monument of wise and enlightened statesmanship—more precious than whole piles of "barbaric pearl and gold," and more lasting far than all fabrics of "marble or of brass?" The amiable author of a recent "treatise on popular education in India" suggests that—as the Government have, within the last few years, "constituted a road fund throughout the North Western Provinces, by a subscription of one per cent. on the revenue on the part of the *revenue payers*, which exempts them from ever being called on for labourers for the repair of the high roads, and the full benefit of which is secured to the payers, by a rule, that allows of no appropriation of them for works beyond the precincts of the districts in which they are collected"—so, might a permanent education fund be established, proportionate to the wealth and population of each province, by "the surrender in return of one per cent. of the revenue on the part of the *revenue receivers*, for educational purposes." Well might such a sum, or *one-hundredth part* of their im-

mense revenue, be pronounced the very *minimum* amount that India—sunk, depressed, benighted India—has a *right* to expect or demand from her rulers, for securing one main ingredient of the panacea of her intellectual, moral, and social, maladies?

You write, my Lord, and you write well about the desirableness and necessity of providing elementary and other class books as preparatory to more extended instruction; but depend upon it, that, without supplying more enlarged means, all that has been written or recommended on this head must evaporate into airy bubbles—*promises without fulfilment—resolves without execution.* You are also said to have given expression to the noble sentiment, that you "would rather conquer the jungle with the plough, plant villages where tigers have possession, and spread commerce and navigation upon waters which have hitherto been barren, than take one inch of territory from your neighbours, or sanction the march of armies, or the acquisition of kingdoms." But has it not occurred to you, that, while the great mass of the people lie steeped in the very slough of ignorance and superstition, sluggish apathy and intractable prejudice, such a glowing manifesto of your sentiments and wishes must remain but a gorgeous vision, as barren as the jungles to be ploughed, or the waters to be navigated? And has it not forced itself upon you, in your meditative and forecasting moods, that one of the most effective ways of turning the bright vision into actual realization is, to send the schoolmaster every where abroad, to scatter with no niggardly hand those seeds of new principles and ideas, which are the awakeners of latent energies, the heralds of coming change, and the precursors of a harvest of universal improvement? Often have we admired the boldness of the conception of a celebrated statesman, who, when taunted, on occasion of the last invasion of Spain by France, as to the diminution of British influence and the declension of British interests in the counsels of Europe, which that event seemed to indicate, rose up in the British Senate, and in substance made the magnificent reply:—"While others were torturing their minds on account of the supposed disturbance of the equilibrium of power among the European states, I looked at the possessions of Spain on the other side of the Atlantic; I looked at the Indies; and I called in the new world to redress the balance of the old." What is there, my Lord, to prevent you from attempting to emulate, in a much higher and nobler sense, the magnanimous spirit of this reply? The power of calling forth adequate means for the machinery of a National Education must rest somewhere. Should your Lordship be

the depository thereof,—in the name of the millions that are cradled in penury, nursed in superstition, reared in ignorance, live in joylessness, and die in black despair, alike unknowing and unknown,—in the name of these unhappy millions we would implore you to exert it. Should it lodge in still higher quarters,—from the urgency and conclusiveness of your Lordship's representations might emanate the influence which alone would prove sufficiently potent to evoke it. In either case, should your Lordship fully awake, and arise, and brace on your armour, in successfully pleading the cause and establishing the means of true Indian enlightenment, to you might redound the glory of an achievment, the like of which has not yet been recorded in the annals of Asia ; to you might belong the transcendant honour, in reference to the future triumphs of education in the East, of being privileged to shew, that, at a time when many were upbraiding the Parent State with the diminution of influence at home, and others were racking their ingenuity in adjusting the disturbed equilibrium of its power abroad, you looked at the vast but dark dominions of Brahma on this side the great ocean ; you looked at the Indies ; and called in a new empire to redress the balance of the old.

A. D.

NOTE.

It is but courteous and just to acknowledge the spontaneous and unsolicited favour of the *Courier* and the *Englishman*, in republishing my former letter ; as well as in attracting the attention of their readers to the subject by their own Editorial comments. On one who possesses the " mens sibi conscia recti"—on one who is a lover of truth and not a lover of controversy,—the commendations of friends and the strictures of opponents must fail to operate with either an elevating or a depressing influence. His grand stay and support being the testimony of his own conscience, and an assured sense of the approbation of his God, he can afford to expose himself as fearlessly to the buffetings of the " pitiless storm" as to the whisperings of the playful breezes. Least of all is such a one to be moved by the criticisms of those who are *universal* critics by profession. Though their honor and respectability forbid the license and the latitude which have always been accorded to painters and to poets, still, the diversity of ends which the conductors of public journals have to pursue, the multiplicity of opposing interests which they are called upon to adjust, the boundless variety of individual and party feelings and opinions which they are expected to consult, and, if possible, to regulate ;—all seem to demand the largest allowable license and latitude ; and in their professional exercise thereof no one has any right to complain. Be this as it may, all truly enlightened governments have ultimately yielded and legalized " the liberty of the press," as conservative of right and repressive of wrong. And as no press ever struggled more manfully for its own liberty, than that of India, so none has, on the whole, ever less abused that liberty when conceded. In this respect the sentence of Sir J. C. Hobhouse must be regarded as down-

right, though perhaps in his happy ignorance of Indian affairs, unintentional calumny. As to the general average ability wherewith it is conducted no candid or capable judge can honestly say that it is beneath mediocrity ; while, from time to time, articles do issue therefrom which would not discredit the columns of the ablest journal in the British empire. On the present occasion, I have no room (as some of the friends of native improvement suppose) for complaint of trespass beyond its legtimate province. Should one journalist be found to display his eminent and versatile talents in making " the worse appear the better reason," or in inditing strains of serio-comic wit and waggery, when the subject might seem to challenge the gravest discussion ; or, should another exhibit his usual clear-headedness, not in distinguishing but in confounding things that differ, or pour forth the imbecilities of a garrulous old age where we might have expected at least a temporary hallucination of wisdom and common sense ;—still, if professional purposes are to be answered thereby, no one has a right to complain :—it is all in the way of prescriptive privilege. Should the readiest and the coarsest instruments of attack be employed,—such as the throwing of suspicion on any statement by asserting or insinuating that it is *assumed without proof*, when in reality it no more needed proof than the fact, that Calcutta is situated on the banks of the Ganges, or the axiom, that the whole is greater than a part ;—the pronouncing that to be declamation rather than reasoning, which consists in clenching still faster the nail of sound principle, which enlightened *reason* has revealed with almost the force of intuition ;—the misapplying words in calling bad things by good names, and good things by bad names—honouring the cravings of an ignorant superstitious multitude with the title of citizen rights, and the gratifying of their most suicidal wishes as justice and charity—denouncing that as heat and violence, railing and extravagance, which is really nothing more than simple zeal and earnestness in the cause of God and in the promotion of the *best* interests of man ; nothing more than that " sharp rebuking" of error which the real friend of truth is bound without respect of persons to administer, and that corresponding strength of language which a holy indignation of necessity inspires ;—the glozing over what is substantially untrue with just enough of the semblance of truth to give it a plausible aspect, like the coiner who overspreads a piece of lead or copper, or any other of the baser metals, with so much of genuine silver or gold as may make the counterfeit pass ;—the admitting, that the cause is a good one and the side chosen the right one, but neutralizing the admission by the trite remark of the dull and phlegmatic, that the *tone* is not what it should have been ; as if it were *rational*, to macadamize one's tone into an unvarying monotony on every subject, or *possible*, to shape one's tone into the taste and liking of every one, without ending by having no tone at all ;—the pronouncing, as the effect of prejudiced partisanship, the advocacy of any clearly defined set of doctrines, as if perfection consisted in a rational and responsible being's not having any fixed principles of his own at all, but in his coolly holding up to view the conflicting opinions of others in the balance of indifference, while to the critic belonged a royal title of exemption from the charge of partisanship in bitterly assailing the sentiments of any of the parties according to his good pleasure, and in vehemently upholding the assumed infallibility of his own ;—the skilful selecting and transposing of isolated expressions and passages, which apart from the context tend to throw a false colouring over the general views of an antagonist ;—the ingenious magnifying of one, or two, or more, very subordinate points, and the concentrating upon them, in their dilated form, the exclusive attention of the reader, as if these really embodied the main points in debate ;—the misconceiving or misrepresenting of the nature and tendency of an author's principles, as well as the scope and tenor of his statements and arguments, and the subsequent valorous demolition of such misconception or misrepresentation, as if it were really an annihilation of the principles, statements, and arguments ori-

ginally so misconceived, misrepresented, or caricatured:—should any or all of these, and such like blunderbusses, from the magazine of scholastic controversy, be preferred to the more finely tempered weapons in the armoury of truth and righteousness—still, no one has a right to complain; since it is all in the discharge of a professional vocation which indisputably admits of as unlimited a resort to the arts of strategy as the profession of war.

In the present instance, I have addressed a letter to Lord Auckland condemnatory of one of his public measures,—not from any private or personal feelings of a hostile nature, as I can call God to witness that there are none such—but simply because, in my reason and conscience, I do seriously believe that that measure is *essentially wrong in principle*, and must prove *essentially injurious in practice*. There is much in the personal and official character of Lord Auckland which it is impossible not to admire—much too in his public administration which may cause his name and memory to be cherished amid the grateful thanks of a benefited posterity. But how can, how ought the admission of all this to preclude one from reprobating any special or particular measure of his, which may be seen to be fraught with mistaken complaisance, ruinous concession, and mischievous results? That the measure in question is of this description, I am more thoroughly convinced than ever from the utterly futile attempts that have been made to prove the contrary. Considerable noise and dust have, indeed been raised among some of the comparatively insignificant outworks of my position; and a cloud of darkness has thus been made to envelope it, so as *momentarily* to shroud it from the spectator's view. But the main citadel itself has not yet been touched; far less shaken or scathed; and I am bold to say it will be found unassailable by the combined attacks of all this world's artillery. Secure in the impregnable strength of that citadel I do not require to sally forth and grapple with every mere skirmishing invader on the dust-covered plains:—no; I can afford calmly to take my stand on the watch-tower of observation, and coolly to gaze at any number of allied foes expending their utmost strength and best resources on some of the petty outworks; and when they have retired, wearied and exhausted with their fruitless effort, I can descend and quietly survey my stable ramparts with a more jubilant feeling than ever of security from danger, and of thankfulness to those, the failure of whose most vigorous assaults has only furnished new proof of the indomitable strength of that security. Here, then, are the leading or salient points, in the citadel of my strength, which may now shoot out their heads more conspicuously than ever, after the dust and smoke of mere out-work gladiatorship have, by a process of self-exhaustion, vanished away.

1st. *Up to March 7th*, 1835, *the open, avowed, and leading* (though not exclusive) *object of the British Government in India was, the inculcation of Oriental Literature and Science through the media of Sunskrit, Arabic, and Persian, in the higher instruction of native youth belonging to the privileged and influential classes of Hindus and Muhammadans.* Who has presumed to gainsay the correctness of my statements on this head? Not one.

2nd. *The great object of Lord W. Bentinck's enactment of the 7th March*, 1835, *was to supersede the use of Oriental Literature and Science through the media of the learned languages, in the higher instruction of native youth; and to substitute European Literature and Science through the medium of the English language instead.* Who has ventured to call in question the truth of my representation on this head? Not one.

3rd. *One of the two great definite measures of Lord Auckland's minute is to rescind the abrogatory clauses of Lord W. Bentinck's enactment; and to restore Oriental Literature and Science through the media of the learned languages, in the higher education of the privileged classes of native youth, to exactly the same position of ascendancy which they occupied previous to the 7th March*, 1835. Who has dared to deny that this is a faithful announcement of the purport and design of one portion of his Lordship's Minute? Not one.

4th. *Such an act of restoration was wholly gratuitous—wholly uncalled for—either by the promptings of generosity, or the claims of justice, or the exigencies of state policy.* Who has had the hardihood fairly to grapple with, or attempt to invalidate the force of any one of the statements and arguments by which this proposition was demonstrated? Not one.

5th. *But not only was the act of restoration passed, without any valid grounds or reasons whatsoever in its favour; it was passed in the face and in spite of reasons of resistless cogency—reasons, the strength of which may be concentrated in* THE GRAND AND NOTORIOUS FACT, *that the Orientalism, to learn which students are hired and to teach which professors are salaried out of the revenues of the state, abounds throughout with radical errors and fatal untruths;—that these errors and untruths—things false in history and chronology, in geography and astronomy, in logic and metaphysics, in civil and criminal law, in morals and religion—are systematically inculcated on the minds of thousands of unsuspecting youth, not as the fabling fictions of poesy or the dreams of a vain philosophy, but as truths, or absolute verities, the belief of which is enforced by the overawing influence of sages and the uncontrollable authority of the gods!* Now, who has ventured, except by the vulgar arts of evasion or abusive epithets, to impugn the substantial accuracy of this proposition? Not one. And if no one has, or dares, *then do I challenge the whole world, on any principles of reason, or justice, or goodness, or common sense, to controvert the grand inference which I deduced therefrom*, viz., THAT, FOR A GOVERNMENT, OR PUBLIC SOCIETY, OR PRIVATE INDIVIDUALS, TO EXPEND THEIR RESOURCES IN INCULCATING ON THE MINDS OF NATIVE YOUTH, AS TRUTHS—AS ABSOLUTE OR EVEN SACRED VERITIES—WHAT THEY THEMSELVES BELIEVE, AND CANNOT BUT BELIEVE, TO BE ERRORS AND LIES, IS DEGRADING, IGNOMINIOUS, SINFUL, AND CRUEL!

These then were my *original* positions; these are my positions *still.* And out of any one of them I do again challenge the whole world to drive me by any fair weapons of argument or fact, reason or principle, justice or goodness. In settling a question involving principles of such paramount importance, to talk about deferring to the opinions of blinded multitudes, is to prattle worse than nonsense. The world is not yet so desperately depraved as to conclude, without a manly protest, that opinions are to be estimated, *not by weight or intrinsic value*, but by *number and quantity.* As one cubic inch of gold would outweigh a thousand cubic inches of froth or chaff, and in value out-balance ten thousand times ten thousand cubic inches of the latter; so ought a *single* opinion, grounded on enlightened reason and sober experience, and substantiated by the authority of Revelation, to out-weigh, both in *weight* and *worth*, *all* the opinions of *all* the blinded and superstitious multitudes in the world. As to yielding to the wishes of deluded men, so as to grant them what we know, intellectually and morally and religiously, to be *poison to their souls*, it were only an exemplification, in a way far more injurious, of the kindness of the man, who would yield to the wishes of ignorant children, when demanding a phial of tempting sulphuric acid to drink from, or a groupe of gaudy speckled snakes to play with! Verily the tender mercies of the men of expediency are cruel!

VII.—*Native Christians.*

To the Editors of the Calcutta Christian Observer.

MY DEAR SIRS,

I perceive from the April No. of the *Observer* that the Missionary Conference has taken up a very important but long neglected subject. These wandering native Christians are a constant source of annoyance to the Missionaries of the mufassal. Often they practise the grossest imposition not only upon Missionaries but upon private Christians who are anxious to seize upon every opportunity to promote the interests of the Redeemer's Kingdom. They appear well for a time, but before long display their true character, involve those who undertake their support in the most unpleasant difficulties, and greatly injure the cause of Christ among the natives who become acquainted with their conduct. The Conference therefore did well to take up the subject and act upon it. I have no disposition to find any fault with the resolution they have adopted. It is good so far as it goes, but it appears to me that it does not go far enough. As it now stands it will subject the Missionaries in many instances to much trouble, and the applicant to a considerable delay and perhaps great inconvenience. Now all this would be avoided if the applicant had with him a certificate of his character, and a dismission from the communion in which he had been received with a recommendation to be received into any Christian communion that may exist where his lot may be cast.

Permit me therefore to suggest to the Conference the propriety of taking up the subject again, and adopting such regulations as will fully meet the wants of the Missionary body in all ordinary cases, should the practice of giving such certificates as abovementioned be adopted by all the Missionaries in the country it would remove a great source of trouble, and imposition. In all such cases Missionaries should of course be very careful to whom they give such certificates. It may also be necessary to adopt some rule to meet cases in which old certificates are presented. Cases may and no doubt will arise where persons, dismissed in good standing, after wandering about for a long time away from all Christian influence, may become dissipated or vicious. In cases therefore where certificates over a year old are presented, and when a perfectly satisfactory account cannot be given of the life of the applicant during this intermediate space of time, it may be found necessary to take the applicant on trial while inquiries are being made about him.

With these brief suggestions I would respectfully submit it to the Conference whether they had not better take up the

subject again, digest something like a code of rules for the regulation of Missionaries throughout the country, and then submit them to the Missionaries at every station in the form of a circular, requesting in reply a statement of their views on the subject, and whether they will agree to act according to the regulations thus submitted.

While I have the subject on hand I will venture another suggestion for the consideration of the Conference. It is whether it might not be expedient to call a convention of the Missionaries within a convenient distance of some central point for the consideration of all subjects of general interest to the Missionary body. I am aware that this will be attended with difficulties and great inconveniences, but it may be well to consider whether the interests of Zion do not call for the sacrifice necessarily connected with such a measure. Could not such a convention be held in each of the Presidencies in which each Mission at least might have one representative ?

Sincerely yours,
A Missionary.

VIII.—*On giving Certificates of Proficiency to students of Muhammadan Colleges.*

To the Editors of the Calcutta Christian Observer.

Dear Sirs,

The following copy of a printed certificate of porficiency, given by high British functionaries to a student of the Government Muhammadan Madrussa, or College, has just come under my eye. The practice, if still continued, of granting such certificates seems most injurious to the youths and objectionable in principle—indeed so much so, that it is hoped such credentials have been discontinued (perhaps some of your correspondents can throw light upon this subject) ; for it is evident to every reflecting mind that the Muhammadan education given in that institution, is, as regards "the one thing needful," the knowledge of Divine truth and the service of God, calculated to pervert the mind, to rear up a class of bigots deeply imbued with moslem doctrines which pervert the truth—deny the divinity of the Saviour of the world, and brand his followers as infidels and káfirs. It must then clearly be wrong in principle to *encourage* such a pernicious education by the stimulent of certificates of proficiency. The following certificate is dated so far back as 1831, and such have been probably discontinued ; but it is to be feared that encouragement in the shape of modified certificate is still given for proficiency in moslem errors. How would any man like his own son to

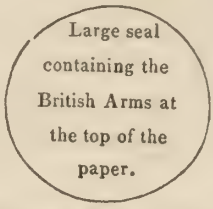
receive highly prized certificates for proficiency in the doctrines of Tom Paine?—or would any one be justified in encouraging by certificates the study of such doctrines? Surely not; and may not the same reasoning be applied to every other system of education distinctly opposed to divine truth?

Your obdt. servt.

A FRIEND TO THE PEOPLE.

Feb. 3, 1841.

The following is a copy of a certificate given to a student of the Muhammadan College, the date and names of examiners being here omitted.



Government Mahomedan College, Calcutta.

"We hereby certify that Molavi ———— has attended at the Mahomedan College for seven years, and studied the undermentioned branches of Mahomedan Literature, Logic, Rhetoric, Mathematics, Philosophy, Theology (!) and Law, that he has attained eminent proficiency in these studies, and that his conduct while attached to the Institution has been correct.

(Signed) ————, ————, *Members, Madrussa Committee.*

"*Fort William,* ———— 1831.

(Sd.) ————, *Secretary.*"

IX.—*A Query.*

To the Editors of the Calcutta Christian Observer.

DEAR BRETHREN,

Will you kindly oblige me by inserting the following query in the *Calcutta Christian Observer.*

When a person has been excluded from a Christian church on account of his having fallen into sin, and afterwards removes to another place where he is again brought to the Saviour and in consequence applies for admission into the church there, would it be proper to receive him into its community or to refer him with suitable recommendation to the church of which he was formerly a member, for restoration, then to be dismissed to the church with which he is desirous of uniting? An answer to the above from yourselves or some of your experienced correspondents, will oblige.

Yours sincerely,

May 1, 1841. S. B.

Poetry.

LINES ON THE DEATH OF THE REV. G. B. PARSONS.

(For the Calcutta Christian Observer.)

The wild flowers of his native land
Spring not above the sod,
Whence our deplored and sainted one
Gave back his soul to God;
Yet there his dust the Saviour keeps,
While friendship seeks the spot and weeps.

It was a strange unlovely lot,
Yet one he early chose,
Far from the home of other years
His dying eyes to close,
With only one beloved one nigh
To catch the spirit's latest sigh.

And when disease had stamped his brow
With the pale seal of death;
One dearest thought his bosom stirred
And spent his latest breath,
It was that he should find a grave
Where India's stately palm-groves wave.

But was it that his native shore
Possessed no charm for him?—
Or had his memories of the past
Become by absence dim?—
From kindred and from friends estranged,
Had he become by distance changed?

Nay—nought but death's damp breath could chill
A love so pure and kind,
And still his heart as warmly beat
For those he left behind;
And thoughts of home and England still
Through every life-pulse woke a thrill.

He saw the sons of India fall,
Beneath her burning skies;
And few to bid the springs of hope
Within their bosoms rise,
To point them to an ark of rest
A dying Saviour's pitying breast.

He oft had been to mercy's stream
To gain a fresh supply,
And knew that they who thirsted there
Should drink and never die.
He longed to lead them to that fount
And all that Saviour's love recount.

He longed to see the Gospel shine
O'er that benighted land,
And guide from thence, with gentlest hand,
A small and swarthy band
To heaven's bright portals—this was why
He sought that shore to toil and die.

His race was short, and quickly done
The work he loved so well,
And we must think of him, and learn
Each rising plaint to quell.
We could not mourn so sweet a rest,
He sleeps in Jesus and is blest.

A SKETCH.

(For the Calcutta Christian Observer.)

Lord, who shall climb thy holy hill,
And, in thy presence blest,
In raiments that are spotless white,
In thy pavilion rest?
'Tis they who dedicate to God,
The morning of their youth;
And through the varying scenes of life,
Still worship him in truth.
They never with malicious words
Another will defame;
But strive, with diligence sincere,
To keep themselves from blame;
The tempting riches of this world,
Too much they will not love,
But turn away their ardent look
To gems that shine above.
And while they gaze, devotion's flame
Is kindling in the heart,
And, from the paths that leads to God,
Their feet will not depart.
They know he is of purer eyes
The faithless to endure,
And, day by day, still more they strive,
His favor to secure.
No mortal eye hath ever seen,
Nor can the mind conceive,
The happiness they shall enjoy
That in his name believe.

ANON.

Missionary and Religious Intelligence.

1.—Missionary and Ecclesiastical Movements.

We regret to learn that the Rev. E. Noyes is obliged to seek for the restoration of health in a more genial clime. Mr. Noyes and family left on the 30th ult. for the United States.—Rev. Mr. Leipolt of Benares will, we understand, be under the necessity of leaving India for health's sake.—Rev. J. P. Menge has been appointed to Goruckpore. Mr. and Mrs. Menge left for that station on the 31st.—From recent letters we learn that the Rev. M. Hill, accompanied by one or two laborers will leave England for India in August next. Mr. Dyer for Penang and Mr. Moffat for Africa will leave at the same time.—The Rev. W. Buyers has arrived in England. His health is not much improved by the trip: he lost one of his infant children by death on the voyage.—The Rev. W. Morton will in all probability remain some time longer in Britain. Mr. M. has been requested to write a work on Missions in connexion with Northern India.—The Rev. G. Pearce will, it is expected, return accompanied by one or two new laborers next cold season.—The Rev. R. Bayne had reached England in safety.—The Church of Scotland have appointed two Missionaries to labour at the capital of Moldavia; and three at the capital of Hungary.

2.—Rev. F. Tucker.

We have been favoured by a friend with an extract of a letter from the *Rev. F. Tucker*, dated at sea, Feb. 2, and Cape Town, Feb. 9—from which we learn with regret that his health had not materially improved. We sincerely hope that ere this the bracing influence of a European climate has restored him to his wonted health.

"*At Sea, Feb.* 2.—As to my health, I hardly know what to say—I am certainly very much better, but not well enough to attempt preaching. Our Doctor, whom we took on board at Madras, instantly began to starve and physic me—for a fortnight I was on the strictest regimen—and by the blessing of God it was very useful to me. I improved wonderfully—and seemed for a while a new being. But the week of rolling weather I have referred to, which was also damp, threw me back again, and I had once more to try the virtues of calomel, opium and castor oil. I am now much better—but the heat is too great for me still, and I do not anticipate anything like English health till I get into something like an English climate. Often and often do I think of Circular Road Chapel—but never once since I left the country have I seen reason to doubt the propriety of my departure. I am more and more confirmed in the opinion that another year in India would have been the last of my life."

"*Cape Town, Feb.* 9.—We arrived here the day before yesterday—but a single day on shore has been more than enough for me; the heat of yesterday overpowered me—and we are now, at half-past five in the morning dressing to go on board again."

3.—Singapore Monthly Missionary Prayer Meeting.

To the Editors of the Calcutta Christian Observer.

I take pleasure in giving you a brief account of the Monthly Concert of prayer held at the Mission Chapel this evening. The Rev. Mr. Dean of Bankok, Missionary to the Chinese, made some statements relative to the origin and present state of Protestant Missions in Siam, from which it appears that Bankok the present capital, which less than one hundred years ago was an uninhabited wilderness, now has a population of half a million. These are com-

posed of Chinese, three hundred thousand; Siamese, one hundred thousand, and the remainder made up of Burmese, Peguans, Malays, Cambojans, Laos, Cochin Chinese, &c. The religion is Budhism; the priesthood of the capital numbers fifteen thousand, the wats or temples one hundred. At each temple are multitudes of images of Budh, from the size of a man to those one hundred and twenty feet in length. These are built of brick or clay and gilded, and generally in a sitting, though some are in a reclining, posture. Pagodas with tall spires stand near the wats and afford at their basement a deposit for large sums of money which have been placed there for safe keeping. Catholic Missionaries have long been employed in Siam, and include among their converts most of the Cochin-Chinese, and Indo-Portuguese in the country, and latterly a number of Chinese, perhaps one hundred have embraced their faith.

Mr. Gutzlaff, the first Protestant Missionary, visited Siam about ten years ago, and baptised one Chinese Convert. In 1832 Messrs. Tomlin and Abeel went to Bankok and distributed books and remained a few months. In 1833 Rev. Mr. Jones baptised three Chinese, which have since died; and the one baptised by Mr. Gutzlaff has been excommunicated.

The Church now numbers fifteen Chinese and one Siamese, all of whom attend religious worship regularly and appear to be active and growing Christians. The Chinese boarding school is in a prosperous and encouraging condition.

There are now in Bankok ten Missionary families, five of whom are of the A. B. C. F. M., four of the American Baptist Board, and one of the Presbyterian Board.

At the close of the meeting the Rev. Mr. and Mrs. Orr, being about to return to America in consequence of ill health, took leave of their friends, and were addressed by Mr. Dean, who pledged the prayers and continued interest of his associates in behalf of those who were compelled to leave, and pointed out to them some of the difficulties and responsibilities of representing the state of the Missions and Missionaries to the Churches at home. They were reminded of the cold reception they might expect to receive from those who had been the warmest in expressions of interest when they left America, and of the great difficulty of giving to the friends at home a correct idea of the state of things in the east. This they could not expect to obtain from visitors who have passed but a few months in a place, while return Missionaries who have enjoyed an opportunity of forming an opinion from personal experience, but who in consequence of ill health are disappointed in their plans and discouraged in their prospects, are in danger of communicating their disappointment and discouragement to others. They were reminded that though absent from the heathen, they were not excluded from the Missionary band, and that their prayers and influence at home might aid the cause more than they could in person, and then were commended to the care and kindness of Him who is able to guide by his counsel and afterward receive to glory. The season was one of solemn interest and we hope may be of lasting benefit to all present.

Singapore, March 1st, 1841. PHILO.

P. S.—On the 4th instant Mr. Orr and family, with the Rev. Mr. Travelli, of the Singapore Mission, and Dr. Diver, of the Canton Mission, sailed in the "St. Paul" for Salem, U. S. A.

(From the Calcutta Christian Advocate.)

4.—THE CHARAK PUJA.

It affords us sincere satisfaction to be able to state, on the testimony of eye and ear-witnesses, that the attendance of sufferers on, and the amount of torture inflicted at, the Charak puja, were materially less in this than in previous years. The apparent number of spectators may not have much diminished, but the number of sufferers has—which is matter

for sincere gratulation; for when the puja shall merge into a mere fair or gathering of people for tamáshá, the number will doubtless be great, and that for many a year even after the horrors of the festivals shall have ceased. That which is gratifying and worthy of special regard is this, that the number of processions sent by the more wealthy was fewer this year, and the sufferers considerably diminished, while the number of those who make a trade of ridiculing the sufferings by an imitation of the cuttings and maimings were materially increased. This satire upon the barbarities of the Charak will tend to diminish its influence with the people, as they evidently enjoy the burlesque much more than the reality. Still even the amount of sufferings inflicted upon the unhappy victims this year has been enough to call forth the most earnest prayers and vigorous efforts of the humane to suppress the horrid practices of the Charak. Many doubtless have fallen sacrifices to the tortures this year, and we can class such deaths under no other head than that of murder, and we are confident that in any other country than India, where such deeds have the sanction of *religion*, they would be dealt with as such. What is the fate of a prize-fighter in Britain who destroys his fellow, or in what light is even the more aristocratic murderer, the duelist, looked upon in the eye of the law? Even those who meet with an untimely death during the barbarous pastimes of bull-baiting and the like, where they are still practised, only serve to bring down punishment on the heads of the principals. We are no advocates for the infliction of the punishment of death; we would, were it possible, abolish it once and for all crimes, except that of murder; and even then we feel confident in many instances a much severer punishment might be inflicted on the parties than a violent and ignominious death; but if extreme punishment be deserved by any, surely it is so by those who, for the gratification of the most distorted feelings of our nature, annually sacrifice many of their deluded fellow-creatures, and that under the sanction of religion.

It affords us sincere pleasure to record that the Rájá Kálikrishna Báhádar and his brother have not lent their sanction to the Charak this year, and we have the more pleasure in recording this, as in previous years we have felt it a painful duty to place them prominently before the public as among the chief supporters of the Charak. May they have many imitators in the ensuing year. Would that they and others of the influential would unite to suppress a practice which has neither the sanction of humanity, reason or the *shástras!*

There are some particulars connected with this unhallowed púja that indicate much in regard both to the genius of the religious system of which it is a part, and in regard to the present state of that system in its progress towards its dissolution.

1. The genius of Hinduism is shewn by the rites and observances of this "festival" to be of a bloody character. We remember when King George the Fourth visited Scotland, he was so struck with the contrast between a London populace meeting him without any warning, and that of Scotland all arrayed for his reception in their holiday attire, that he asked, "But where are the common people?" Surely a new comer to India having read or heard the declamations of these men who in Europe delight to show forth the praises of the "humane Hindus"—the "blood-hating people of Hindustán"—would be constrained to ask on an occasion like the Charak Púja, "Where are the humane among the people?" Truly they all keep within doors on these days, and leave the field to be occupied by the blood-loving, inhuman people, who, after all, are in this view of the case found to constitute probably four-fifths of the whole population.

2. The self-inflicted penances of the Charak, like the similar inflictions of all false religions, indicate the feeling that is strongly implanted in the human breast, that sin must, under the government of God, be followed by punishment. As all theists acknowledge that the universally diffused persuasion of the being of a God is a sound argument for that truth, notwithstanding the different ideas that various nations and classes of men entertain regarding the nature and character of the Divine Being; so the self-tortures of the worshippers of Kálí unite with the mortifications and penances of the worshippers of the Virgin Mary, and the various forms of will-worship of the adherents of the several systems of idolatry, to testify the innate persuasion of the human family, that suffering must be the consequence of sin—that without the shedding of blood there can be no remission. And so far all is well. But the madness consists in taking the matter out of the hands of Him who alone has the right to inflict the suffering, and presumptuously dictating to the offended Judge and King what kind or degree of punishment shall be visited upon the sons of men. The advocates of "natural religion," who declaim so complacently on the simple, absolute and unconditional benevolence of God, and describe with glowing language the confidence which men naturally repose in the love of the Supreme Being, would do well to make a study of the Charak Pújá.

3. While the dark places of the earth are full of the habitations of cruelty, they are deeply stained with other base and ignoble vices. Of these perhaps cowardice and avarice are most clearly displayed by the devotees at this Pújá. *Cowardice:* for after all the sufferings endured by the devotees, at least by the swingers, is very trifling. We venture to say that the pain felt is not so great that any European of ordinary courage would for a moment think of shrinking from it, if any reasonable motive were held out for its endurance. And yet the people of this land, though animated by what is generally considered to be the most powerful of all feelings, must steep their senses in intoxication and lash up their determination to frenzy before they submit to the suffering. We do not look upon the sufferings of the devotees then as of much moment, but their effects on the admiring by-standers are as brutalising and degrading as if they were many times greater. All the paraphernalia of torture are paraded before the eyes of the multitude; every thing that can render the heart callous is exhibited to their approving and admiring gaze, and we believe no one of the ignorant Hindus leaves such an exhibition without having sunk lower in the scale of being, without having his natural feelings blunted, and himself assimilated more nearly to the savage monsters that crouch in the jungles. *Avarice.* The laudators of the "humane Hindus," those thrice-lovely disciples of the "Religion of nature," generally keep in the back-ground of their pictures, if they admit upon the canvass at all, the acknowledged fact that almost all the devotees are *hired* for the work. This is perhaps the most melancholy consideration of all. That men should be found willing to sell their blood for a trifling sum, that men should be found willing to hold out a lure to their fellow-men to do that which they bloated with luxury dare not do themselves; that the rich should so trample upon and insult whatever of good feeling may be left in the hearts of the poor, are melancholy considerations to every lover of his species.

4. Many of the old Bráhmans are loud in their lamentations that the glory of the pújá is on the wane. We are not apt to be too sanguine on these points; but certainly there is much encouragement in the fact recorded by one of the daily newspapers in this city, that the president of the Dharma Shabhá has this year refused to countenance the enormities of the pújá. We trust this is a prelude to the total abolition of

the abominable rites. Surely the time cannot be very far distant when there will be light and knowledge enough in India to dispel the gloomy darkness.

5.—Duelling.

The late ridiculous mockery of justice in the form of a trial of the Earl of Cardigan, has made the subject of duelling more the subject of discussion than in former times, and must we think have tended to render it still more despicable than it has been deemed up to the present time. That fatal duelling is murder none can doubt, and murder too of the most aggravated order. It may be called an affair of honor, or a misdemeanor, or manslaughter, or whatever custom pleases; but that it is murder when fatal cannot be doubted. Two men in the higher circles of life, well educated and intelligent, quarrel, it may be, under the influence of "generous wine," about some trifle not cognizable by the law. Had they been rough, ignorant clowns, they would have turned out on the green and ended the quarrel by blows, and their blows in the roundhouse; but because they are gentlemen and educated, they must sleep over the matter and deliberately proceed on the following or some other morning, sometimes long after the affair has happened, to fire at each other with loaded pistols—in fear of detection as in violation of the law—and should the one slay his neighbour, he is obliged to flee until "the affair has blown over." Would the affair ever blow over were it a poor man? Well a man is killed and a family is plunged into the deepest grief, and a soul sent into the presence of its Maker with all its sins and that of intended murder upon it. The court of *honor* alone is gratified, while the formidable monster dares to show his face in society, and may be he is called upon to sit as a judge on the conduct of others; nay he stalks about with the proud distinction of "having killed his man." To us it is indeed astonishing that this practice should have been so long endured. For the midnight assassin and the bandit the laws are strong; but in what in their effects do these differ from duelling? Only in this generally, that the murderers are of the higher orders, and hence is their crime the more deep, for they ought to know better, and set a better example to the poor and less educated.

The Attorney General said that Lord Cardigan had not committed any great sin? No, it is because it is the sin of great people. The only man in the house of peers who appears to have acted with courage and in truth was the Marquis of Cleveland, who in the memorable expression, "Not guilty *legally* upon my honor," did well define and manfully declare the difference between the moral turpitude of duelling, and the miserable quirk of the law by which the noble "prisoner at the bar" was acquitted. The feelings which obtains in those circles in which duelling is practised is most extraordinary. A man is called out, if he does not go he is "cut" by all and posted as a coward and insulted through life. If he goes out he is subject to the law:—the tread-mill and Norfolk island stare him in the face. If he be a Military man, he will assuredly be cut for not fighting, and tried for so doing. This is a pleasant dilemma. But what saith God? Thou shalt not kill. He that sheddeth man's blood, by man shall his blood be shed. Thou shalt love thy neighbour as thyself.

6.—Temperance Society.

Calcutta now has its own Temperance Society. On Friday April 23, a Meeting was held at the Town Hall for the purpose of forming a Society for the promotion of Temperance in this city. The Ven'ble the Archdeacon presided. He stated that the Bishop regretted his inability to

attend, owing to indisposition, and wished the Archdeacon to state that he most fully approved the objects of the Society, and would do all in his power to forward its interests. He was convinced of the necessity there was for such an institution from his experience both in England and India. His Lordship accepted the office of patron to the Institution. The Meeting was addressed by Rev. Dr. Duff, Rev. Messrs. Boaz, Gogerly, Evans, Dr. Corbyn, Col. Powney and Lieut. Butler. The speech of Dr. Duff was one of the most eloquent expositions of the principles of Temperance Societies to which we ever remember to have listened; and most heartily was it responded to by the audience. We trust the Society will give it a permanent form. The attendance was not so large as we could have wished, and what is more to be regretted, was the deficiency of many of the clergy and others who usually take part in our religious Societies. The Meeting was one of the most spirited we have attended for a long time in Calcutta, and will, we doubt not, give an impulse to the Society which will cause it to prosper, notwithstanding the lukewarmness of some, the opposition of others, and the sneers of many. The attempt to form a Temperance Society has, as might have been expected, called forth the satire and ridicule of some, and the carping criticisms of others; but we trust the friends of the Society will move on, heedless of the silly quirks and drivelling lampoons of those who have found out that, as the theatre in Calcutta is the custos morum of the city, so there is no need for such an institution as a Temperance Society. Verily, were it not for the police, and the dust, and the Cooly Trade and the Charak púja, we should imagine ourselves in some Utopia. We do not regret to find the same opposition offered to the Calcutta Society which was originally urged against similar Institutions in Britain and America, at their commencement. This very opposition will infuse life into the operations of the Society, and should it be productive of similar fruits we shall have no occasion to regret its existence.

7.—London Missionary Society.

We regret to learn from a London *Patriot*, kindly forwarded to us by a friend, that the London Missionary Society at the close of the year had a deficiency in its funds of £30,000. This excess of expenditure over the income had arisen, it would appear, from the increase of its laborers and stations, owing to the increasing demands made upon the Directors by extensive fields of usefulness having opened to them in the providence of God, which they could not refuse to occupy without being chargeable with a want of faith in the promises of God. In 1833, the number of Missionaries was 350; in 1840, 670—nearly double. The income of the Society had not kept pace with these increased operations. The consequence has been that the Directors have felt it their duty to place the whole matter before their constituents with a view to obtain their suffrages as to the continuance of their present operations, their retrenchment or increase; for not only had they thus extended their efforts, but the claims yet made upon them both from old stations and new fields were both numerous and strong. To ascertain the actual state of feeling on the part of the subscribers, meetings have been held in different districts in the metropolis, and were to be held throughout the country. About £3000 had been raised in London towards meeting the exigency. To us this is matter of regret, although we indulge the hope that out of this apparently discouraging circumstance permanent good will arise. The Church will, we trust, be made to feel, that while the Providence of God has been opening wide doors and effectual for her, she has provided neither men nor means adequate to the wants of the available parts of the heathen world. We shall be happy to forward any donations to the

Society in its present exigency, and we do trust that India will not be behind in showing her sympathy with the manner in which the Directors of the Society have in the exercise of faith attempted great things for God and the world.

8.—The Monthly Missionary Prayer Meeting,

Was held at the Circular Road Chapel on Monday evening the 3rd ultimo. The address was delivered by the Rev. T. Smith;—subject—The design of God in the continued permission of heathenism. This was variously stated, as for the trial of faith, calling forth of energy, development of character, and that in the end the triumph might be more marked and complete. The devotional exercises were conducted by the Rev. Messrs. Thomas and Wenger.

9.—Suicide.

One of the most melancholy suicides with which it has ever been our lot to become acquainted, has happened during the past week. *Capt. Cox* of the invalids blew out his brains in the most deliberate manner last Friday evening after his return from the theatre. Our contemporaries have been discussing the sanity or insanity of the unfortunate man. He to the last labored to prove his sanity, and as far as the evidence goes, firmly, we think, established his point. We have no desire to offer one word which might add to the distress of the friends of the miserable man; but it were a lack of duty in a *Christian Advocate* not to point out the tendency of those principles which Capt. Cox appears to have entertained. In his letters written immediately before his death he says, that he deemed it right in a man to take away his life when it became a burden to him, and in the most unhappy manner sneers at the Holy Scriptures, calling a passage from the sacred writings "a wise saw" and the book itself "a certain big book." He desires no Christian burial, nor that any fees should be paid to the parson, &c. He cannot, he says, believe any thing of which he has not proof or probability. These sentiments he held for years and they led him, he says, to this conclusion,—that he had a right to take away life when it became a burden to him. Now confident we are that the tendency of such doctrines must be evident, without the melancholy occurrence which has called forth these remarks. If a man has a right to take his own life when it is a burden, what is to prevent him from taking his neighbour's on the same principle, when it shall be distasteful to him that his neighbour should live?—and if a man will believe nothing but that of which he has proof, or which can be fully explained, he is himself the greatest of all wonders and monstrosities; for he must and does every day act upon principles the data of which cannot be demonstrated or known beyond probability. The principles entertained by the unfortunate man, wherever they have obtained an ascendancy, have never failed to produce the most lamentable consequences, and were they to obtain a general influence must end in the total disruption of society. We believe it was not insanity which led to the melancholy catastrophe, but a want of belief in the truth of God's word, which, with its promises and hopes, is the only true antidote against the evils and sorrows to which mankind are subject. He that believeth therein shall never be moved.

10.—Missions—Local Societies—State of Feeling.

We have before us, the First Report of the *Orissa Baptist Mission*, and also of the *Agra Missionary Society*. Similar reports of branch or independent Missions have reached us from other stations during the year. We hail this new order of things with feelings of the liveliest satisfac-

tion. It is indeed gratifying to find even after the labors of half a century, the Church so rooted in the affections of Christian people as to be enabled to give in her report of what the Lord hath enabled her to do through their instrumentality toward the defence of the faith and the conversion of the heathen. It is not less pleasing to find her relating the story of her success in the conversion of heathens, musalmáns, and papists; and of the willingness exhibited by those reclaimed brethren to maintain according to (yea beyond) their ability, the ordinances of God in the midst of the heathen. This is indeed cheering, it is full of hope. We are aware that it is not sufficient to satisfy the cravings of the Church in Christian lands, nor would we wish that it should; but still it holds out a most animating prospect to that Church, that India shall, in imitation of *Polynesia* and the *West Indies*, support not only her own Missions, but aid in sending forth laborers into less favored spots. The matter for serious consideration on the part of those who have the conduct of these early manifestations of Christian energy in India ought to be, how they can best give such a turn to the present state of things as shall issue in a large and stable amount of fruit to God's glory in future years. The means which, under God, will tend to promote the interests and stability of the Church, is to impress upon the people the necessity and duty of supporting their own Churches and of carrying on Missionary operations in this land without foreign aid. We refer not merely to Native Christian Churches, but to *the Church* as a whole: but in order to effect this there must be a much deeper sympathy between the Missionary cause and the Christian church. There must be more *knowledge* of what is actually needed and doing in the Missionary field. Many people at home are actually better acquainted with Indian Missions than the churches of this country. May it not be said, we speak this to our own shame. A deep *feeling* of responsibility in this great work must be felt by all—all must be impressed with the fact that they are witnesses for God, and should be in their circle Missionaries for Christ. There must be no looking (even by any class of ecclesiastics) on Mission work as if it were an inferior, menial occupation. No; every man, whether Bishop or Deacon, Chaplain or Layman, must feel that the work of Missions is his work. We must feel so intensely in this matter that we shall do more than offer a cold prayer for success, or render the shadow of our substance to God, or labor by proxy in fields white to the harvest. We must know and feel and do more, and have a more complete sympathy with the Native churches before we can expect in India to compete with the churches in the West Indies and Polynesia. We sincerely hope that the reports of the Societies to which we have referred are but the heralds of many similar institutions, yea of more flourishing and successful associations. We have neither time nor space to enter into the details of these several local Missions; but we can commend to the prayers and aid of our brethren throughout the land the *Orissa, Agra, Tavoy*, and other similar Societies, and we trust they will meet with a success equal to their most sanguine hopes.

11.—Parental Academy.

The 11th Report of the Parental Academy is before us. We find that the number of pupils has been somewhat reduced during the year, and that the expenditure has for many years exceeded the income. The Institution has in consequence been long struggling with a debt, which if not speedily removed, must be fatal to its existence. This debt has ever been a complete incubus on the energy of the Society; it has materially marred its usefulness and thrown a damp over the zeal of its warmest supporters. We trust the time has arrived when the friends of educa-

tion will come forward and assist in liquidating the debt, and in placing the Institution upon such a footing as shall enable it to compete with institutions not so encumbered, and possessing means the most ample, to afford a most liberal education at the lowest rates, provided always the tenets of Popery are taught and enforced, both by precept and example. The *Parental Academy* was founded for the special benefit of the East Indian community, and much of the debt has been contracted by an excess of kindness on the part of the managers towards the less opulent of that class, or in educating and providing for the orphan and destitute. Would, however, that all the defalcations in payment could be merged under this charitable head. Many we fear are attached to names who ought to render every assistance to an institution which has been useful, and may be still more so, in guiding the youth of this city into the ways of virtue and truth. We put it to every Protestant parent, and to every friend of true religion, whether at this moment, when *popery* is using every art to seduce the affections of parents and children from the truth by scholastic allurements,—we put it to all whether an institution in which the blessed Bible is fully taught and explained, shall be permitted to languish,—an institution, too, most Catholic in its principles and practice, and moreover one that deserves well of Society for what it has done. Many have been the murmurs and complaints anent the management of the school; let but the public afford the managers means ample for the efficient discharge of their office, and we doubt not but the Parental Academy will stand out equal to any of the scholastic institutions in the city. It is within our own knowledge, and we state it without for a moment wishing to cast the slightest shade of reproach upon other Protestant seminaries, that we have seldom known an institution equal in numbers, in which the pupils have had such a thorough knowledge of the truths of our holy faith; and this we think urges a strong claim on parents on behalf of the school, for it is one of the greatest boons which can be conferred on a child, to train it up in the way it should go, that when he his old he may not depart from it. This we believe is done by the excellent Secretary, Mr. Byrne, with all the diligence of a parent and friend. With one word, equally to the managers and teachers of the Institution, we commend it to the best feelings of the community:—Mark the deep interest taken by all interested in its welfare to attach the pupils to the system of error taught in St. Xavier's College, and learn of them how to win and fasten around the tree of life the first thoughts of the mind. "The men of this world are wiser in their generation than the children of light."

12.—The Theatre.

The seductive influence of theatricals and the reformed or improved character which their advocates have assumed for them in Calcutta, render it imperative on all who seek the religious welfare of the people to state in what estimate such exhibitions have been held by many of the wisest and best of our race. This at least is the duty of those who believe they are in any shape evils, and in every case evils which must and will increase as they are repeated or become common. One of the Judges of the Supreme Court, at the dinner in celebration of the opening of the Calcutta theatre, said that the theatre was the *custos morum* of the city. Since that the caterers for the public in theatricals have in deference to the opinions of a press advocating theatricals, withdrawn one piece on account of the anti-*custos morum* of some of its allusions. We of course cannot be judges in this matter, but surely play-loving critics must be allowed to know what is correct even to the ears of those who think the theatre the keeper of public morals. In offering the following remarks we have not touched on the characters of those who exhibit. We have

merely confined ourselves to the opinion entertained by wise and good men on the influence of the stage itself, both on the actors and the audience, where it has been allowed to have its full and legitimate sway. The evils attendant on theatricals may not in every instance be equally manifest. Sometimes the state of society, and at other times the condition of the parties engaged will be a check on the evils; but when or wherever a theatre is thrown open as a matter of profit and loss, (although in every case, whether private or public the principle is one,) sooner or later it will attach to it those evils which have been the bane of theatres and of their abettors wherever they have existed. Formerly the advocates of theatricals made them a means of informing the intellect. This at least must have ceased for sometime past, if we are to believe the statements of those who are pleaders for what is called the legitimate drama. They state that the patent theatres have become mere houses for spectacle and buffoonery; and we learn from a slight discussion in the public prints here a few days ago, that light farces and broad fun are more acceptable here to the play-going public than the intellectual productions of the legitimate dramatists; in fact, that it is at this moment what it has ever been esteemed by the following witnesses, ranging over a large period of time, and comprising names which will not otherwise be suspected of being righteous overmuch,—such for instance as *Ovid* and *Juvenal;* and some of whom can scarcely be classed with the *canting hypocrites and saints of the Christian Church*, such as *Plato* and *Aristotle, Pompey* and *Livy,* and one at least an unsolicited witness but not on that account the less true and welcome, *Mrs. Butler!* It may be easy for some poor miserable slave to the system, who seeks to efface misery by its excitements, or who endeavours to obtain a smile at the expense of his more merry companions, to pen a paragraph of contemptible sarcasm, and to ridicule the sentiments of the wisest and the best; but such a one may remember the observation of the poor Christian to the boasting infidel, who said he could destroy in one day what it had cost Christ and his Apostles and his whole Church eighteen hundred years to build; upon which the poor man replied, that a fool might easily destroy what it was not in his power either to make or repair. So is it more easy to ridicule truth than to meet it, more easy to parry its thrusts with a pun than to bear them on the shield, and more easy to turn away the convictions of those who are induced to think seriously on the matter by creating a smile at the expense of truth, by caricaturing either it or its advocates, than to meet the statement with calm and deliberate argument. Whatever may be the course pursued by the advocates of theatricals, we address ourselves to those who have not yet drank so deep of the intoxicating stream as to be deaf to the intreaties of friendship, or blind to the opinions of those who are admitted on all hands to have been the friends of their species.

Theatricals were first known at *Athens,* and yet in that celebrated city they were soon prohibited by public authority as injurious to the welfare of the state. Two of the most eminent philosophers of Greece speak fully against them. *Plato* says, "Plays raise the passions and pervert the use of them, and of consequence are dangerous to morality." *Aristotle* says, "The seeing of comedies ought to be forbidden to young people until age and discipline have made them proof against debauchery:" and yet it is to the plays of the Greeks we are directed for the finest specimens of theatrical composition. The Romans had as great a dread of the theatre. No public theatre was allowed for a long time to stand more than a certain number of days. One built by M. Suavera costing upwards of nine millions of rupees was almost immediately taken down by public edict. *Pompey* the great was the first who had sufficient in-

fluence to prevent a theatre from being taken down. *Tacitus*, speaking on this subject, says, "the German women were guarded against danger and preserved in their purity by having no play-houses among them;" and *Ovid*, in a grave work addressed to *Augustus*, advises the suppression of theatres as a grand scene of corruption; and *Guevera* says, that a wise prince or emperor was known by his banishing all players and jesters from his presence, and that a vicious prince was distinguished by an opposite course of conduct. Many of the Emperors even spoke of the scenes of the stage as "unbecoming exercises and effeminate arts which very much corrupted and disgraced the state, and were seminaries of all vices and intolerable mischief in the common wealth." Seneca the moralist, says, "Nothing is so destructive of good manners or morals as attendance on the stage." Livy, the celebrated historian, refers to this subject thrice, and thus speaks of it: "It commenced with the design of aiding in the worship of the gods, i. e. demons;" again, "it is a folly which has grown to the height of madness;" and again, that its purpose was "to aid superstition." St. Augustine agrees with *Livy* as to its origin and uses. Juvenal says that "a man could not find one chaste woman whom he might safely love as his wife in all the play-house, and that all who frequent stage-plays are infamous, and forfeit their good names." So much for the testimony of heathens. A Christian Judge of the Supreme Court in the nineteenth century says, that the theatre is the keeper of public morals. Plato, Aristotle, Tacitus, Livy, and other heathen philosophers say, that it is the source of misery, shame and disgrace. We qoute the following as it regards Christians from an essay recently published in America on this subject.

"That Christians ought not, in the judgment of good men of past days, to attend theatres, is very clear. A celebrated American said many years ago: 'For many ages there was no debate on it at all. There were players, but they did not pretend to be Christians themselves, and they had neither countenance nor support from any who did.' In the apostolic constitutions, stage-players and actors are enumerated among those who are not to be admitted to baptism. All the ancient forms of baptism, written after the apostolic constitutions, required a renunciation of all such things. Individual writers have also from the early ages of Christianity borne a decided testimony on this subject. Cyprian says: 'The scripture hath everlastingly condemned all sorts of such spectacles and stage-plays.' In another place he styles theatres 'the stews of public chastity, the mastership of obscenity, which teach those sins in public. It is not lawful for faithful Christians, yea, it is altogether unlawful to be present at these plays.' Elsewhere he says: 'She that perchance comes a chaste woman to the play, goes away with stained chastity.' Tertullian says that 'the heathen did chiefly discern who were infidels and who Christians, by the latter abandoning all stage-plays.' In another place he says: 'We (Christians) renounce your spectacles and stage-plays—we have nothing at all to do with the fury of your circus, and the dishonesty of the theatre—we come not to your plays.' In another place he says: 'We who compute our nobility not by blood, but by our manners, do with good reason renounce your sinful pleasures, pomps and spectacles, whose original with respect to their sacredness, and whose pernicious allurements to sin, we both alike condemn. For in your *Circensian* games, who can but abhor the madness of the people clamoring on different sides? And as for your *gladiatorian* diversions, who can sit with ease in that school of murder? And for your theatres, there also the extravagance is not less, but the lewdness longer. For one while the mimic either recites adulteries or exhibits them; another while the lascivious actor plays the gallant and kindles the passion he feigns. He

likewise vilifies your gods by personating their rapes, sighs and discords. And so by a well-dissembled sorrow and hypocritical gestures, he sets you a crying to the life. Thus are you mad upon murder in good earnest, and yet, forsooth, cannot bear it in fable without a tear.' Clemens Alexandrinus calls 'stage-plays, comedies, and amorous songs, teachers of adulteries and defilers of men's ears with fornications;' and says: 'Not only the use, the sight, the hearing, but the very memory of stage-plays should be abolished.' In another place he directs Christian youths 'not to permit their pedagogues to lead them to plays or theatres, because they are the occasion of lewdness, and wicked counsel is plotted at them.' How much like the modern theatre, 'wicked counsel is plotted there,' such as is peculiarly dangerous to young men! Origen says: 'Christians must not lift up their eyes to stage-plays, the pleasurable delights of polluted eyes.' Lactantius says: 'These interludes with which men are delighted, and which they willingly attend, are wholly to be abolished from among us, because they are the greatest instigations to vice, and the most powerful instruments to corrupt men's minds.' Gregory Nazianzen calls 'stage-players the servants of lewdness, and stage-plays the dishonorable unseemly instructions of lascivious men, who repute nothing filthy but modesty.' He also calls 'play-houses the lascivious shops of all filthiness and impurity.' Ambrose calls 'stage-plays spectacles of vanity,' and exhorts 'Christians to turn away from them.' Augustine says that 'stage-plays are the subverters of goodness and honesty, the destroyers of all modesty and chastity, the arts of mischievous villanies which even modest pagans did blush to behold.' In another place he calls them 'the cages of uncleanness, the public profession of wickedness.' Epiphanius says: 'that the catholic and apostolic church doth reprobate and forbid all theatres, stage-plays, and all such like heathenish practices.' Chrysostom says: 'I wish the theatres and play-houses were all thrown down, though as to us (Christians) they lay desolate and ruined long ago.' 'Nothing,' says he, 'brings the oracles and ordinances of God into such contempt as admiring and attending stage-plays. Neither sacraments, nor other ordinances of God, will do a man any good, so long as he frequents stage-plays.' Bernard says: 'All true soldiers of Jesus Christ abominate and reject all dicing and stage-plays, as vanities and false frenzies.' These testimonies of individuals are fully corroborated by the ancient synods or councils, which did often prohibit, condemn and reprobate, all sorts of stage-plays; and appoint to excommunication from the visible church all who attended them. The Eliberine council in Spain, in A. D. 305, the council at Arles in France, in A.D. 314, the council held in the same place, in A. D. 326, the third council of Carthage, in A. D. 397, the council of Hippo, in A. D. 393, the great African council in A. D. 408, the great council at Constantinople, in A. D. 680, and the great council in the same place, in A. D. 692, did severally and solemnly condemn every thing belonging to theatrical exhibitions of every description.

"Modern divines and synods have been as little divided on this matter as on any other subject of Christian practice. Let a few men speak for themselves. Archbishop Usher says; 'Stage-plays offend against the seventh commandment in many ways together—in the abuse of apparel, tongue, eyes, countenance, gestures, and almost all parts of the body; therefore they that go to see such sights, and hear such words, show their neglect of Christian duty, and their carelessness in sinning, whereas they willingly commit themselves to the snare of the devil.' Bishop Collier says; 'Nothing has been done more to debauch the age in which we live than the stage-poets and the play-house.' Archbishop Tillotson says: 'The play-house is the *devil's chapel*, a *nursery* of *licentiousness*

and *vice;* a recreation which ought not to be allowed among a civilized, much less a Christian people." Andrew Fuller says: 'the introduction of so large a portion of heathen mythology into the songs and other entertainments of the stage, sufficiently shows the bias of people's hearts. The house of God gives them no pleasure; but the resurrection of the obscenities, intrigues and bacchanalian revels of the old heathens, afford them exquisite delight.' The synod held at Rochelle, in A. D. 1571, unanimously voted that 'Congregations shall be admonished by their ministers seriously to reprehend and suppress, all dances, mummeries and interludes; and it shall not be lawful for any Christian to act or be present at any comedies, tragedies, plays, interludes, or any other such sports, either in public or in private chambers, considering that they have always been opposed, condemned and suppressed, in and by the church, as bringing along with them the corruption of good manners, especially when the holy scripture is profaned, which is not delivered to be acted or played, but only to be preached.' The Westminster Assembly numbers among the violations of the seventh commandment 'all unclean imaginations, thoughts, purposes, and affections, all corrupt or filthy communications, or listening thereto, immodest apparel, unchaste company, lascivious songs, books, pictures, dancings, stage-plays, and all other provocations to, or acts of uncleanness, either in ourselves or others.' But not only have the ancient heathens and the divines and councils of the church in every age condemned these things. All classes of moderns have borne their testimony in the same way. Dymond says: 'The night of a play is the harvest-time of iniquity where the profligate and the sensual put in their sickles and reap.' Sir John Hawkins, the biographer of Dr. Johnson, and an infidel, observes: 'Although it is said of plays that they teach morality; and of the stage that it is the mirror of human life, these assertions are mere declamation, and have no foundation in truth or experience. On the contrary a play-house and the regions about it are the very hot-beds of vice.' Lord Kaimes, a skeptic, says: 'It requires not time nor much thought to discover the poisonous influence of such plays, where the chief characters are decked out with every vice in fashion, however gross, and where their deformities are carefully disguised under the embellishments of wit, sprightliness and good humor.' Dr. Johnson, speaking of Collier's view of the immorality and profaneness of the English stage, says: 'The wise and the pious caught the alarm, and the nation wondered that it had suffered irreligion and licentiousness to be openly taught at the public charge.' Dryden, a Catholic, acknowledged the propriety of Collier's remarks, and published his repentance for the licentiousness with which he himself had written. Rousseau, the infidel, has said some things I would not dare to say, viz. 'It is impossible that an establishment (a theatre at Geneva) so contrary to our ancient manners can be generally applauded. How many generous citizens will see with indignation this monument of luxury and effeminacy raise itself upon our ancient simplicity! Where is the imprudent mother that would dare to carry her daughter to this dangerous school? And what respectable woman would not think herself dishonored in going there!'

"In Congress October 12th, 1778: 'Whereas, true religion and good morals, are the only solid foundation of public liberty and happiness: *Resolved*, that it be, and it is hereby earnestly recommended to the several States to take the most effectual means for the encouragement thereof, and for the suppressing of *Theatrical entertainments*, horse-racing, gaming, and such other diversions, as are productive of idleness, dissipation, and a general depravity of principles and manners.'

Extract from the minutes.

(Signed) 'Chas. Thomson, Sect.'

"Are not these testimonies conclusive on the great subject under discussion? Need they be more numerous? Could they be more pointed and absolute?

"But we wish to adduce a few testimonies as to the effect of stage-plays on those who are most affected by them. It will readily be observed that reference is had to the players themselves. Tertullian says: 'The heathens themselves marked actors and stage-players with infamy, and excluded them from all honors and dignity.' Augustine says: Men reject from the advantages of good society, and from all honors, the actors of the poetic fables and stage-players.' Rousseau says: 'In all countries the profession of a player is dishonorable, and those who exercise it are every where contemned.' Witherspoon says: 'Even those who are fondest of theatrical amusements, do yet notwithstanding esteem the employment of players a mean and sordid profession. Their character has been infamous in all ages, just a living copy of that vanity, obscenity and impiety, which is to be found in the pieces which they represent.' Thus also a French writer of some note during the reign of wickedness in that land, near the close of the last century, says: 'It must appear very surprising, that even down to the expiration of the French monarchy, there was a character of disgrace affixed to the profession of a player, especially when compared with the kindred profession of preacher or pleader.' This same language was used in lamentation by one of our oldest journals forty years ago. A modern writer asks a question which each man can answer or not at his pleasure: 'Is there any family of rank or high standing that would not feel degraded by a marriage alliance with a stage-player?' Wilberforce says: 'It is an undeniable fact, for the truth of which we may safely appeal to every age and nation, that the situation of the performers, particularly those of the female sex, is remarkably unfavorable to the maintenance and growth of the religious and moral principle, and of course highly dangerous to their eternal interests.' Dymond says: 'If I take my seat in the theatre, I have paid three or four shillings as an inducement to a number of persons to subject their principles to extreme danger—and the defence which I make is, that I am amused by it. Now we affirm that this defence is invalid.' Even the famous Mrs. Frances Ann Butler—known as Miss Fanny Kemble—says, in her journal: 'Acting is the very lowest of the arts'...'I acted like a wretch of course; how could I do otherwise'...'What a mass of wretched mumming mimickry acting is'...'How I do loathe my most impotent and unpoetical craft.' Surely a late poet was fully justified when he said:

> 'The theatre was, from the very first,
> The favorite haunt of sin, though honest men,
> Some very honest, wise and worthy men,
> Maintained it might be turned to good account:
> And so perhaps it might, but never was,
> From first to last it was an evil place.'

"All these testimonies, gathered from pagans, infidels, Christians, laity, clergy, poets, statesmen, historians, philosophers, councils, and our national congress, have been presented for the purpose of showing what these entertainments have been in every age, as they have been regularly handed down to us, and for the purpose of developing in a satisfactory manner the peculiar vices which are thus nourished."

What a different testimony is this to that of the learned judge before reverted to, and yet it is the testimony of some of the noblest of our race—men whose good names and better deeds live, while the very names and deeds of those who doubtlessly lampooned them to admiring audiences are entirely blotted out.

THE

CALCUTTA

CHRISTIAN OBSERVER.

NEW SERIES, VOL. II. No. 19.—OLD SERIES, VOL. X. No. 110.

JULY, 1841.

I.—*Lord Auckland's Minute on Native Education.*

LETTER III.

Oh! for the coming of that glorious time,
When, prizing knowledge as her noblest wealth
And best protection, this imperial realm,
While she exacts allegiance, shall admit
An obligation on her part to *teach*
Them who are born to serve her and obey;
Binding herself by statute to secure
For *all* the children whom her soil maintains,
The *rudiments of letters*; and to inform
The mind *with moral and religious truth.*

Wordsworth.

MY LORD,

The age of *religious* policy is gone. Largely have most of our European statesmen imbibed and faithfully have they laboured to exemplify the principles of Machiavelli—that arch-apostle of expediency, who, according to the profound Schlegel, was "the first that introduced into modern and Christian Europe, the fashion of reasoning and deciding on politics exactly as if Christianity had had no existence, or rather as if there had been no such thing as a Deity or moral justice in the world." Was it in order to prove to India and the world that you are not, in this respect, behind the anti-theistic liberality of your compeers, that your Lordship felt impelled to produce a Minute which has been already characterized as "remarkable above all, for its education without religion, its plans without a providence, its ethics without a God?" Not only are the most precious and significant of all terms in the vocabulary of human speech,—"Religion," "Providence," "God,"—not once introduced into the body of the Minute; but the grand and sublime realities, of which these are the verbal symbols, are *not even so much as once alluded to!* If the dissertation had been one concerning the "cultivation and growth of Cotton," the omission might be pardonable; though even then, a truly noble and high-minded statesman would not

feel that the soundness of his reasoning was marred, or the effect of his appeal diminished, by a passing allusion to the God of Providence. But in a treatise on National Education, whose main object and design is, or ought to be, "the moulding and shaping of human souls—those centres of infinite action and inheritors of infinite existence"—studiously and systematically to omit all reference to *God*, *religion*, and *providence*, is an immensely greater parallogism than, in a treatise on National Agriculture, amid notices of cattle and wages and spades and ploughs, would be the omission of all reference to the nature and capabilities of different soils, and seeds, and seasons. But all this, you may reply, is methodism—sheer methodism—ranting fanaticism—steaming from the excited brains of ecclesiastics—fit enough for the atmosphere of a conventicle or school of sectarian bigotry;—but wholly unfit for the cabinets of Princes or the policies of State. Not so fast, my Lord; not quite so fast. Before me lie certain documents on the subject of National Education. In one of these it is declared, that "undoubtedly the subject of religion is of paramount importance in education"—that "the objects to which attention should be directed were, in the first place, religious instruction; in the second, general education; in the third, moral training," &c.—and that "the most simple rules of religion and habits of morality might be taught to children." In another, that "the school is not viewed as a means of conveying useful knowledge only, but is established as a powerful auxiliary in the improvement of morals"—that the great end of all primary instruction is, "the exercise of the social and the Christian graces"—that the great design of "the improved establishments for education" is to "arrest the progress of immorality," and that "the pure principles of Christian and social virtues may, by their means, be implanted and nurtured in the hearts of future generations"—with a prayer that they "may yield, under the divine blessing, the fruits which they seem to promise!" In a third, that "the first vocation of every school is, to train up the young in such a manner as to implant in their minds a knowledge of the relation of man to God, and at the same time to excite and foster both the will and the strength to govern their lives after the spirit and the precepts of Christianity"—that "schools must early train children to piety"—that, "in every school, therefore, the occupations of the day shall begin and end with a short prayer and some pious reflections, which the master must contrive to render so varied and impressive that a moral exercise shall never degenerate into an affair of habit"—and that "all the solemnities

of schools shall be interspersed with songs of a religious character!" In a fourth, that such a one is "too enlightened a statesman to think that true popular instruction can exist without moral education, or popular morality, without religion"—that "popular education ought therefore to be religious, that is to say, Christian; for there is no such thing as religion in general; in Europe, and *in our day*, religion means Christianity; let our popular schools, then, be Christian; let them be so entirely and earnestly"—that "we must lay the foundations of moral life in the souls of our young masters, and therefore we must place religious instruction, that is, to speak most distinctly, Christian instruction, in the first rank in the education of our normal schools." Who will deny that these are very strong and emphatic assertions as to the *necessity of religion forming a primary and integral part of any general system of education?* But who are the assertors?—Are they Ecclesiastics, who, by education, creed and habit, are sectarian and bigotted—constituting a narrow educational sect of their own? No such thing. The first extract is from the speech of Lord John Russel, the ministerial leader of the House of Commons, in February 1839, when propounding the views of the British Cabinet on National Education. The second, from the regulations of the Government of the Hague respecting public instruction in Holland, over which department for years presided the Baron Falck, one of the profoundest statesmen in Europe. The third, from the educational laws of the Prussian Government, chiefly compiled under the direction of the celebrated Baron Von Altenstein. The fourth, from the official recommendation of Victor Cousin, the French Commissioner of Education, to the Minister of Public Instruction. After this, who can, with any regard to reason, consistency, or historic fact, declare that those who insist on making *religion an essential part of education* form a narrow, bigotted, educational sect?—An educational sect indeed!—An educational sect, composed of the Governments of England, Holland, Prussia and France, with all in every land who love the souls of men, and desire to promote their present and everlasting welfare! If this be an educational sect, it is, beyond all doubt, the largest and most influential in the world—in strength of numbers and of principles, vastly surpassing all other educational sects put together! And why should the Governor General of India be either afraid or ashamed of being classified in the same educational category with Lord John Russel, Baron Falck, Baron Von Altenstein, or Victor Cousin, Peer of France?

On this, as on all other practical subjects, my Lord, the true Christian has a very speedy and summary method of ascertaining the path of duty. As a framer and administrator of Law, your Lordship cannot fail to understand the *rationale* of the procedure—however you may dissent from acknowledging the standard of ultimate appeal. When the Supreme Legislative power in a state has arrived at its own conclusions as to right and wrong, and has promulgated these, in the form of statutory law, what is expected to be the duty of every loyal subject? Is it not to shape his conduct and dealings in strict conformity to the law so ordained? And if, in a case of trespass, the subject pled that he did not choose to consult the statute-book; or, if he did, that he did not choose to act in accordance therewith; as he could not bring himself to approve of its provisions;—in short, that, overlooking the existence of the statute-book altogether, or disregarding its decisions, he choose to act agreeably to the dictates of his own reason and the suggestions of his own private conscience:—what would your Lordship, as the executor of law, respond to such pleading? Would you not at once say, and would not the whole of a well-ordered community applaud you for saying, that such pleading could not be listened to or sustained or tolerated for a single moment—that such conduct had in it all the germs of disloyalty and rebelliousness—and that, were every man thus to become a law unto himself, society would be convulsed, and its stateliest bulwarks whirled into the eddies of a universal anarchy? Now, my Lord, there is in our possession another and a higher code of Legislation than any which has emanated from the Princes or Rulers of earth:—It is the Bible—the statute-book of heaven—designed in mercy by God himself, not only for directing sinful men to the fount of pardon, through the death of our adorable Immanuel, but also for the regulation and guidance of their conduct in all the practical affairs of life. Does it not then follow as a resistless inference, that all who acknowledge themselves as subjects of the heavenly King are *bound* to consult, and walk conformably to, the statute-book of His revealed will and purposes? And if any refuse to do so—preferring the counsels of their own mind and the promptings of their own inclinations—must they not be denounced and condemned as rebels and anarchists in God's spiritual universe? In a question, therefore, *so essentially practical* as that of *education,* involving as it does so many of the varied interests of time and eternity, my own resolve, for my own guidance, would be to refer at once to the Bible as the standard of infallible authority. And thence should it be proved, both by precept and example, that

the will of Heaven clearly and indisputably is, that "the fear of Lord" must be taught as, "the *beginning* of knowledge" —that "a child ought to be trained up in the way he should walk"—that all young persons, over whom we have any influence or control, should be "nourished in the discipline and instruction of the Lord"—that, as we would nurture their bodies by the two-fold process of applying wholesome medicine to remove what is noxious and of supplying wholesome aliment to strengthen the vital functions, so, should we nourish their souls by the two-fold process of administering wholesome discipline for the repression of the very first germinations of the latent seeds of evil in the heart, and of furnishing wholesome instruction which might develope, purify, and ennoble all the faculties :—should I thus succeed in satisfying myself as to what the revealed will of the omniscient God was, I could not feel at liberty to swerve therefrom, in order to meet the partizans of a god-less expediency,— no, not by a single hair's breadth—though the united clamours of a whole world lying in wickedness were raised up against me. With the authority of Heaven on my side, I could not help denouncing *Education without religion* as contrary to the will of God, and doing violence to the morally responsible constitution of man. I could not help repudiating an Education without religion—an Education, *not based chiefly, though not wholly,* on religion—an Education, not having religion for its *chief, though not exclusive, end*— as no real, no thorough, no proper Education at all. But I feel, my Lord, that in addressing you, I cannot adopt the same compendious and decisive course. From your Lordship's uniform extreme *reserve* on the subject of religion, as well as from the total absence of any of those *external* evidences by which men *ordinarily* authenticate to others their attachment thereto, I have no means of knowing whether the Bible be a book, to whose authority your Lordship would be disposed implicitly to defer; or, indeed, to defer at all. I have no certain means of knowing whether, if it happened to be named at the Council Board, it might not be even sneered at—or whether the very sound of the term "Christianity" might not call forth some contemptuous or scornful remark. In this case, I have no alternative but to descend to a lower platform—and to plead the desirableness and the necessity of religious instruction, as an essential part of all sound education, on grounds which admit of an appeal to principles that may be held in common.

1st. To you, as a politician and statesman, I might first appeal, on the ground of the *utter dangerousness of know-*

ledge without religion to the welfare of individuals and the stability of social order. On this subject, hear the voice of one of the most eloquent men in England:—"We admit," says Henry Melvil of Camberwell, "in all its breadth, the truth of the saying, that knowledge is power. It is power, aye, a fatal and a perilous. Neither the might of armies, nor the schemes of politicians, avails any thing against this power. The schoolmaster is the grand instrument for revolutionizing a world. Let knowledge be generally diffused, and *the fear of God be kept in the background,* and you have done the same for a country as if you laid the gun-powder under its every institution. There need but be the igniting of a match, and the land shall be strewed with the fragments of all that is glorious and venerable. But nevertheless, we would not have knowledge chained up in the college and monastery, because its arm is endowed with such sinew and nerve. We would not put forth a finger to uphold a system, which we believed based on the ignorance of the population. We only desire to see the knowledge of God advanced as the vanguard of the host of information. We are sure that an intellectual must be a mighty peasantry. But we are equally sure that an intellectual and a godless will demonstrate all their might by the ease with which they crush whatever most adorns and elevates a kingdom!" Ah, but this is the sentence of an ecclesiastic! True; but it is *based on the concurrent testimony of all history.* This, if my limits admitted of it, could readily be *proved.* Meanwhile, it may be refreshing to your Lordship to learn the verdict of men whose opinions never savoured of ecclesiasticism, far less, of methodism. That *religion* is absolutely necessary for the organization and maintenance of the fabric of Society, is a truth which almost all in every age, who have sounded the depths of the human spirit, in its varied wants, cravings and appetencies, have been constrained to proclaim. The acknowledgment of it is a concession which has often *been extorted* from the practical penetrative sagacity of men, who, in their own lives, gave fatal evidence that they would falsify it, *if they could.* "That religion," remarks Lord Bolingbroke, "is necessary to strengthen, and that it contributes to the support of government, cannot be denied without contradicting reason and experience both." Again, "to make government effectual to all the good purposes of it, there *must be* a religion; this religion must be national, and this national relgion must be maintained in reputation and reverence." The iron-hearted Robespierre, in that ever-memorable conclave which voted that there was no God, could boldly protest against the *political*

inexpediency of the decision ; exclaiming, " If there were no God ; a wise government would invent one." Napoleon, according to the authority of a modern French statesman, was heard on one occasion to declare ;—" No society can exist without morals, and there can be *no sound morals without religion.* Hence, there is no firm or durable bulwark for a state, but what *religion* constructs ; let therefore *every school throughout the land assume the precepts of religion as the basis of instruction.* Experience has torn the veil from our eyes." Well might the hero of the French Revolution declare that experience had torn the veil from *wise* men's eyes ; seeing that it was " knowledge without religion" which prepared that mine of combustibles that exploded with the violence of a volcano, and swept over the land with more than the desolating career of a raging hurricane. But even experience, it would seem, has failed to tear the veil from the eyes of our Eastern Politicians. On the all-important subject of religion they appear to act, as if they trembled lest they should go half as far, or admit half as much, as Bolingbroke, Robespierre, or Napoleon !

2nd. Without dwelling any further on this view of the subject at present, let us pass on to another.

In obedience to the divine command, and from a comprehensive view of the wants and necessities of man, we insist upon it that children—all children, to whom God in His Providence has given us unconstrained access—should be trained up in the knowledge of God and of salvation. Here it is that those, who, in opposition to the divine command, and from a narrow view of the wants and necessities of man, would exclude such instruction from the education of youth, loudly demur. Because we so resolutely insist on the propriety and necessity of the moral and religious part of the Educational course, they heap upon us sundry epithets from the polite pages of their complimentary vocabulary. They brand us as *short-sighted, narrow-minded, bigotted,* and, above all, *illiberal*—while to themselves they appropriate the exclusive appellations of *far-seeing, large-minded, catholic, and liberal* men. Now it requires but a grain of common sense, well exercised, to perceive the fallacy of all this. Represented in its proper light, it must at once be seen that the charge ought to be reciprocated, the statement reversed. Instead of being sectarian or illiberal, we must maintain that in its highest and best sense, the advocates of moral and religious instruction, and these alone, are truly catholic—truly liberal. We must, conversely, maintain that, in its bitterest and severest sense, these oppositionists, and these alone, are truly sectarian—truly illiberal. Now for

the proof:—The subject before us is *the education of the young.* Without dwelling on a *name*, the very sound of which has magic charms for some, and the very echo of whose sound is like the hoarse murmur of some gaunt spectre in the ears of others, we may simply ask, What is the true and proper import of the term *education?* What is it, except, what its very etymology fully implies, a name for the act of *educing, bringing out*, or *drawing forth* into visible manifestation any powers or principles whatsoever that may be dormant or concealed—and the bestowing upon these, when so manifested, that direction which is suited to their nature, and to the design of their being. Applied to the mind of man, what does it, rather what ought it ever to denote? What, but an educing, a drawing out, or simultaneous development of *all* those varied powers, capacities, or susceptibilities, which characterize the soul as a spiritual being, contradistinguished from sensible or material existences; and a guiding and directing of these, when so developed, to the fulfilment of the great ends of their being.

The question then is, what are the powers, capacities, or susceptibilities of the human soul? To render the charge of partiality impossible, we ask the reader to look—not to any of those works which, by some, might be repudiated as savouring of methodism—but simply to look at the standard writings of the most approved authors on this subject, for a reply;—the writings of our greatest masters in the Baconian school of mental science—the writings of our Lockes, and Reids, and Stewarts, and Browns. How do they, on the grounds of a rigid inductive philosophy, spread out before us, the map—the geographical chart—if we may use the expression—of the human mind? Under different denomitions, such as the *understanding* and the *will*, the *intellectual* and the *active* powers, the *mental* states and the *emotions*, do they not emphatically assure us, that the powers and faculties of the mind must be divided into *two* great classes, that are not only specifically but generically distinct? For the sake of convenience, these two distinct classes may be briefly termed—the *intellectual* and the *moral.* To the former belong memory, imagination, reason, and all other *mental* powers. To the latter, belong love, joy, hope, veneration, and all other emotions, desires, and longings,—the aggregate of which constitutes the *moral and religious* nature of man. What, then, in reference to the human mind, can be meant by a full, complete and liberal *education?* What can—what ought—to be meant, except an education, which aims at *bringing out*, or developing, and regulating *all* its powers, by the systematic direction of *all* of these to their proper objects? Is this, then,

the aim of those who are so vauntful in their exclusive professions of *liberality?* No; no; quite the reverse. By confining themselves wholly to *secular* instruction, they address *chiefly*, and for the most part, *only*, the *intellectual* portion of man's being. In other words, they fixedly resolve to bring out or develope only *a half*, or rather a *fraction*,—and that the least important half or fraction,—of the powers and faculties of the human soul? Call ye *this*, liberality, in its true sense of bountiful and generous fulness? Nay; it is the grossest and most ruinous illiberality. We, on the other hand, would come forward and resolve to address, not a half, not a fragmentary portion, but *the whole* of man's spiritual being? The *intellectual* powers and faculties we would resolve to develope, direct, and cultivate as thoroughly as the *merely* secular educationists ever can. We would, at the same time, resolve simultaneously to address the other and more important portion of man's spiritual being. We would resolve, in humble dependance on the divine blessing, to develope, cultivate, and regulate all the *moral* and *religious* powers and susceptibilities of man. Call ye *this*, illiberality? Nay; it is liberality in its largest, most godlike sense. The purely secular educationists, in this only just view of the subject, are demonstrably the narrow-minded, the parsimonious, the sectarian, the illiberal, because their system of education is at best but a *half* or a *fractional* system—which, under the false pretence of liberality, would rob a man of the due development and right use of the best half of his soul's capabilities. Those, on the other hand, who insist on blending secular with moral and religious instruction, are as demonstrably the large-minded, the bountiful, the catholic, the truly liberal, because their system of education is a whole, or integral system—embracing as it does, and endeavouring to develope, and direct *all* the powers and susceptibilities of the human soul. The *former*, to whatever extent followed out, never can, in the nature of things, go beyond a species of *meagre demi-education*. The *latter*, followed out to its legitimate extent, and that alone can ever constitute a *really comprehensive and complete education*—leading out all the powers of the soul so as to include, without being unduly absorbed by, the interests of time—bracing them to resist the pelting of the storms of life—and causing them to send up lively shoots towards the heaven of heavens.

3rd. Not only is the exclusively secular scheme, now impugned, partial and illiberal; but even in *perfectly* attaining its own professed objects, it must prove *utterly inefficacious*.

Let us illustrate this by a parallel representation. Suppose a large district of country, still in a wilderness state, is to be

brought under cultivation. Below, are extended plains, bestrewn with marshy swamps; above, are towering eminences mantled with waving forests. The colonists, instead of simultaneously draining the marshes that stagnate beneath and clearing the forests that wave on high, direct *all* their efforts exclusively to the latter. What is the natural—the necessary result? No sooner have the sloping declivities and the elevated table lands begun to exhibit symptoms of fruitfulness calculated to inspire the most animating hopes, than the noxious exhalations borne from beneath on the wings of the wind, smite the husbandmen with pestilential fevers, and their crops with blighting mildew. Human life is thus deprived of more than half its enjoyment, and the soil denuded of more than half its fruitfulness. Whence the cause of so disastrous an issue? It is wholly attributable to the system of *half cultivation!* If the colonists, instead of exclusively confining their labours to the upper regions, had *cotemporaneously* applied their resources to the draining of the fens, bogs and marshes, in the valleys below,—they would have desiccated the reservoirs of noxious exhalation—they would have preserved the health of the labourers, and been enriched with the full,—the unblighted—produce, of the upper fields. Yea more, they would have more than doubled that produce by the rich accession of the luxuriant returns of the plains below.

Precisely parallel is the case with the husbandry, or what the great father of modern philosophy, has significantly termed "the Georgics of the mind"—the immortal soul being the soil, the skilful teacher the instrument of culture, the Father of spirits the Husbandman. Here we have to deal practically with *two* great divisions—the *intellectual* and the *moral*—bearing a striking analogy to the two great divisions of an unreclaimed territory. Sin hath entered into both. Sin has blinded the understanding and vitiated the judgment, and all kindred powers. But it is in the moral department, that sin has committed the most frightful ravages—converting that once most fertile region into an unsightly morass of evil passions, appetites, and desires,—the most loathsome and abominable. Now, how do the secular educationists set about the process of cultivation? They propose to cultivate, what they reckon the upper, the superior, or intellectual department; *and that alone.* Can they *fully* succeed in the *exclusive* attempt? Impossible. By neglecting altogether the moral, which they reckon the inferior, but which in reality is the richer and more fertile department, of the two—there will, *in most cases,* speedily ascend such noxious fumes from indulged passions,

unbridled appetites, and uncurbed desires, as must becloud, darken, and paralyse all the intellectual powers—thus rendering the cultivation of them, in a great measure abortive ; and the legitimate products of them, nought but a blighted harvest. Or if—in cases where the equilibrium of the mental faculties is disturbed, by the presence of some one of preponderant force,—full scope be given to the predominant power, at the expense of all the rest, they may succeed in making one, all memory ; and another, all imagination—one, a great metaphysican ; another, a great astronomer ;—but assuredly they never will—they never can—by such unequal and disproportionate development, suceed in making, a *great man.* Failure, failure, failure, must thus be emblazoned on the standard of every enterprise in *mere* intellectual husbandry. How different *our* proposed method of procedure ! Availing ourselves of *all* the instrumentalities put within our reach, whether connected with Jehovah's works or Jehovah's word, we would resolve at once, in humble reliance on His omnipotent grace, to carry on simultaneously a double process of cultivation, in the two great departments of our intellectual and moral nature. And when, through the divine blessing on the means employed, the fruits of righteousness have been made to spring forth from the reclaimed heart and purified affections, then will the intellect, no longer tainted by the foul breath of appetite and passion, expand itself, with unchecked freedom, and in the fairest and stateliest proportions—exhibiting to all around the bloom and the fruit of sanctified intelligence. This, this, is the natural, the noble result of the scheme of double culture, which, in obedience to the divine command, we would purpose to pursue—a scheme, which promises to realize, in a far higher degree, the intellectual expansion exclusively aimed at by the secular educationists ; while, it equally promises to realize, by God's blessing, all the grandeur and dignity of that moral and religious culture which is aside from their aim, and utterly beyond the reach of their attainment.

4th. Suppose the *great end* of the secular educationists could be attained—as fully attained it never can be, if *exclusively* pursued—it were *comparatively* but a *poor and a drivelling end.* To aim at the *exclusive* cultivation of man's intellectual powers by the presentation of objects unconnected with morals or religion—objects, that are temporal, sensible, visible, perishable, is to treat him at once with cruelty and contempt. It is to treat him purely as a creature of time and of sense. It is to deal with him on the same physical utilitarian principle that we would with some tractable animal, or beast of burden, which we wished to rear for some humble but necessary drud-

gery. It is to attempt to fit him to play his part profitably on the stage of time, and then leave him to expire miserably like the brutes that perish. It is practically to shape, fashion, and handle him like any other temporary machine ; as if his soul's immortality were a lie, and heaven and hell nothing better than the wildest inventions of heathenism, or the idlest fictions of the poetic muse.

Questionless, it is our bounden duty to do what we can for the *temporal* as well as the *spiritual* improvement of man. In this respect, we have always been ready to give the most unbounded credit to all who labour for the promotion of so excellent an end. If, for example, it has been found that, in this land, to the incalculable detriment of man's temporal welfare, any public revenues, have been largely expended in maintaining schools or colleges for the study of such works, as abound throughout with radical errors and fatal untruths—largely expended, in actually " hiring students to learn and professors to teach what is notorious false in history and chronology, in geography and astronomy, in logic and metaphysics, in the principles of civil and criminal jurisprudence—enforced as all these instructions have generally been, by the overawing influence of sages, and the uncontrollable authority of the gods !"—who could hesitate to defend and vindicate any resolution, with whomsoever it should originate, to dispense with such pernicious works altogether in the instruction of native youth—and the determination to substitute in their place, any others, which should be characterized by their purity of sentiment and plenitude of discovery, in every department of literary and scientific research ? But highly as we do and must approve of *such* resolution, by whomsoever formed or adopted, *so far as it goes,* how can we scruple,—in justice to our own views, in justice to the noblest cause on earth, in justice to the souls of men—how dare we scruple, to express our honest conviction that it *does not go far enough ?*

Truth is better than error in any department of knowledge, the humblest as well as the most exalted. Hence it is that we cannot but admire the moral intrepedity of any man, who, armed with the necessary power, would direct that in any of the leading institutions of this land, true literature and true science should be substituted instead of false literature and false science. But while we would rejoice at the substitution of the true instead of the demonstrably false in these important branches of useful knowledge, how could we but lament, should no provision whatever be made at the same time for introducing the best and noblest of all useful knowledge—the

knowledge of the only true religion—Christianity—in place of the false religion which our literature and science, when successfully cultivated, must inevitably demolish? We are aware that certain plausible views of worldly expediency, and certain admitted peculiarities in our position in India, *seem* to forbid, under any modification, the *direct* communicating of a knowledge of Christianity to our native fellow subjects. Into such views however, we could never enter. Our firm belief, confirmed by growing experience is—that, whenever our own internal fears, acting as traitors, do not, by some species of metempsychosis, transform themselves into imaginary external foes—that, wherever there is the *will*, means may always be devised that would obviate *all reasonable*—all *genuinely honest* —objections. But be this as it may, we cannot—even in reference to temporal improvement—we cannot, help regarding the absence of all provision for affording, to those who might desire it, an opportunity of acquiring a knowledge of Christian truth, in any of our Indian Government institutions, as a grand omission,—a capital deficiency. If man had been destined only to "strut his little hour" on the stage of time, and then drop into a state of non-existence, it might be enough to attempt, however inadequately, to provide for the interests of time. But the case is widely different, when reason and revelation alike constrain us to view him, as destined to be an inhabitant of eternity—an inheritor of never-ending bliss or never-ending woe. Surely, in this only true view of man's destiny, it is an anomalous philanthropy after all, that can expend the whole of its energy in the attempt to bedeck and garnish him to play his part well on the stage of time; and then cast him adrift, desolate and forlorn, without shelter and without refuge, on the shoreless ocean of eternity. But we are verily persuaded, that even time can never be rightly provided for, by any measure that shuts eternity wholly out of view. So inseparably connected, in the wise ordination of providence, are the best interests of time with the best interests of eternity, that one of the surest ways of providing aright for the former, is to provide, thoroughly and well, for the latter. Our maxim, accordingly has been, is now, and ever will be this :—*Wherever, whenever, and by whomsoever, Christianity is sacrificed on the altar of worldly expediency, there and then, must the supreme good of man lie bleeding as its base!* The question then is not, Whether it be good, in any case, real or supposed, to remove so much of the rubbish which had for ages been accumulating around the temple of eternal truth, in this—superstition's own peculiar realm? No:—the real question

is, Whether it is good, in *any* circumstances, to resolve to *stop* here? Whether it is good to stop, where the learner must be left blindly groping, in ignorance of the higher ends of his being, and the destiny that awaits him when time is no more? Whether it is good to resolve to leave the intellectually educated youth of India, to linger in pain and weariness around the threshold of created things, when there is a free and welcome invitation to enter the temple itself, and be enrapt in admiration of its beauteous symmetry and perfect forms; and inhale, with reviving freshness, the full breath of love and joy and goodness, direct from the countenance of him, who presides over the spacious fabric and irradiates it with all its glory? The grand question is,—seeing that man is destined to be the denizen of an eternity that must be provided for, in order to prevent its being an eternity of woe,—Whether it be good, or kind, or generous to dole out to him a scanty provision, but barely and inadequately suited even to the wants of time,—Whether it be good, or kind, or generous, thus to attempt to feed the immortal soul with nought but the garbage of *mere* secular knowledge, which has no reference whatever to the wants of a boundless duration beyond the grave? Surely, surely, this is nothing better than the vain, the foolish, the mad attempt:—

> To satisfy the ocean with a drop,
> To marry immortality to death;
> And with the unsubstantial shade of time,
> Fill up the embrace of all eternity.

Seeing, then, that the voice of reason, the voice of philosophy, the voice of experience, and the voice of God alike unite in proclaiming that moral and religious instruction, (i. e. as even Victor Cousin, Peer of France, would say, *Christianity*, since, "*in our day, religion means Christianity,*") is essential to any course of education that is *worthy* of the name, I would leave your Lordship for a moment, and address myself to all in this land who fear God and are not ashamed of glorying in the cross of Christ—as the power of God and the wisdom of God unto salvation to every one that believeth. Fellow Christians, on you, in the matter of training and educating the young, has been laid the command of your God and Saviour. How can ye, then, without an act of daring rebellion, hesitate for an instant as to the path of duty? How can ye hesitate between the obligation of yielding allegiance to the King of kings, or of yielding deference to the suggestions of his adversaries? How can ye halt between the infallible decisions of heaven, and the fluctuating maxims of a selfish

carnal expediency? Amid the great herd of timorous, cowardly, world-conforming professors of the faith of Jesus in this land, surely there are some, lurking it may be in secret places, who have not formally bowed the knee to Baal. To you, dearly beloved brethren, whatever be your country, your denomination, or your colour,—to you do I now specially appeal. You *know* that the mighty and the only effectual instrument of light and liberty to a benighted and enslaved world is the Bible—the revealed—the infallible word of the living God. You know that the mighty, the only effectual Agent in bringing home that word with power into the darkened understandings, the depraved hearts, and the seared consciences of sinners, is the omnipotent Spirit of all grace. You know the plenitude of Jehovah's mercy and loving kindnesses. You know the infinite fulness and freeness of the great salvation wrought out by an Almighty Saviour. You know that, whosoever asketh shall receive, whosoever seeketh shall find, whosoever knocketh, to him shall the door be opened—yea, that whosoever *will*, is invited to come and take of the water of life freely, without money and without price. You know that in proclaiming such glad tidings of great joy which are unto all people, the Lord hath been pleased to appoint and employ the agency of *apostolic*, that is, of *pardoned, justified*, and *regenerated* men, qualified by natural and acquired endowments, and especially by the gifts and graces of the Holy Spirit. And you know that by their counsels, their examples, their contributions and their prayers, *all* true believers are invited to partake of the privilege of being *fellow-workers* with God himself in carrying on the mighty scheme of Redeeming Love. To share in this honour, therefore, do I now urgently invite you; to share in the greatest luxury of which pure spirits on earth can possibly partake—the luxury which the divine Redeemer so highly prized—the luxury of doing good to the souls of men. By soliciting your aid in promoting the temporal and eternal interests of your Indian fellow-subjects, we invite you to assume towards them the aspect and the attitude of a God-like philanthropy. We invite you virtually to address them, saying, "Men and brethren, our heart's desire and prayer to God for you is, that ye may be saved. Our heart's desire and prayer to God is, that we may be instrumental in furthering your temporal, and, above all, your eternal welfare. And, even if ye will persist in spurning our proffered aid; if ye will not allow us to be your friends, we are at least determined not to be your enemies, by practising upon you any cheat or imposture in the name of a hollow carnalizing expediency—by pandering to the ignorance, the vanity, or the

pride of poor, sinful, degraded humanity—or by lending our countenance to schemes and projects which only tend to deceive you to your eternal undoing. No, our heart's desire is to confer upon you the largest amount of benefit of which fallen humanity is susceptible. And even if ye will violently resist, and oppose, and calumniate, we shall not be tempted, with similar weapons, to retaliate. Oh no; not having so learned Christ, we shall only be filled with pity and compassion on account of your ignorance and blindness. We shall only be driven to retire, and mourn over your infatuation and folly. Whatever interested deceivers may allege, *our* object is that of the purest, most tender benevolence. You long for worldly riches:—And since the rapidity, with which these take wings unto themselves and flee away, should convince you that there is no security *there*, we desire to point out how ye may earn true riches—spiritual treasures,—to be laid up in heaven, where neither moth nor rust doth corrupt, nor thieves break through to steal. You aim at earthly power:—And since the fleeting nature of its tenure should convince you that there is no stability *there*, we desire to point out how ye may obtain divine power—power, to mortify what is evil and cultivate what is good—power, to raise you from the dunghill of earth and seat you on thrones of glory for evermore. You aspire to the honours which come from men:—We desire to direct you to the acquisition of enduring honours—honours which shall ennoble you among the hosts of the celestial hierarchies. You strive to be admitted into the society and friendship of the great and the mighty of the land:—We desire to shew you, how ye may be exalted to become the companions of angels and the friends of the most high God. You labour after worldly fame and reputation which, like the breath of a vapour, soon passeth away:—We desire to shew you, how ye may obtain a name which shall outlast the grave, survive the final conflagration, and flourish amid the plaudits of eternity. Or, have you to struggle on, through the desert of life, amid hunger and thirst and toil and weariness? Yonder, are green pastures and an eternal spring. Are you buffeted with neglect and insult and contempt and scorn? Yonder, are songs of praise and triumphant hallelujahs, the very echo of which were enough to inflame the sluggish spirits of the sons of earth. Have you to encounter pains and sickness and the agonies of death? Yonder is the river of life—the river of God's pleasures—of which ye may be privileged to drink, and drink for evermore."

And if these, my fellow Christians of every name, if these constitute but a dim and faint portraiture of the rich inheritance, which, by your contributions and your prayers, we

invite you to proffer in the name of your God and Saviour, to the perishing multitudes of this benighted land ;—tell me, if in thus urging them to become supremely happy ; and in pressing upon them the only means of attaining to the highest felicity which earth or heaven can supply ;—tell me, oh tell me, if you are not in reality invited to earn for yourselves a title to be hailed, as their best, their noblest, their most disinterested benefactors ?

My Lord, for the present, I have done. Throughout, I have adressed you with the freedom of a British subject, and the fearlessness of a citizen of Zion. To you, as the respected Head of the British Government in India I owe, in all things civil, an implicit, an absolute allegiance. "Honour and obey the king, as supreme," is one of the clearest and most peremptory commands in God's holy oracles. And never do I lose a favourable opportunity of enforcing, on all around me, the duty and necessity of rendering to "the powers that be" all due honour and obedience. Should the exigencies of the state ever require the services of one so feeble and unworthy, speak but the word, and the sacrifice neither of time nor of comfort, neither of health nor of life itself would for a moment be grudged or withheld. But, my Lord, there is another precept quite as clear and if possible, still more peremptory. That precept is, "Fear God and obey Him," yea, "Obey God rather than man." And it is, not in my capacity as a subject of the British Crown, but in my higher capacity as a subject of the Heavenly Kingdom, that I presume, on the present occasion, to impugn one of your Lordship's Educational measures—affecting, as that measure indisputably does, the vital interests of the latter, far more than the interests of the former. Nor is it at the bar of a godless "public opinion," or an equally godless "worldly expediency ;" neither is it before the tribunal of Imperial Parliaments that I now impeach that most anti-christian measure. No ! It is at the bar of universal *reason*—reason, sanctified, expanded, and illumined by the sunshine of revelation—that I boldly prefer my bill of indictment. *There*, accordingly, would I now arraign your Lordship, and your Councillors and Secretaries, and other members of the Public Instruction Committee—and *there*, would I charge you all as *spiritually* guilty in your Education Schemes ;—guilty of what looks like treason against the Majesty and Sovereignty of the God of Providence—guilty of the cruelest wrong to the souls and immortal destinies of thousands of your Indian native fellow-subjects. For the substantial justice of the charge I appeal—not to the religious public of Great

Britain alone—but to the recorded verdicts of the Russels of England, the Cousins of France, the Falcks of Holland, the Altensteins of Germany; and all the greatest and most celebrated statesmen of ancient and modern times! And in conclusion I would—in the name of God, the Father of mercies, the Almighty Spirit of all grace, and the Divine Redeemer of the world—most solemnly beseech and adjure you to review and amend your fatal decision;—as you have to answer for it at the bar of final Judgment before an assembled universe,—on that dread day, when "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, shall hide themselves in the dens and in the rocks of the mountains; and cry to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"

A. D.

NOTE.

As I do not intend to pursue the subject any farther through the present medium, a few additional remarks must bring it to a conclusion.

1st. On the subject of "citizen rights" there are afloat, in certain quarters, the strangest and most unaccountable notions. The existence of such rights in the abstract, and the title to exercise such as, by the common reason and consent of mankind, are readily acknowledged to be rights, no morally sane person has ever denied. But, should certain things be called "rights" which in reality are not "rights;" surely the repudiating of such *falsely called rights* can never be construed by any morally sane person as equivalent to the *denial of all rights whatsoever;* or to a contemptuous desparagement of such rights as are *really worthy* of that honoured name. Rights are of different kinds—natural and acquired—personal and public—and so forth. Now, I do not deny, for example, the absolute personal right which any man in Calcutta, whether European or Native, has to dispose of *his own* money in purchasing the party-coloured habiliments of a harlequin or merry-andrew; neither do I deny his absolute personal right to exhibit himself, thus arrayed, in the performance of fantastic tricks, for the amusement of his fellow-citizens. But surely, were he to come to me and *demand* of me, *as a right*, a portion of my money, to help him in making his buffoonish purchase, or in maintaining him while voluntarily devoting his time to the entertainment of idlers and loungers;—surely I should not be wrong in denying that he had *any right whatever to make such a demand at all;* I should not be wrong in denying that he had any right whatever to ask me to contribute of my resources to enable him to make himself and others greater fools than before. In like manner, I never did, never will dispute the absolute personal right (under responsibility to God) of my native fellow-subjects to teach what they please among themselves, or to learn what they please among themselves, connected with *their own* systems of Literature, Philosophy, and Religion—however foolish or frivolous, injurious or false, I might believe these systems to be. But should these come to me or to any other party away from themselves, and *demand*, as a *right*, a portion of our resources to enable *them* to teach and to learn *their own* systems

—systems utterly repugnant to the genius and spirit of *our own*—would I be wrong in denying that they had any right whatever to make the demand? Would I be wrong in smiling at the foolery of any man who might childishly fancy that any *such* right existed at all? And the *principle* of the case is not one whit affected by the hypothesis that the party on whom the demand is supposed to be made is the Government. Are not the revenues contributed for the stability of the state and the general welfare of the community? And is the Government to be deprived of all free-agency and responsibility in judging of what is most conducive to both ends? Surely not. Its duty, as the great central, regulating, arbitrating, and controlling power, is to deliberate and adjudicate in every case according to principles of reason, justice, and benevolence —always to concede to the *reasonable* wishes of its subjects, but never to yield to idle, ignorant, or prejudiced clamours—always to maintain *clear and established rights*, but never, to the injurry of all parties, to confound such rights with the figments of depraved tastes or vitiated imaginations.

2nd. It has been again and again asserted that the "majority of the natives" are crying out for the instruction conveyed in the Oriental Colleges. With far greater truth it might be said that the "majority of the people" of Great Britain are crying out for that higher education in our home universities which is conferred on candidates for the learned professions. What a delusion! As regards the Hindus—constituting the great bulk of the people—it is only *one class of them*, viz. the brahmanical, which practically has access to the Sanskrit Colleges. In Bengal, the next two classes can scarcely be said to exist. The fourth, or Sudras, and outcastes, of which *the great mass of the people* consists, have never, except in a few isolated cases, signified any desire, and possess little or no leisure for a learned Sanskrit education; or, if they did, they are, on account of their caste, by *sacred Hindu law* and *immemorial prescriptive usage, utterly precluded from attending the Sanskrit Colleges!* What arrant nonsense, then, is it to say that the majority of the people of India are clamorous for instruction in that higher species of Orientalism, with which *alone* Lord Auckland's Minute, or my letters, have to do? Of late too, not a whisper was heard, not a movement was observed, even among the *small minority* of the *privileged class*, towards the restoration of the lapsed funds on the part of Government, No:—wherever English education has had sufficient time to cause itself to be appreciated, the natives, who excel in worldly shrewdness and sagacity, begin to manifest no insignificant symptoms of their *willingness* to pass by their own, and to *naturalize* and *nationalize* the nobler Literature and Science of Europe. In this respect, Calcutta has had the longest time for the experiment. Now, in 1831, in the official report of Government, the attendance is reported as follows:—

Sanskrit College.		*Hindu (or English) College.*	
30	Pupils at (stipends of) 8 rupees.	Pay boys (5 rupees each), ...	300
70	Ditto at ditto 5 rupees.	Free ditto, ...	60
60	Free scholars.	School Society, ...	30
		Donation scholars, ...	12
160			402

At the end of 1835.

Sanskrit College.	*Hindu College.*
135,	407,
Mostly stipendiary.	Of whom 347 pay for their education.

At the end of 1838.

Sanskrit College.	*Hindu College.*
129,	474,
Of whom 49 were stipendiary, and 80 free scholars.	Of whom 56 were foundation students, and 415 pay for their education from five to seven rupees per month.

Let any man of common sense weigh this side and that—and then say to which the prevailing taste of the native inhabitants of this great metropolis decidedly leans! So much for the most unfounded saying that the majority of the natives prefer and cry out for learned, and, to them, inaccessible Orientalism!

Another test of the nature and direction of the current of native taste and feeling, founded on the School Book Society's operations, may well be appealed to. These books "are sold to any body who chooses to purchase them, and the proportions in which they are disposed of, shew the relative demands which exists for the different kinds of learning." At the close of 1839, the Society's own comparative statement of the sales of the four preceding years is as follows:—

English,	72,205	Books.
Bengálí,	20,363	
Anglo-Asiatic,	9,520	
Hindui,	9,684	
Hindustani,	7,445	
Persian,	2,869	
Uriya,	551	
Sanskrit,	620	
Arabic,	110	

This enumeration is altogether *exclusive* of the many valuable English publications that constantly issue from the fertile Press of Serampore; as well as of those sold at different private establishments in Calcutta. From the School Book Society's Depository, there issued, in the 4 years 1836-7-8-9, in the *two learned* languages of Orientalism, only 930 works!—*Arabic*, 110; *Sanskrit* (believed to be the very language of the gods) 620!—While, in the *English* language, there is a sale of 72,205!—That is, the real actual *voluntary* demand for *English* works is about A HUNDRED TIMES GREATER than the real actual voluntary demand for the works of Orientalism in *Sanskrit and Arabic united!* So much again for the luckless assertion that the majority of the natives are clamourously in favour of their own learned Orientalism!

3rd. On the subject of *religion*, Lord Auckland's Minute is not only altogether *defective* as regards *the true*, and altogether *wrong* as regards *the false;* it is wholly *inconsistent* with his Lordship's professions and avowed principles in other respects. He belongs to that school of Liberals, whose boast constantly is that of *rigid neutrality* and *strict non-interference* in matters of religion. Now, what is it, in reference to *the false and degrading religion of Orientalism*, that might be styled an attitude of *real* neutrality or non-interference? Would it not be something like this?—"You, the natives of India, shall enjoy perfect toleration in the profession of your faith; you may teach it and practise it just as you please. So long as you do not, under the mask of religion, perpetrate crimes against the peace and well-being of society, we shall let you alone. Not believing in it ourselves, we cannot on the one hand, *actively* support it by our influence or our pecuniary resources; but having no warrant, on the other, to treat it with violence, we can never employ coercive measures of any kind against it. If we interpose at all, it will only be, by dealing with you, as rational and responsible beings; it will only be by the use of the legitimate weapons of knowledge, persuasion, and argument. Thus we shall neither directly patronize or support your religion by our resources; neither shall we attach to the profession of it, any pains or penalties." Now, this would be to act towards the religion of the natives, on an intelligible and consistent principle of rigid neutrality or non-interference. But how does my Lord Auckland act? He steps forward, and in the face of the most cogent reasons, he *re-endows the religion of Orientalism* out of the revenues of the state, to the extent of the available means. He gives out money from the public treasury for teaching that religion, as an *integral part* of the Oriental system; and this

direct and active pecuniary support, accompanied by the influence and eclat of Government patronage, is facetiously termed, on the principle of contraries, *rigid neutrality* and *strict non-interference!* Again, what would be the *lowest* attitude of a fair and reasonable neutrality, as regards the *true and ennobling religion of Christendom?* Should it not be something like this?—"To you, the natives of India, we wish to impart for your enlightenment and civilization, the Literature and Science of Europe. 'Of that Literature and Science' the root and mother' is the true and pure religion of Europe; we are ready therefore to teach you that too, if you desire it. But in our English Colleges we shall not make the learning of the *latter* an indispensable condition of your obtaining the *former*. No; we shall leave you at perfect liberty to do as you please. Should you unhappily wish *only* European Literature and Science; such Literature and Science will be taught, without any direct or formal communication of the religion of Europe. But, should you also happily desire instruction in the latter, here is an accredited agent who, in addition to his other duties, is able and willing to instruct you. No compulsory attendance will be enacted or allowed. We exonerate our own consciences in this respect, by fairly opening up and presenting to you a favourable opportunity. But of that you are left at liberty to avail yourselves or not according to your good pleasure. You may learn or not learn precisely as your own tastes and inclinations may prompt you." This at least, would remove the stigma and the sin of the present aspect of a national disavowal of the truth of Christianity towards the natives. This too would be a real neutrality and non-interference, though of the lowest grade, towards the truth of God—the salt of the earth—the light of the world. But, how does my Lord Auckland act? In his Minute, while treating of the Literature and Science of Christendom, he passes over the religion of Christendom altogether, with as profound a silence *as if it were a non-entity* in the world. In the rules and regulations of the public Instruction Committee of which Lord Auckland must have approved, all teachers are "particularly enjoined to abstain from any communications on the subject of religion with the boys." Here, again, there is something worse than mere silence. *Here,* is a peremptory injunction, of a *prohibitory* character, laid on teachers. So that, *however willing or anxious boys might be* to learn something of the religion of Christendom, while acquiring the Literature and Science of Christendom; and, *however willing or anxious a qualified teacher might be,* to comply with their request:—*both* parties are *strictly forbidden* to hold any communications on the subject! The boys are neither allowed to learn nor the teachers to teach that which the God of heaven hath commanded, and which alone can truly enlighten and civilize, by truly regenerating the intellect and heart of man! And this *active discouragement*—this *peremptory prohibition* of the Christian faith, is again, by the rule of contraries, facetiously designated *rigid neutrality* and *strict non-interference!*

In worldly affairs how strange would such conduct appear? Suppose the British Government at home were to profess a rigid neutrality and strict non-interference on the subject of importing West and East India sugar into the British isles. What would the common sense of mankind say, were this profession to be *practically exemplified* as follows?—On the one hand, the Government say to the West India merchants, "Towards you we wish to act a neutral part; you may therefore not only import your sugar freely, without custom or other import; you may expect more. We are resolved to extend towards you active support. We are determined to grant you, out of the revenues of the State, a substantial encouragement, in the shape of a *handsome bounty* on every hundredweight which you present for home comsumption." So much for the Government interpretation of its own professed neutrality and non-interference towards the West India proprietors! On the other hand, the Government, address the East India merchants, saying, "Towards you too, we wish to maintain the attitude of an inflexible neutrality. Know therefore, and remember, that, under pains

and penalties for the violation of it, there is laid upon you a stern injunction *not* to introduce a single particle of East India sugar into the home market. The prohibition is absolute. He who disregards it shall be prosecuted with the utmost rigour of the law." And this is neutrality—this is non-interference—towards the East India merchants! Suppositions wild, unnatural, and incredible!—will all be ready to exclaim. And yet what are these but a perfect counterpart to the sad realities of inconsistency manifested by Lord Auckland and his co-adjutors towards the false religions of the East and the true religion of the West? The former they patronize and actively support by largesses out of the public revenue! The latter they not only do not countenance at all, but actively discourage and even wholly prohibit! And yet all this egregious revolting inconsistency is perpetrated under the grossly abused designation of neutrality and non-interference! It is like the neutrality of the fountain which feeds one river; it is like the non-interference of the heat which dries up another!

4th. If any one has a doubt as to the *low grovelling ends* contemplated by the secular educationists, and the consequently *low grovelling motives* by which their exhortations are enforced, he has only carefully to peruse Lord Auckland's Minute. Throughout, it is as clear, but certainly as cold, cheerless, and barren as the nocturnal sky of an Arctic winter. Throughout, it contains not a single hearty appeal to any one noble or generous motive or principle by which the breast of man can be actuated. Throughout, it contains not a single hearty aspiration, calculated to excite one noble or generous sentiment in the human heart. The *very highest end* which it holds out to the educated youth of India is, the prospect of employment mostly in subordinate branches of the government service. The *very highest motive* to which it appeals is the ambition or desire to be qualified for such money-producing appointments. It converts the Government Institutions, in their highest estate, into so many educational foundries for casting and fabricating so many human machines to weave out the dull monotonous web of government business. It makes worldly interests, and these too of a kind not very exalted, not only the chief, but the sole end of action. It begins with earth, and ends with earth—generating for a few years vanity and secularity, the pride of learning and the pride of place—and then drops its victims into the cold arms of death without a hope, without a comfort, and without any provision for an hereafter. As men sow, so shall they reap. "He that soweth to the flesh, shall of the flesh reap corruption." He that strives to sow or implant only low, earthly, sordid motives in the youthful mind, shall assuredly reap a harvest of what is low, earthly, and sordid in the fruits or actions of after life. From the Government scheme of education, I venture to predict that a *race* of noble, generous, high-souled, disinterested, government officers will never spring. We might as well expect to gather the most beauteous flowers from inferior seed profusely scattered in the stagnant marshes of Bengal, or on the icy summits of Himalaya. On the other hand, it must be remembered that a *comprehensive* education,—or that whose *first* object is, "to instil and cherish, in dependence on the divine blessing, true religion, both in the soul, and in the daily and hourly habits of life; and whose *second* object is to convey *general knowledge* to form the mind and manners"—that even such an education will not *necessarily*, and may not *generally*, produce the high and noble results aimed at. In a country like India, and in the present transition state of its society, a general and religious education can have no fair play. The lessons and training of the school are ever apt to be counteracted by the contrary lessons and training of home. The admonitions of the enlightened teacher are ever apt to be neutralized by the maxims and the practices of a corrupt idolatrous society. And the most irrefragable demonstrations of the Theologian are ever apt to be cavalierly tossed aside by the proud shallow-minded pedants that are reared in irreligious institutions. Besides, the best conducted religious education, under the most favourable circumstances, will not, cannot, *of itself*, make men religious, i. e. saturated with the love of God and the love of man. Nei-

ther, as has been well said, "will the preaching of the gospel make men pious. The Bible itself will not make men pious. Unless the Holy Spirit accompanies the preaching of the gospel, it will be utterly ineffectual; and unless God bless the means employed to train up children in the way they should go, these means will not produce piety. But God does cause the faithful preaching of the gospel to be effectual to the salvation of souls. And is not the promise equally explicit that, if children are trained in the way they should go, they will not depart from it?" By humbly and prayerfully employing the means of God's own appointment, we have ample reason to expect that a *fair proportion* of the young may ultimately realize the glorious results contemplated. By systematically despising or neglecting the use of these means, we have no reason whatever to expect that any of these highest results will ever be realized at all.

5th. My object, as already stated, being, *not controversy*, but *truth, goodness, and utility*, it would wholly defeat my purpose were I to step aside and act the part of a *mere* controversialist. I have no controversy with any one; I have only a controversy with some of the *principles* and *conclusions of Lord Auckland's Educational Minute*. My *main* positions have hitherto been left *untouched*. As for the arguments and reasonings by which these have been maintained, it is *far easier* simply to *assert* that they are destitute of force, than *actually to lay hold on them* and *fairly to grapple with them*, in order to expose their *assumed* weakness. This has *not yet* been done. As to the want of *evidence* of which some complain, and the assuming of my opponent to be wrong instead of proving it, the fallacy of the charge is obvious. The fundamental evidence depends on the *erroneous and noxious* character of a large proportion of what is taught, *as truth*, under the name of Orientalism. This *fact* I certainly did assume, as a GRAND AND NOTORIOUS FACT. I assumed it simply because of its being *too notorious* to be gainsayed by any competent judge. In assuming it, I only reiterated the verdict delivered many years ago by the Court of Directors; by the accomplished Oriental Scholar, Rajah Rammohun Roy; and in substance by Lord Auckland himself. The *proof* of this fact, *if* such proof were *really needed*, would consist in *extracts and details* taken from the *Oriental works* published under sanction of the Public Instruction Committee. Such extracts and details, *if the obnoxious part of their system be not abandoned*, may one day be furnished as will overwhelm not a few even of the doating Orientalists themselves with surprise and shame. But, in the meanwhile, from a desire of peace and a sense of public decorum, we shall keep the condemnatory proofs and evidence in reserve;—waiting to see what course the better feelings and the more sober reflection of the Public Instructionists may lead them to pursue. My object is purely to do good and not to gain a victory. And if *the good* be secured without any more battling or exposure, my object has been attained. As to Lord Auckland, I have *not causelessly assumed* that he is in the wrong. I have indeed assumed two things as regards his Lordship's procedure; and I ask any man to shew me that I have assumed them without a reason. I have assumed an indisputable fact, and an indisputable principle. The *indisputable fact* is one substantially admitted by Lord Auckland himself, viz. that the Oriental system abounds with "radical errors and fatal untruths." The *indisputable principle*, which every being of unsophisticated conscience, whether "saint or savage or sage," cannot help admitting, is, that *wilfully to teach or cause to be taught, as truth*, what is *allowed to be a system* abounding with *radical errors and fatal untruths*, must be denounced as *wrong*. To assume, then, that he who does this, is wrong, is only to give expression to a sentiment, which *requires no proof*, which is *antecedent to all reasoning*, and which *springs from the universal and resistless impulses of the moral nature of man*. The Editor of the Englishman is too talented a man and too learned a scholar not to know, that one of the grandest errors of the scholastic Logic, which for ages deepened the mental darkness of Europe, was, to generate the persuasion that nothing was

proved and therefore nothing was certain, unless it was cast into the technical form of syllogistic reasoning—and consequently to generate the tendency of attempting to prove every thing—even axioms, or intuitive self-evident truths. One of the greatest triumphs of modern philosophy, on the other hand, has been, to assert and vindicate the assertion, that the grandest and most important of all truths are just those which need not and cannot be logically proved at all—those axioms or intuitive principles in physics and morals, the instant and universal admission of which springs resistlessly from the very constitution of our nature —and which we all believe, as Dr. Brown would express it, from the sheer impossibility of disbelieving them. That *to speak* what is *known to be false* or *injurious*, is *wrong*, must surely be held to be an *intuitively clear principle in morals.* And when I simply take for granted that to *teach* or *cause to be taught* what is *false and injurious*, must be held to be *wrong*;—do I not merely assume a principle in morals *alike* intentively clear and indisputable? There are principles which it were arrant folly to attempt to prove. And this surely is one of them. These principles must *precede* all reasoning; and without them, no reasoning at all can exist. For any reasoning that is not based on some primary intuitive principle of belief is reasoning based upon nothing. It may exhibit all the form, and structure, and parade of demonstration, but being raised on a vacuum, it is worth nothing. Whereas a few sound principles, that strike home with all the force of intuition on every well constituted mind, practically applied, will display all the power and the force of the most rigid argumentation, and produce all the effects of demonstrable reasoning, without at all assuming the technical forms of the Logic of the schools.

Further, it were vain to follow the misconceptions and erroneous representations of those opposed to me. Lord Auckland's Minute and my statements are both before the public—though it is not in India that I ever expected any thing like justice generally, on a subject like the present. Still, let the wise and the good, judge and determine between us and our principles. Most of those who are actuated by the simple desire of doing good, unmingled with insidious motives of self-interest, unaffected by the maxims of worldly expediency, and unwarped by the projects of state policy, will fully coincide with all that is essential in what I have advanced. Of this description seems to be a writer in the *Courier*, under the signature of "A Reader." Though his name and occupation be wholly unknown to me, he has fairly studied and mastered the subject. He has caught a firm hold of the leading points; and in manly yet temperate language announces his sincere adhesion to them. This writer is the *type* and *representative* of a *large class*, which requires no further argument on my part;—a class, before whose clear judgment and benevolent hearts the rubbish of controversy will be scattered, like the clouds of dust, before the breath of the North wind. There is another class of persons who, from various causes, have a *positive dislike* to the side which I have advocated. These, of course, will not be persuaded if I could reason like an angel from heaven. If in my statements they can find no *real* faults or flaws, they are sure to *make* them or to *fancy* them. What purpose would it serve to enter into a controversy with beings of this hostile mould? None whatever. Each vindication would call forth some fresh repartee bestud with stale fallacies. So that the thousandth reply would be wider from the real mark of conviction than the first. A truce, then, to all *mere* controversy, on a subject like the present, so far as I am concerned! Whatever be the verdict in India, I have no doubt as to the ultimate verdict in Great Britain. To hasten on the delivery of that verdict will henceforth be the great aim of the friends of *sound, catholic, comprehensive* education in India.

Last of all, it is but right to renew my acknowledgments to the Editor of the *Englishman* for his republication of the whole of my second letter, in his influential and widely circulated Journal. To the candid and the thoughtful it must be obvious that, in his own remarks, which are distinguished by his wonted

smartness and cleverness, his leading tactics have been for the most part to *evade* the *main points* of the Educational question, to *divert* the attention of his readers to *minor concerns*, and to drag, if possible, the author of the letters into some thing like a *personal* controversy. In the two former, viz. *evasion* and *diversion*, he has succeeded with the skill of a practised scholastic of the middle ages. In the latter, he might have succeeded too, had I that itch for *mere* controversy which is *professional* with some; or had I been doomed to such utter witlessness as not to discern the folly and the fruitlessness of allowing a grave discussion about *momentous principles* to be converted into a *pro and con pugilism* about *petty paltry personalities*. Though he has in some respects made me worse, and in others, perhaps better than I really am; and though, in his remarks, there are many glaring points of divergency from the spirit and purport of my statements, which it were easy to detect and lay bare, if any really useful purpose could be answered thereby;—it must suffice to say, that, however great the entertainment which vivacity, wit and humour may afford, they ought never, in a great national question like the present, to be allowed *wholly* to supplant or take the place of sound principle or solid argument. As for him, in whose native soil leaden-paced Dullness holds her monarchy—him, who walketh forth in the twilight,—when the underived effulgence of the king of day has given way to the pale borrowed beams of the queen of night, and the external world of ill-defined forms seemeth by sympathy or, mayhap, by peripatetic process of sensible species, to raise up an internal world of confused ideas,—it must be recorded, whether to his credit or otherwise, that he has, throughout, demeaned himself with great and remarkable consistency. Any statements, sentiments, or principles of mine, on which, in his nocturnal perambulations, he has happened to stumble, he either would not, or could not, distinguish in their proper forms and dimensions. Consequently, as perceived by his bedimmed vision, or represented by his palsied pencil, they are either diminished, exaggerated, or distorted; that is, in his sketchings and outlines of them, they are *not mine at all*; they are *his own*; the genuine reflected images of *his own* misshapen ideas. Thus it is, that, from the first, instead of fairly grappling with what he unwittingly mistook for an antagonist, he has only been pugilizing with his own shadow. And most manfully did he encounter it. In the first onset, however, he fell prostrate in the dust. The shadow of course momentarily disappeared. What, then, more natural than to conclude that his imaginary foe was annihilated? But as he sprung up again, the fatal shadow started into being too—provoking to a fresh combat. And valiantly did he again and again renew the fight;—so that to his honour it may be rehearsed, as of the hero of Macedon, that "thrice he slew his slain." But all this may seem too mystic and enigmatic. Well, let us try another illustration. From the first, then, it may be said that he threw himself, at one bound, into a thorny thicket of *wrong statements* or *still worse principles*—no matter, whether these were his own original sentiments, or merely perversions of mine In striving to effect his escape,—he only succeeded in throwing himself back again, faster than ever, into the pricking thorns of error. And as often as the attempt has been renewed to right himself, this singular process of self-extrication has been renewed too—as if he were bent on out-rivalling, amid the occasional sprightly sallies of growing decrepitude and decay, the celebrated exploit which, doubtless, in nursery rhyme, he was wont, like other babes, devoutly to attribute to the Thessalian sage:—

There was a man of Thessaly,
And he was wondrous wise;
He jumped into a quickset hedge,
And scratched out both his eyes.

And when he saw his eyes were out,
With all his might and main,
He jumped into the quickset hedge,
And scratched them in again.

P. S.—Many of the friends of Native Education having urged the *separate* publication of these Letters, the author has been induced to comply with their request. And in order to prevent the possibility of being charged with partiality, he has also resolved to prefix, *not extracts* but *the whole of Lord Auckland's Minute*, in order that the reader may have at one view the text and the comment. Copies of the Minute and Letters may be had in a few days of "Ostell and Lepage" at the "British Library," Tank Square.

II.—*Sketch of the Character of the late Rev. Alexander Fyvie, Missionary in Surat.*

The form and style of the following "Sketch" need explanation. It was addressed to the church and congregation assembling in Blackfriar's street Chapel, Aberdeen, in connection with a Sermon from Matt. 25. 21, on Lord's-day, August 16th, 1840, by the Rev. J. Kennedy, Pastor. Many circumstances combined to render it the author's duty to give this prominence to the painful event. It is enough to state that the fatherless children have been under the guardianship of one of the deacons of that Church for upwards of 7 years; and that the Church felt a peculiar interest in Mr. Fyvie, as well as a very high esteem for him in consequence of the fellowship they were privileged to hold with him during his recent stay in Scotland. The friends of the deceased have considered the following portrait a very faithful likeness. It was published in a respectable religious periodical in Scotland and also in a separate form. Its republication in this country, which was the scene of the labours, anxieties, and prayers of the deceased for a considerable number of years, may by the divine blessing prove useful. W. F.

"I have called your attention, my brethren, to this subject, not for an opportunity of praising the dead, but admonishing the living—and I shall speak of our departed brother only for your benefit. The highest eulogium we can pronounce on him is to apply to him the terms of our text, and call him a 'good and faithful servant.' It would not be difficult to find many who excelled him in those things whose reward is popular applause:—the endowments of learning and genius, and the attractions of oratory were not his;—but his was the higher praise of being a good and faithful servant.

"In his early years he wanted those educational advantages which are so important in their relation to future ministerial service. These years, too, were spent without God. When his brother went to India as a missionary in 1815, Alexander Fyvie shewed no signs of piety. And it is believed that the consideration of his brother's object in parting with friends and country; and the counsels which he received from him on that occasion were means, through divine grace, of leading him to choose the Lord for his God. Two years thereafter he came into this city to study, and the following year went to Gosport as a missionary student. During his preparatory course under the venerable Dr. Bogue, he manifested those traits both of spiritual and intellectual character which distinguished him afterwards. The holiness and consistency of his conduct did not fail to win the regard of his youthful brethren.

"Towards the end of 1821, after being three or four years in Gosport, he sailed for India. He revisited this country in 1833 to recruit his health, and returned to the scene of his labours, of his best affections, and now of his death, in 1835. The events of his life were not of that romantic character which gives so great a charm to the name of Williams. But if we were less the creatures of imagination than we are, and could trace the humble, and quiet, and patient toils he sustained in all their future effects, we should follow his footsteps with an interest of the holiest and the highest kind,

"Mr. Fyvie was a persevering and working man. No one could read his journals and letters, and those other missionary papers which issued from the Surat mission press, without being struck with this feature of their author's character. It is more than probable that he was naturally or constitutionally persevering, but there were elements of another kind in his perseverance. It was not merely that his constitutional bent of mind was sanctified and devoted to the service of the gospel, but we can trace distinctly the various principles by which his mind was sustained, and his soul kept in a state of consistent action. His perseverance did not arise from a sanguine disposition, with inadequate views of the low and corrupt condition of human nature, and of the difficulty of

purifying and elevating it. He was not liable from such a source to any disappointment similar to that of the disciples when they failed to cast out the kind of demon which went not forth but by prayer and fasting—nor to the disappointment of the inexperienced Melancthon when he found old Adam too strong in his attachment to sin and error to be won from them by the efforts of a superficial enthusiasm. Fyvie knew human nature as it is; he studied it in the light of the Bible. Its worst features and most wicked works forced themselves on his every-day observation. He saw with his own eyes the original of the portrait which inspiration has painted in the epistle to the Romans, and recognized the truthful likeness. The vices and deformities of Hindúism, in his estimation, had their roots deep in the soil of human nature. Yet he never looked on man with the feeling of a misanthrope, nor for a moment despaired of success. Whence, we ask, his confidence? What sustained his efforts? We answer, first, his undoubting faith in the efficacy of the gospel as the power of God unto salvation. He did not trust to the arguments of reason, or the conclusions of natural theology, to overthrow the ill-adjusted and irrational system against which he warred. He did not expect to shame the Hindú out of the puerilities and vices of his idolatry by the rebukes of a high toned and lawful scorn. But he confided with child-like simplicity in the gospel of Christ, unimproved by the wisdom of the wise, unaided by the strength of the strong, as the adapted and mighty instrument of accomplishing what is otherwise hopeless. Had his confidence in the gospel been less constant and less simple, his labour would have been proportionably vacillating and fitful. But, as it was, it enabled him to regard delay as not failure, and to enjoy the anticipation of ultimate victory when the power of darkness seemed yet inviolate. Closely connected with the principle we have just remarked, was his faith in the promises of the Spirit's agency, and of the prospective universality of the truth. The agency of the Spirit he regarded not as a dogma which was necessary to complete the symmetry and the orthodoxy of a theological system, but as a fact, a glorious fact, which strengthened his hands in labour. The universality of the truth he regarded not as a dream of enthusiasm, but as the decree of Him whose counsel shall stand, and who will do all his pleasure. The coming of Christ's kingdom, or rather the extension of that kingdom, already come, was the object of his most confident expectations,—not so remote as to have no effect on his mind, but so near, if not in time, yet by the close connection of all preceding labours with the glorious result, by the unbroken chain of causes and effects which bound every prayer of his heart, and every work of his hand, with the future triumphs of the cross,—so near that it was the goal to which he pressed and the sight of which kept every energy in action. This brings me to the last means by which his perseverance was sustained. He entertained a thorough conviction of the connection between all the scriptural means he employed and the final conversion of India. He was not insensible to the stimulus which present success commonly gives. When a sinner was turned from the error of his ways, he was ready to thank God and take courage. But when he saw not sinners converted, he did not conclude that his labours were lost, and his strength spent in vain. He judged rightly that the great triumph which awaits the gospel will not be the effect of the struggles which shall immediately precede it, but of all the struggle which went before. Or, to use another scriptural figure, he knew that the rich harvest which is yet to wave on the plains of India shall not owe its abundance and maturity to the last upturning of the soil, the last sowing of seed, the last rain from heaven, but to the united cultivation of preceding labours. With this conviction he toiled and sowed in hope, expecting to participate in the joys of the final harvest.

"You now see the principles which sustained the persevering and unremitting labours of your departed friend. I have not framed a theory to suit the case. Those of you who have 'The Entreaty of a missionary in Surat,' will recognize at once the soul of its author in the delineation I have attempted—at least if I have not greatly misunderstood the man of whom I am speaking.

"The value of the principles we have traced appears singularly great in the character before us. If there was something constitutionally favourable to the hard working and persevering habits which distinguished him, there was something likewise, either constitutional or produced by circumstances, exceedingly unfavourable to these habits. He was very subject to depression of spirits. We all know what indolence and irregularity of effort this infirmity occasions. When any intervals occurred during which our brother had no ministerial or missionary service to perform, when in this country a few years ago, he became so dull that he seemed often incapable of smiling or speaking. But he delighted to engage in his proper work, and, when so engaged, rose above his infirmity, and manifested a cheerfulness and affableness which seemed incredible to those who saw him in other states.

"Mr. Fyvie was strikingly honest and conscientious in the discharge of duty. This grace, like every other, is attained and practised by Christians in very various degrees. While no man who is habitually otherwise than honest and conscientious in the discharge of duty can be a Christian, Christians themselves differ in the degree of their conscientiousness. Some are much more influenced by the supervision and observation of their fellowmen than others; some are much more influenced in their sentiments and actions by circumstances than others; some are the same whether seen or unseen: some are ever asking, what is duty? and need no other stimulus than the knowledge of it, to the discharge of it. Mr. Fyvie attained this singleness of aim and simplicity of character in no ordinary measure. There was no hypocrisy in his nature, and he loathed it in others.

"He possessed a strong and sound judgment. While he made no pretension to the possession of those powers which awe and dazzle, he was not deficient in the gifts which are essential to usefulness in public speaking, and was illustrious for that very rare quality, *common sense*. The soundness of his judgment appeared in his pulpit ministrations, and in another, a humbler department,—the ordinary arrangements and intercourse of life. This characteristic must have contributed, along with the marked holiness and consistency of his conduct, to gain that high place in the esteem of all Europeans who visited Surat, which he was privileged to hold. It appears very strikingly in a paper published at the Mission press, entitled, 'The state of Converts from Idolatry, a motive to continued exertion and prayer.' In that paper the author takes the most enlightened and comprehensive views of human character in particular. He looks with the eye of a Christian philosopher on the various elements which mould both the unrenewed and renewed mind, and teaches the church what to expect in her first converts from heathenism, and how to train and elevate them. The reader receives the impression at once that the author was a wise and skilful builder,—one whose zeal to turn sinners to God was equalled by his wisdom in preserving and purifying those who were turned, that his gain might not be lost.

"This departed servant exhibited one of the features of his Lord's character very strikingly,—compassion for the temporal woes of men. In April 1837, a fire occurred, by which more than one-half of the entire city and suburbs of Surat was reduced to ashes. In August, the same year, the river (Tapti) overflowed its banks, and laid the greater part of the place under water for several days. On these occasions his personal exertions were as energetic as they were merciful, and he had the satisfaction of communicating very extensive relief to the sufferers afterwards, by the interest excited on their behalf at Bombay. Besides these special exertions, he and his surviving brother had a regular charitable fund, to which they obtained contributions from many of their European neighbours. The Report of the Surat Mission, published at Surat this year, says,—

"The number of poor, blind, lame, and diseased, who receive a supply, is about 300 weekly. 'They meet every Monday morning at the Mission dhurmsala, where Christian instruction is communicated to them in a form somewhat

catechetical.' How like the example of the Divine Saviour; how fitted to constrain the heathen to say, 'These are the servants of the God of love.'

"The stage of the mission at which Mr. Fyvie died, was peculiarly interesting and important. With much personal fatigue and labour he had succeeded in erecting a chapel, which cost twelve hundred pounds; and one thousand of this sum he raised by his own and his brother's exertions among the friends of religion under the Bombay Presidency. But this chapel was no sooner ready for use, and a very cheering prospect opening before the missionaries, than he, whom his brethren regarded as their stay and leader, was removed from them.

"I would not on this or any other occasion, invade the sacredness of private life; but this sketch would be very incomplete without a reference to Mr. Fyvie's character as a father. That he was perfect in this, or any other relation, is what you will not expect me to aver. But there were two traits in his parental character to which I must advert. His desire and plan in regard to his children were to have their station in this world allotted according to their talents. He had none of that seemingly very natural, but certainly very foolish, perspicacity which discerns in one's own children talents which no one else can see. He had none of that weak pride which is ambitious to place children in situations of honour and importance without any reference to their fitness to occupy them. With a virtue and a wisdom of the rarest kind, it was his single desire to have them engaged in what providence fitted them to do. Nor did he seem to feel as if he were making any sacrifice. He loathed unreal show, could distinguish the substance of life from its external accidents, and appreciate true dignity apart from the glitter without which some cannot ascertain its presence. His rule in educating his children, was to give them the best opportunities for developing their faculties, and afterwards to assign their occupations with strict conformity to their respective capabilities. The other trait in his parental character to which I have referred, was his uniform and anxious desire for their early conversion and salvation. I question if he ever wrote a letter to themselves or their guardians which did not breathe this desire. He was eminently, as you remember, a man of prayer, and, as you may well suppose, his beloved sons were the objects of his most fervent aspirations at the throne of grace. We have this day, my brethren, assumed his place, and uttered the prayer which he has ceased to utter; nor will we cease to pray for them until each of them is clothed with his father's mantle, and begins to serve his father's God. If there be parts of the world from which more than from others the glorified spirit of our departed brother pants to hear good news, they are the city of Surat,—still the abode of his widowed and sorrowing partner, and where still live the thousands of heathen on the altar of whose service he gave himself to God,—and this house of prayer, the sanctuary of his weeping and fatherless children. Nor will he wait in vain to hear tidings of joy. The heathen shall be given to his Lord. His God will be the judge of his widow, and the father of his children. The everlasting covenant will not be broken.

"Perhaps some of you are impatient to hear how Mr. Fyvie died. It is more important by far to know how he lived. It is enough to know that he died at his post. He died while he was yet fit to leave. He entered into his rest while he was yet fit for his work. Till within five days of his departure there was nothing even to suggest the thought of his approaching removal but the unusual heavenliness of his spirit. His illness began on Friday, the 5th of June. On the following Lord's-day he was able to preach to the heathen, though not with his former vigour. The three following days were spent in a state of stupor which deprived his friends of the pleasure of hearing from his lips his anticipation of heaven. On Wednesday the 10th, he resigned his spirit into the hands of his Redeemer. 'Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.'

"It may be there are some present who knew Fyvie in the days of his igno-

rance, and are still living in sin. How my hearers, will you meet before the judgment-seat, the companion of your youthful follies, who warned you by his separation from you, who has spent nearly twenty years in the service of Christ, chiefly among the heathen, while you have been rejecting the gospel which he carried from your neighbourhood to the ends of the earth? It may be there are some present who heard the gospel from his lips, and are still impenitent and unbelieving. One of the witnesses of your guilt has gone before you, and the judgment will not tarry. To you, my Christian brethren, the departed missionary has bequeathed the example of a holy life, and of the purest devotion to the best of causes. There is now one less to labour and pray for the heathen than there was. It rests with you to supply the lack of labour and prayer. He speaks to you now from heaven, and oh! that we could hear the emphasis with which he would now say to us in his own former words :—'The church of Christ must raise herself from the dust, awake to her utmost limits, bring all her powers to bear on the strongholds of the enemy, and put forth all her strength, and skill and piety in order that Satan, the prince of this world, may be absolutely defeated, utterly routed, and finally cast out from his usurped dominion, and the whole human race liberated from his vassalage, and restored to liberty, to holiness, and to God. But can this be effected? Yes! *Scriptural faith, scriptural prayer, and scriptural exertion, under God, will do all.* The work is actually going forward. Our spiritual vision must be dim indeed if we do not perceive this to be the fact. If the citadel of Satan has not surrendered to the armies of the living God, we know that the labourers are hastening its downfall. If the Sun of righteousness has not arisen, in all his light and glory, above the moral horizon of every land, his golden tints appear on the top of the mountains, the presage and certain pledge that he *will* soon arise on the world with healing under his wings. Let faith, prayer, and exertion, do their individual and united parts, and God will soon appear in his glory and build up Zion. Every system of error and idolatry shall crumble to pieces and perish, and all men be blessed in the Redemer and call him blessed."—*Oriental Christian Spectator.*

III.—*Chapter of Varieties.*

Tract Society.—The Eleventh Report of the Tract Society is now before us. It is chiefly occupied with an attempt to estimate the importance of Tract distribution as compared, and when conjoined, with the other means that are employed for spreading abroad a knowledge of the truth as it is in Jesus.

"It is perhaps not very easy, nor indeed is it very necessary, to assign the precise place that the publication and circulation of Religious Tracts holds among the means that are now employed for spreading abroad a knowledge of the Gospel. Yet it may not be altogether in vain to submit a few considerations upon this point. The publication of the Gospel by the living voice, whether in the way of set discourses or more familiar conversations, whether in the church, in the school, or in the ordinary and casual intercourse of life, is without question the primary means whereby a knowledge of its doctrines is to be communicated, and its claims enforced upon the attention of men. There is that in our very nature which gives a peculiar value to the sympathy that is naturally

excited between the affectionate and fervent speaker and his hearers. When he speaks from the heart, our common humanity is touched; we feel that there is sincerity in him, and we cannot help giving an audience to that which his voice, his gestures and his looks give evidence that he deems of supreme importance. And hence it is that we find that the Spirit of God, who usually works in accordance with established and natural means, has made what is especially called the preaching of the word the most effectual means of grace, both for the conversion of sinners and for the edification and establishment of the people of God. But while this is the case, we cannot for a moment imagine that the gift of letters, and the equally important gift of printing, are to be overlooked by the Christian Church, as subsidiary, but still highly important means, for the accomplishment of both these ends. And facts are not wanting to shew that these means have been abundantly blessed of God, when used in dependance on the effectual working of His Holy Spirit. How often has a letter, sent by a pious parent or friend, been the means of awakening a heedless youth to serious thought regarding his immortal interests. How often has the reading of a tract excited serious thoughts in the breast that had appeared steeled against them. How often has the private and solitary reading of the printed word of God issued in the conversion of a sinful soul. It were a waste of words to cite examples or to accumulate arguments for the employment of these means."

Those of the friends of the Tract Society who are in the habit of carefully attending to the state of its affairs, will discover an error into which the Secretary has fallen in regard to the state of the funds. He states that the Society enters upon the year with Rs. 132 of debt. Now the state of the funds appended to the Report shews that the Cash Secretary had at the close of the account 132 Rupees *in hand;* but then on the other hand the Society has outstanding unpaid bills to a very large amount. We beg most earnestly to direct the attention of our friends to the notice that appears on our cover, and to urge them to do what in them lies to help on the work of a Society which is doing so much in the cause of Christ.

Edinburgh Review, No. CXLV.—This No. of this most remarkable periodical is remarkable as being almost filled with articles of a religious character or tendency. It contains an article on the correspondence of Wilberforce; one on the British pulpit, which though it does not contain much that has not been said before, yet says in a forcible and pointed way many things that most of our preachers would find it for their own profit and that of their hearers to attend to; on article on Biblical Criticism, which evidently comes from the pen of no novice in the science; a short article on Slavery, and an article on popery. The last of these is from the pen of Mr. Macaulay and must be acknowledged, even by those who are least willing to accede to the views it advocates, to be written with great talent and spirit. Such a list of contents we never before saw in an Edinburgh Review—"O si sic omnes." We shall present our readers with an Extract from the article on Biblical Criticism.

"We will endeavour, in as few words as may be, to put our readers in possession of the present state of opinion among the learned, respecting both the classification of the MSS. of the New Testament, and the critical use to be made of this classification; which is a very different thing, though certainly connected with the other, and often confounded with it. The original system of Griesbach may be considered as exploded. The controversy now lies between the advocates of the opposite system of Scholz and those of Hug's modification of Griesbach's system, for such the latter justly considered it to be. In his last published work, the Second Part of his Critical Commentary, he notices the points in which Hug's system and his own agree; and though he cannot bring himself to admit that he was altogether in error as to those in which they differ, he certainly goes very far in acceding to Hug's views; quite as far, we think, as could reasonably be expected. Human nature being what it is, it would be too much to require from the aged critic an abandonment, in express terms, of a theory which he had cherished during his whole life.

"Hug's system was, in fact, an ingenious contrivance for evading the objections that had been most successfully urged against that of Griesbach, retaining those parts of the latter which had escaped animadversion. It was objected against Griesbach by Matthæi, and in our own country by the late Archbishop Laurence, that his Alexandrine and Occidental recensions were in reality one and the same; that the line of distinction between the MSS. said to belong to these two recensions was arbitrarily drawn; and that the quotations of the Alexandrine fathers, Clement and Origen, did not materially differ from those of the Western fathers, Tertullian and Cyprian; or rather, that they agreed with these latter much better than they did with those of the later Alexandrine fathers, Athanasius and Cyril. This last fact was established by Archbishop Laurence, on a comparison of 226 quotations of Origen; 118 of which he found to be supported by Western authority alone, 90 by both Western and Alexandrine, and only 18 by Alexandrine alone; and it bore hard on the theory of Griesbach, who had, in the Prolegomena to his Critical Edition of the New Testament, represented the quotations of Origen and Clement as exhibiting a text 'differing in its whole habit and its entire colouring' from that found in the quotations of Tertullian and Cyprian*. The absurd exaggeration of this statement was manifest on the face of it; but it was shewn by Archbishop Laurence that it was the very reverse of the truth.

"To obviate this objection, as well as that derived from the fact, which could be but ill explained on Griesbach's hypothesis, that the version of the New Testament in the dialect of Upper Egypt exhibited the Occidental, in place of the Alexandrine recension, Hug constructed his amended system of recensions, in which he substituted, for the Occidental recension of Griesbach, a κοινὴ ἔκδοσις or unrevised text, which he supposed to have been in use in all parts of Christendom before the existence of any recension. This name is, he says, borrowed from that given by the critics of Alexandria to the corrupted copies of Homer's Poems that were circulated among the rhapsodists, as distinguished from the revised text of Aristarchus, Zenodotus, and others. According to him, the New Testament scriptures had, in the third century, been reduced to a condition similar to that in which Homer's Poems are said to have been. Interpolations from various sources were freely introduced into the text; genuine passages which were disliked were erased from it; there was no settled standard; careless transcribers and presumptuous correctors made each new copy a new recension.

* 3. p. lxviii. (London edition.)

"Such was the text which the fathers of the third century had in use, and from which the Sahidic and the earliest Latin and Syriac versions were made. It was not the same every where; and hence arises the disagreement between the readings of these fathers, of these versions, and of the Greek MSS of this class that have come down to us. As Jerome said of the Septuagint that was in use during the same period, it was corrupted '*pro locis et temporibus, et pro voluntate scriptorum**;' but it is clear that Alexandria was the place in which the greatest license was assumed by transcribers.

"To remedy this evil, it is supposed by Hug, that, in the later part of the third century, three eminent men endeavoured to restore the genuine text of the Scriptures, namely, Origen at Cæsarea, Hesychius at Alexandria, and Lucian at Antioch. He supposes, also, that the recensions of these three individuals superseded in great measure the κοινὴ ἔκδοσις in their respective countries. That of Hesychius prevailed in Egypt, and corresponds with the Alexandrine recension of Griesbach. That of Lucian extended northwards, and corresponds with his Byzantine recension, while that of Origen was confined to Palestine; and a few MSS. of the Gospels are referred to it, which, though differing in some respects from the Byzantine ones, had been classed with them by Griesbach, who knew not how else to dispose of them.

"It is obvious that this last part of Hug's theory is an excrescence which might be removed from it without any injury. There is no direct historical testimony that Origen meddled as a critic with the text of the New Testament; and, taking this into consideration, as well as the multiplicity of his other labours, we think it much more probable that 'the copies of Origen,' to which Jerome appealed as authorities, were copies which he selected and possessed, rather than copies which he revised. In other respects, we consider this a decided improvement on Griesbach's system; and we do not wonder that Eichhorn, who, in the first volume of his Introduction to the New Testament, had followed Griesbach, should in the fourth have gone over to Hug—pronouncing the existence of two very early recensions, an Alexandrine and a Western, to be a dream unsupported by history†.

"The statements made by Hug respecting the κοινὴ ἔκδοσις are adopted in great measure by Scholz. Indeed, they are in such complete accordance with those made by Origen, in his Commentary on Matthew xix. 19, where he bears testimony to what fell under his own observation, that we do not see how they can be denied altogether. But Scholz contends that it was only in Alexandria that transcribers assumed this unbridled license; or, at any rate, that it did not prevail in Asia Minor nor Greece. According to him, no recension of the text took place in these countries, because none was required; it had never suffered such corruption as had befallen it in Egypt. Scholz farther denies that any Alexandrine recension existed; that is, as we understand him, (and if this be his meaning we fully agree with him,) he maintains that any revision which Hesychius may have made, possessed no such authority as to cause it to supersede the unrevised text; nor was it executed by him in a manner materially different from that of other correctors. Like them, he exercised his own judgment or his own caprice, in rejecting what he conceived to be spurious, in supplying what he conceived to be deficient, and in correcting what he conceived to be erroneous or barbarous. His recension was, in fact, nothing more than a variety of the κοινὴ ἔκδοσις. It may have met with greater acceptance than any other single variety

* Ep. cvi. ad Suniam et Fretellam.
† Vol. IV. p. 273.

of it ; but the copies which conformed to it were probably a very small part of the copies transcribed after it was made.

" That the recension of Hesychius did not supersede the κοινή ἔκδοσις even in Alexandria, is at once apparent from an undeniable fact. The stichometrical division of the text was invented at Alexandria, by Euthalius, in the latter half of the fifth century, and of course long posterior to the time of Hesychius ; yet, the principal MSS. of the κοινή ἔκδοσις which are known to us, the Cambridge, Laudian, and Clermont ones, are all stichometrically arranged ; and so too was that from which the Boernerian MS., another of the same class, was copied, as Hug himself has remarked.

" The conclusion, then, to which we are led, is, that the MSS. which Griesbach distinguished as Alexandrine and Occidental, were not the productions of different countries, according to his original system ; nor yet of different ages, according to Hug's modification of it ; but of the very same place and time. It was from Alexandria that not only Egypt and the neighbouring countries, but the whole Western world, were supplied with Biblical MSS., and the producers of them in that city took care to have copies prepared, adapted to the tastes of all purchasers. Some, especially those intended for the Western market, exhibited the unrestrained license of the earlier MSS., such as those from which the old Latin version had been made ; while in others the corrections of critics were adopted to a greater or lesser extent. We must not suppose, however, that the judgment of Hesychius, or of any other individual, was exclusively relied on. Each corrector had a standard of his own, according to which he prepared those copies which he intended to circulate as revised.

" So far then as classification is concerned, we think, with Archbishop Laurence and Scholz, that all the Alexandrine MSS. should be arranged in one *family*, not *recension ;* for this word implies uniformity, while it is by a want of uniformity that these MSS. are characterised. We may subdivide them, if we please, into unrevised and revised ones ; but the distinction would be of little use. It is of more importance to attend to the peculiar character of each MS., whether its transcriber were more inclined to introduce glosses into the text, or to omit real or supposed ones ; whether his alterations were more generally made with a view to correct unclassical, or to explain obscure expressions.

" With respect to the Constantinopolitan MSS., we do not think that Scholz has established his positions ; but the controversy as to them does not concern classification. All are agreed that these MSS. constitute a family, or recension, essentially distinguished from the Alexandrine. Whether we suppose them to exhibit the primitive text, with only a few occasional corruptions, or a text obtained from a corrupt κοινή ἔκδοσις by the critical revision of Lucian, or one eclectically formed from a comparison of different Alexandrine MSS., we must admit that they concur in exhibiting the same text, and that many of its readings are materially different from those which were most popular at Alexandria.

" The classification of MSS. is, however, of little importance, except as it conducts to a critical system. Griesbach's classification did so ; and, as his classification is erroneous, so is the critical system to which it led him. Griesbach's leading principles were, that the majority of testimonies belonging to a recension should determine its reading ; and that the reading of two recensions should be adopted in preference to that of a single recension. The former of these principles would be correct, if recensions, properly so called, had really existed ; that is, if all the documents which are classed together had really a common origin, mediate or immediate, to which they might be referred as a standard. The latter

would be correct if the different recensions were really independent. But as neither of these positions can now be maintained; as, even according to Hug's views, they are both substantially incorrect; we must consider the authority of Griesbach, as a critical editor of the New Testament, to be superseded. Many of the corrections which he made in the text were, no doubt, sound; they were such as any critical editor must have made; but a large proportion of them were of a different description; the sole ground for them was his theory of recensions. These corrections must now be considered as having lost all their authority; and as Griesbach made no distinction between them and the others, his decision that a reading is right or wrong can no longer be relied on. We must look to his authorities, and draw our own conclusion in each particular case.

"But on what principles is that conclusion to be drawn? No person would, at this time of day, contend that we should *count* testimonies without *weighing* them; and how is their weight to be estimated? There seem to be three opinions current in the critical world. There are some in whose judgment the authority of the most ancient MSS. is every thing; there are others who give a like preference to the Constantinopolitan text; and there is a third class, who, in deciding between readings which are ascertained to be ancient, are far less influenced by the authorities on each side than by the critical goodness of the rival readings."

Edinburgh Christian Instructor.—Speaking of Edinburgh periodicals we may mention that a few days ago we received the terminating Nos. of the Christian Instructor. Linked as this periodical is so closely with the venerated name of Dr. Andrew Thomson, we cannot but regret its discontinuance. Its late editor, Dr. Burns of Paisley, undertook it principally with the view of making it the vehicle of information regarding the Church of Scotland's Colonial Churches. Shortly after he undertook the editorship, the Committees of the General Assembly for Foreign Missions, Education, Colonial Churches and Church Extension, instituted a periodical, "The Home and Foreign Missionary Record," which completely and most satisfactorily fulfilled the end which Dr. Burns had mainly in view, and thus was his occupation gone. We cannot but look upon it as a matter of regret, that a periodical which ought to be dear to the hearts of Scotsmen, has been permitted thus to go down; but it has accomplished its work.

Duelling. The Lord President of the Court of Session. The annals of legalised blackguardism will scarcely furnish an instance of a British judge on the bench recommending the commission of cold-blooded murder. The forty-second year of the nineteenth century is the era signalized by this legal novelty; the modern Athens (Sparta?) is the *locus ubi* of the singular phenomenon. We learn from the Edinburgh Newspapers that a quarrel took place between a member of the Scotch bar and an attaché of the threatre, in the course of which a blow was inflicted by the son of Thespis on the per-

son of the son of Themis. "He of the long robe brought an action against him of the buskin, claiming damages to the amount of £500. The following account of the scene is taken from an Edinburgh Newspaper. "The Lord President, on the Court meeting in the morning for the trial of another cause, stated to the Dean of Faculty, counsel for the pursuer, and Mr. D. M'Neill for the defendant, who chanced to be present, that this was *a case of that nature which was sometimes settled out of doors by parties putting themselves in the hands of their friends*, but that had not happened here, as the parties had put themselves in the hands of their counsel. When they therefore came to settle their difference in this *proper and legal* manner, he was persuaded that the best course for both, considering the personal feelings involved, was to refer the matter entirely to their counsel without sending it to a jury. The moment of trial came on and his Lordship pointedly remarked in again urging his advice, that the parties *must see there were other ways of settling the matter*, but that he gave no opinion one way or other."

Now what right has a judge for the sake of saving himself from the annoyance of trying a cause, to urge the parties to resort to any other means whatever of settling their dispute? When parties have appealed to a jury of their countrymen, it must be in all cases a delicate matter to advise them to forego what most of us have been taught to consider no mean privilege, but to utter such hints and insinuations from the bench is despicable. In the particular case the matter did not end in a duel, but certainly for the future all gentlemen are warned that they are not to expect the Lord President of the Court of Session to assist or countenance them in attempts to obtain protection from injury in a *proper* and *legal* manner. They will learn that the Lord President's opinion is, that in such cases there are other and preferable modes of terminating the dispute, viz. arbitration or duel. If Her Majesty's Lord Advocate had spirit enough he would charge the Lord President with a felonious attempt to incite certain parties to commit murder.

IV.—*Letters to a Friend.*

V.—The Sacrifice.

Calcutta, July 1, 1841.

My dear Friend,

It is indeed my happiness to write you again concerning the Lord Jesus Christ. I am so deeply his debtor, and there is so much to say concerning him as a Saviour, that I feel glad to obey your summons, and write you somewhat more concerning him. Oh, why does not the whole world flock together to hear of Christ, the Redeemer of man? Why at least, do not the multitude of his disciples, continually rehearse and forever listen to the tale of his love! Go through this great city, wherein are so many *Christians*:—listen to their conversation for one whole year; and then say, how many of those men and women, who say they are brought from hell by the blood of Christ, ever mention his name or speak one word concerning his love to man! Go, watch the epistolary correspondence of those Christians?—write they at all to their brothers and sisters, to their children, their parents, their friends, concerning that blessed Kinsman, the Son of God, who died for their common salvation? A few there are;—yet, how few! and how are those few despised and shunned!

Oh mad world, thus to despise thy Saviour, and to hate those that love him! My friend, let us give thanks that we have been so far separated from this world, that we desire at least to *know* more concerning Christ; and that we feel the claims of his love so apprehending our personal gratitude, that we cannot but honour all that is stamped with his image, or that purely bears his name. May this work advance in you, until it can be said by you, "To me, to live, is Christ!" Your wish is, that I should say somewhat more concerning the Sacrifice of Christ;—and especially that I should present to you more clearly the grounds of that *confidence* which a sinner is warranted to entertain, for eternal life, on the death of Christ. This is a pleasing theme, and not a difficult task;—for, what God has freely given, He has also clearly revealed; so that the fulness of the record, corresponds with the grandeur of the gift. To it I shall now directly pass; and endeavour familiarly to convey to you, the most solemn and important of all earthly subjects.

1. In the death of Jesus Christ, there was an *actual fulfilment of that curse* against sin, proclaimed by God against man in his word. When Christ was on the cross, he endured every thing that constitutes suffering:—he had bodily pain, and mental anguish; he was persecuted by man, tormented by devils, and forsaken by God, as the Judge of all. His death was not a mere exit of the spirit from the flesh, but he endured all the pangs of death as "the curse;"—so that, in the language of inspiration, "he became a *curse*." Whatever be the penalty of sin, whatever its necessary punishment, that he fully endured;—so that, what the law required, or could require, was fulfilled on Calvary. Christ's sacrifice contained in it an endurance of all that could be demanded as a compensation or penalty for sin.

On this, my friend, fix your eye first of all, and say—"In the death of Christ, I see as certain a fulfilment of the sentence of death, under which I labour, as if hell blazed before me, and I saw sinners in their own persons enduring all its awful horrors!"

This is the first step which faith takes in the contemplation of the sacrifice of our Lord and Saviour Jesus Christ; it makes sure of the *fact*, that there was a true endurance of the very curse of sin, in the death which took place on Calvary.

2. Next, my dear friend, consider that the Lord Jesus Christ died as a *substitute*. That he came into the world to act and suffer in the room of others, I presented to your view in my last communication, as clearly as lay in my power. What a man does for himself, belongs to himself:—what a man does for others, is done by those others through him;—so that they can use it as if done by themselves. Christ became a curse for them who were "under the curse;"—therefore does his death belong, by right, for acceptance, to those who are sinners:—if any receive, it becomes actually theirs;—if any reject, by it they cannot profit. The simple question then is, whether you belong to the class, for whom the Saviour died, that is, sinners:—and if you do, then your very sinfulness shuts you up to accept and embrace the death of Christ, as a vicarious death available for you; because you are a sinner, and he died as a substitute for sinners. He that realizes well this truth, will rise in spirit towards heaven continually, in the smoke of Christ's glorious sacrifice;—and to every earthly challenge, he will thus answer—"Jesus was consumed instead of the guilty—therefore do I, who am guilty, live!"

3. The *value* of this sacrifice is infinite;—therefore have you ample scope for trust in its sufficiency. We have seen how the divine and human natures were united in the person of the Lord Jesus Christ, according to their peculiar and respective properties. These were not interchanged or intermixed, so that humanity became divinity, or divinity humanity; but they were simply united, so that the exercises of the one nature were associated with the qualities of the other. Thus, Christ obeyed the law in his human nature, whilst at the same time he was infinitely glorious in his divine nature; consequently, the glory of Godhead, which could not obey, was united with the obedience of manhood which did obey; and so Christ's obedience was of infinite glory. It was more honouring to the law and government of God, than any possible amount of obedience from any possible number of mere men, who neither individually nor collectively can have any intrinsic glory whatever. So also, the human death of Christ had, by virtue of the incarnation, all the glory of God united to it;—so that his sacrifice was an infinitely glorious sacrifice. But the value of a sacrifice depends on the degree in which it glorifies God;—and nothing can glorify him more than his own peculiar glory: now, this divine glory was in the sacrifice of Christ, and so it is of infinite value, and is therefore infinitely sufficient for sinners. It is therefore impossible that my guilt can transcend this value of atonement, and therefore I flee from all my sin to that sacrifice as greater still. When the mountains of my transgression are cast into this ocean

of sacrificial value, then do I know something of the greatness of God, more than all nature can teach. Apprehend this truth, that the vicarious death of Christ is infinite in value, and you have risen far up into the rock of eternal security!

4. The sacrifice of Christ is an *ordinance* of God, and therefore sure and valid as a ground of trust. God alone, who has been sinned against, can have any right to institute the mode of forgiveness;—and this is that medium which he has ordained, even the sacrifice of Christ. "HIM hath God set forth to be a propitiation for sin, through faith in his blood." "Christ crucified, the power of God unto salvation, to every one that believeth." From the beginning of the world, the future sacrifice of the "seed of the woman" was presented to men as the divine ordinance for pardon; and the whole Jewish economy with its innumerable sacrifices of blood, was but a sacrificial forerunner of the "Lamb of God who taketh away the sin of the world." Is not the sun the ordinance of God for light, by which alone you expect to see? Is not air the ordinance for breath; and are not bread and water the ordinances for hunger and thirst? Even so is Christ sacrificed the divine ordinance for eternal life to sinful man. Do you hesitate to receive the light of the sun, to inhale the air of the firmament, or to eat the bread and drink the water of this earth? Nay—and why then hesitate to accept and appropriate the sacrifice of Christ, as sure and free an ordinance of God as any one of the others? Will you not for yourself believe and say,—"What God hath appointed, is not that sufficient? What God hath declared to be his own ordinance, shall I not trust to as my hope and fixed security?" Go, my dear friend, and cling to the cross of Christ; and if conscience or the world say, why doest thou so—let thine answer be, "This is the ordinance of my God; he against whom I have sinned hath said, thus shalt thou be forgiven!"

5. It is a source of *glory* to God, now to administer the sacrifice that was offered in the death of Christ, so that sinners may be pardoned and saved through it. For, as this is the ordinance of God, so it is for his glory, as the author of it, that it be honoured. When men believe in Christ crucified, they glorify God, even as when they keep his holy law, or observe his righteous commands; and hence a man has the same inducement to believe in Christ which he has to do any good action whatever. In man's fallen state, this is the most honouring thing which he can perform;—yea, it is the very first that he can do, contributing to the glory of his Lord. What an obligation of encouragement therefore is there in this circumstance to induce you as a sinner to identify yourself with Christ's sacrifice? When can you ever present such a righteousness as his; when, such a sacrifice as his? When can you glorify God, as God hath glorified himself? Can you ever satisfy the justice of God, and yet be a vessel of his mercy? Can you ever manifest God's hatred of sin in your punishment, and yet also bring honour to him as a monument of his grace? Can you magnify him in the pains of hell, and afterwards praise him in the joys of heaven? Can you magnify the law by suffering its eternal penalty, and then make it honourable by its everlasting fulfilment? Nay, these things you cannot do:—but Christ hath done them—and he that receives

him, receives all that was done by him ;—and so, that man being partner by gift in Christ's work and sacrifice, presents an endless source of glory to God by faith in his beloved Son, our kinsman Redeemer. Oh what a splendid inducement is this to believe in the sacrifice of Christ and to rely on his all-sufficient atonement; that a finite creature, a wretched sinner, can thereby honour the holy God to infinity! Herein is a mystery—How shall the finite contribute the infinite? Even by faith, participating in the righteousness of Immanuel, God with us!

6. Behold here the basis of *Peace* between God and man. Doth God breathe war, when he gave his own Son to be crucified for his enemies? Will he not be reconciled, seeing that Jesus hath become a sacrifice for us? What is requisite for securing peace? Has the law been broken? Behold it fulfilled! Has the curse been entailed? behold it endured! Has the character of God been dishonoured? Behold it infinitely glorified! God, the offended, hath begun; shall not man, the offender follow? The reconciliation has commenced with him that is supreme ;—shall not the low and the base, press in for the pardon? The sacrifice is slain—"Peace" is its name; for, "Christ is our peace ;"—and will you not lay your hand on his head, and live? Be not afraid to rely on him who is the Prince and the sacrifice of peace —who died to purchase, and lives to dispense it; but rather, in the gospel hear the trumpet of peace sweetly sounding the notes of reconciliation—yield to the joyful sound—accept the peace, and be at rest. Oh what peace is that! No more curse, no more hell, no more wrath, no more scourge, no more deadly execution—all, all, the "Peace of God"—sweet, mighty, eternal peace!

7. The universal *presentation* of this sacrifice is a circumstance which ought to secure your individual acceptance. There is virtue in it for every one ;—and to every one is the offer made—why then should any one doubt? You have just as good reason from the Gospel to embrace the sacrifice of Christ, for your own salvation, as if an angel from heaven carried the message from the eternal throne, and read it in your astonished ears. You have an offer, my dear friend, of this atonement to become your own; that offer existed before your appearance in the world—it awaited your birth—it reached you in early life—it has attended you till this hour—it is renewed in this page. What have you done with it? Is the gift accepted? Has the glorious sacrifice of Christ become yours? Are you justified by its merit? Are you living on Christ's death? Does he seem the loveliest of beings to you, in laying down his life for you? If you can refuse argument, can you get rid of an offer? Although you may reject reasoning, can you cast away a gift? "This is the record, that God *giveth* us eternal life, and that life is in his Son!" This gives you an individual right to trust in Christ, and this also lays upon you a divine obligation which you cannot violate without awful guilt.

My subject is not exhausted, my friend, but my limits are exceeded :—yet I trust, not without your finding some food for meditation, and it may be also, for the exercise of faith. Indulge in thought on the subject, in occasional abrupt thought, as well as in steadfast train.

Say in your heart,—" It is true—it is real—it is human—it is divine—it is ordained—it is universal—it is individual—it is to *me*—oh yes, to ME!" Blessed be God—blessed be Christ! Blessed be the Holy Ghost who hath shewn it to me! Oh happy, happy I, who have such an offer made;—but happier, happier I, who can say now, " the Lord Jesus Christ is become *my sacrifice* for sin!"

I have said nothing special of that *love* which was the soul of Christ's atonement; because that was fully illustrated in a former letter:—neither have I specified the grace of the Holy Spirit, as coming to us by Christ's death, this being rather a result of the sacrifice, than an element of its constitution. Yet, let me beseech you to remember that whilst in this matter God has to himself been strict *justice*, he has to us been *love*—so that we have every thing to attract, and nothing to repel us. And let me also remind you, that that Holy Spirit, who is sent on the basis of Christ's sacrifice, alone can introduce us into its benefits. He unites in faith the mind of man, and the word of God;—he unites too, the soul of the sinner, and the sacrifice of the Saviour, that they become one.

The Spirit reveals the Son, and the Son reveals the Father; and so these three are one in the believer's heart, even as in heaven. Let your soul dwell on the love of God, and the glory of God-head in the sacrifice of Christ; and the Eternal Spirit will spread forth his gracious energy over you, and cause faith, and love, and hope, and joy, gradually to spring up within you;—until you can with understanding say, " I am crucified with Christ;—nevertheless, I live;—yet, not I, but Christ liveth in me:—and the life which I now live in the flesh, I live by the faith of the Son of God, who loveth me, and gave himself for me!"

Again, for the present, farewell! I may write you soon again if at leisure. Meanwhile, remember the Saviour, and his sacrifice! We have much to try us, and much to busy us, from day to day; so will it be until death;—but, under shadow of the cross, there is peace, there is rest. God be ever with you to bless you and yours.

Ever affectionately yours,
J. M. D.

V.—*Memorial respecting a Universal Concert for Prayer.*

In the early part of last century, there was formed in Glasgow a Society for special prayer. It was intimately connected with the revivals which then refreshed so many parts of Scotland. One of its most active members, was McLaurin, the author of the celebrated Sermon on " Glorying in the Cross of Christ." The Society has continued its meetings for prayer and supplication uninterruptedly to the present day. Recent events

in Scotland have tended greatly to re-animate the spirit and augment the numbers of its members. The following memorial, which it has issued in the fulness of evangelical love, has already met with cordial and extended acceptance among the spiritually-minded of all denominations in Great Britain and Ireland; and we hope that even in India its earnest and affectionate suggestions may be warmly responded to by the true people of God, of every name.

To the Children of God, scattered abroad throughout the world, the following Memorial is submitted, with earnest desires that Grace and Peace may be multiplied to them all through the knowledge of God our Saviour.

Seeing it is a fundamental truth that believers are one with Christ, and in him with one another, he being the Head and they the members, 1st Cor. xii. 12; Eph. iv. 25; seeing that through Him they are all possessed of the self-same Spirit, 1st Cor. xii. 13; and that by this one Spirit they have access to the Father, Eph. ii. 18, it must needs follow that as there is thus a community of privilege established among Christians, so there ought to be a community of feeling and of aim in the exercise of the privilege.

The great design of God in constituting the Church, and calling a people unto Himself out of the world, is the glorifying of His own name. Isa. xliii. 21. This people have I formed for myself; they shall show forth my praise. Hence the comprehensive doxology of the apostle, Eph. iii. 20, 21, which should find a ready response in the heart of every Christian, Unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us: *Unto Him be glory in the Church*, by Christ Jesus, throughout all ages, world without end. Amen.

There are three leading ways in which the saints are made use of for glorifying God. 1. As being, in themselves, subjects of grace. 2. As being specimens of grace to others, whether angels or men. 3. As being channels or instruments whereby grace actually flows out to their fellow-men. Eph. i. 12; 1st Tim. i. 16; Eph. iii. 10; Ps. lxxxvii. 7.

In respect of their active agency, they are appointed in and under Christ to deal with men on behalf of God, and to deal with God on behalf of men. Acts i. 8; 1st Tim. ii. 1.

It is to the latter of these functions that the attention of the people of God is now called, an office the most honourable that can be conceived, that of being the Lord's remembrancers. Isa. lxii. 6. (margin.) Yet, honourable as it is, it is to be feared that the duty to which it points is by many greatly neglected. For, while there are some who, like Daniel, may be denominated "men of desires," Dan. x. 11; (margin,) there are multitudes of whom it may almost literally be said, "hitherto have ye asked nothing in my name," John xvi. 24.

It is with the view of stirring up, concentrating, and directing the spirit of prayer, that this memorial is humbly presented.

It has occurred to some Christians in Glasgow, that this object might be greatly promoted were a certain period allotted—say the space of about a week, during which a portion of time should be set apart every morning and evening, by all who in every place call upon the name of Jesus Christ our Lord, both theirs and ours, to be spent in prayer, for those objects, wherewith His glory stands especially associated, and which should therefore be dear to the hearts of his people.

Concerts for prayer have already been tried on a limited scale: and their success should be an encouragement to make a more comprehensive effort in this way for the advancement of the Redeemer's kingdom*.

The three leading petitions of the Lord's prayer—Hallowed be thy name—thy kingdom come—thy will be done on earth as it is in heaven—as they are exceedingly large in their import, so they ought to constitute the model and the substance of the prayers presented by the people of God in concert.

It is impossible to give, in an address of this kind, anything beyond a few hints, in regard to the subjects with which the glory of Jehovah's name may be considered as more especially connected. The following outline is submitted, leaving it to God's people, by the help of the Word and the promised Spirit of Grace, to fill it up and enlarge it.

I. The people of God, when engaging in any work of a public kind, require to be on their guard lest their case resemble that described, Song i. 6—"They made me the keeper of the vineyards: but mine own vineyard have I not kept." Earnest prayer should therefore be made by each believer for himself, that he may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.—2d Pet. iii. 18.

II. Each believer should pray for all other believers now on the earth, that they in like manner may be epistles of Christ, 2d Cor. iii. 3; adorning the doctrine of God our Saviour in all things, Tit. ii. 10; and letting their light so shine before men, that they, seeing their good works, may glorify our Father in heaven, Matt. v. 16. This is a point of unspeakable importance, for Christians are the salt of the earth, Matt. v. 13—the light of the world, Matt. v. 14. It is also a delightful exercise, giving scope to the finest feelings of the renewed heart, as may be seen everywhere in Paul's Epistles—See Eph. iii. 14—19; Philem. 3—7; 1st Thes. iii. 9—13; Col. i. 9—12, &c. &c. It is moreover, a commanded duty, Eph. vi. 18, and therefore may on no account be neglected. Nor is it needful that we should know, in every instance, who and where the people of God are; for whether we know them or not, the Lord knoweth them that are his.—2d Tim. ii. 19. Paul tells us that he had great conflict even for them at Colosse and Laodicea, that had not seen his face in the flesh.—Col. ii. 1. This, we again repeat, is a matter of primary and inexpressible importance in connection with the manifestation of the Redeemer's glory. Wherefore we ought never to cease to make the prayer of the apostle our own in regard to one another, 2d Thess. i. 11, 12—"We pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ."

III. Christians should pray for those with whom they stand immediately connected, their families and kindred, that the Spirit of the Lord may be poured forth upon them, that so those who are unconverted among them may be converted, and those who are already in Christ may be confirmed. Domestic worship, instruction, and government, being an ordinance of God, his people ought to unite in prayer, that it may everywhere be observed and blessed as a special means of maintaining, extending, and perpetuating the influence of true religion.—Eph. vi. 1—4; Gen. xviii. 17—19; Gen. vii. 1; comp. Heb. xi. 7; Ps. cxlv. 4. That is a most remarkable prediction with which the Old Testament closes, that the heart of the fathers shall be turned to the children, and the heart of the children to their fathers, lest, saith God, I come and smite the earth

* The Annual Addressess of the Rev. Mr. Stewart of Liverpool have been much honoured in this way.

with a curse—a passage which, although uttered in the form of prophecy, may yet be converted at the throne of grace into a promise.

IV. Christians, wherever they are, being, each, members of the commonwealth, or national family, they ought to pray for those to whom they thus stand related. "I exhort," says the apostle, "that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this *is* good and acceptable in the sight of God our Saviour."—1st Tim. ii. 1—3. It is very remarkable on this head to observe, that even when Judah was carried captive to Babylon, they were commanded, Jer. xxix. 7, to seek the peace of the city whither they were carried captive, and to pray to the Lord for it. Civil government is an ordinance of God, and is to be honoured as such.—Rom. xiii. 1—7. And seeing it is expressly predicted that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, Rev. xi. 15; and that civil rulers shall favour Zion, Is. xlix. 23—lx. 10; and that the glorious Redeemer takes to himself the title of King of kings, Rev. xix. 16; as well as King of the Church, Ps. ii. 6—it must be the sacred duty of all who are concerned for the manifestation of the Divine glory in this apostate world to pray that the divinely-appointed ordinance of civil government may be everywhere sanctified to the highest and best ends (comp. Zech. xiv. 9, 20); and that by the public maintenance of the law of God, and the respect rendered to the Gospel of his grace, the great Jehovah may be openly acknowledged and honoured as "King of nations."—Jer. x. 7.

V. Christians, being members of the visible Church, should unite in praying for its purity, unity, and increase. It should be their earnest and united desire at the throne of grace, that everything tending to mar the beauty, obstruct the usefulness or create and perpetuate the disunion of the Church, may be removed. They should invite the glorious Master to come himself into his own house, as he did the temple at Jerusalem, and purge it of whatsoever is offensive to him.—John ii. 14—16. They should desire that he might sit as a refiner and purifier of silver—purifying the sons of Levi, and purging them as gold and silver, that they may offer unto the Lord an offering in righteousness, Mal. iii. 3; and that they may know how to separate betwixt the precious and the vile. It should be the prayer of all, that everything pertaining to the doctrine, worship, discipline, and government of the Church, may be brought into the nearest accordance with the Word of God. Many Christians, indeed, may be at a loss to say what is the precise Scriptural model in all these respects; but they can never go wrong in praying that the mind of God may be so discovered, as that, throughout the whole Church, "the form of the house, and the fashion thereof, and the goings-out thereof, and the comings-in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof," may be both distinctly known and carefully observed.—Ezek. xliii. 11. Questions of Church government have been often a subject of controversy, and sometimes a cause of persecution, among Christians. Would it not be worth while to try the effect of united prayer in leading to unanimity in regard to them?

The union of the people of God in the truth and in love is a grand means of manifesting the Redeemer's glory, John xvii. 23, and therefore ought to be highly prized and diligently sought by them. The great Intercessor himself has, in the above passage, set us an example of praying for that object, which his people are bound carefully to follow. Nor should they be less earnest in praying for the increase than for the purity and unity of the Church. It should be their urgent plea

at the throne of grace, that the Lord may add daily to the Church universal such as shall be saved, Acts ii. 47 ; and that the several Churches of Christ throughout the world walking in the fear of the Lord, and in the comfort of the Holy Ghost, may be multiplied, Acts ix. 31. For this end, the promises should be pleaded—too numerous to be here inserted—that the Spirit may be poured out through Jesus Christ to render the ordinances of the Gospel effectual, not only for the edification of believers, but for the conversion of sinners. Yea, we should stir up ourselves and one another to such a pitch of earnestness in this matter, that, like Jacob wrestling with the Angel of the Covenant, we shall refuse to let him go except he bless us, Gen. xxxii. 26 ; and should determine, seeing we have a warrant for it, Mal. iii. 10, that we shall put the matter to a proof, whether the Lord will not indeed open the windows of heaven, and pour us out a blessing that there shall not be room enough to receive it.

Closely connected with this subject is the raising up of qualified men for the work of the ministry. United prayer should be made by the people of God, that, as the fruit of Christ's death and resurrection, this important gift may be bestowed upon the Church, so as that the benefit of a Gospel ministry may be experienced to the full extent designed, both by the more abundant effusion of the Holy Spirit on those already in the ministry, and the increase everywhere of faithful and devoted labourers in the Lord's vineyard.—See Eph. iv. 7—16. As this invaluable gift has been purchased so it is also promised to be bestowed, Jer. iii. 15 ; and as it is promised, so prayer is commanded to be made for it.—Matt. ix. 38.

There should also be earnest and united prayer on behalf of those who are now engaged, according to the will of God, in preaching the unsearchable riches of Christ, whether among Jews or Heathens, that they may be comforted amidst all their trials and privations ; upheld amidst all their difficulties ; and honoured to spread abroad the savour of Christ's name ; and that their numbers may be speedily so greatly multiplied as to correspond, in some degree, with the breadth of that commission.—Mark xvi. 15 : Go ye unto all the world, and preach the Gospel to every creature.

VI. Special prayer should be made by all Christians for the conversion of God's ancient people, as the most remarkable event which is to take place until the coming of Christ. It is to be life from the dead to the rest of the world.—Rom. xi. 15. It will be a season of extraordinary manifestation of the Divine glory, Ps. cii. 16 ; of the richest outpouring of the Divine Spirit, comp. Rom. xi. 26 ; Isa. lix. 20, 21 ; Ezek. xxxix. 29 ; of unparalleled light, Isa. xxx. 26 ; of deepest mourning for sin, personal, domestic, and national, Zech. xii. 10—14 ; yet of holy, spiritual rejoicing and thanksgiving of the most elevated kind, Isa. xii. compared with xi. 11. The whole circumstances connected with the restoration of Israel will be such as to arrest the attention of the unconverted nations, Ezek. xxxvi. 36—xxxvii. 28, and thereby to magnify the Word of God in the eyes of mankind.

The promises relative to this great event are so explicit as to afford the most solid ground and the utmost encouragement to prayer. Thus, it is written, Rom. xi. 26, all Israel *shall be saved.* Again, Hos. iii. 4, 5, the children of Israel shall abide many days without a king, &c. Afterward *shall* the children of Israel *return,* and seek the Lord their God, and David their king ; and fear the Lord and his goodness in the latter days. Again, it is expressly promised, 2d Cor. iii. 16, 17, that the veil which conceals Christ from them *shall be taken away* by the Lord the Spirit—a promise corresponding with Zech. xii. 10. It is earnestly to be

desired that all Christians throughout the world were stirred up to plead these and the like promises. It seems to be a leading design why mercy is bestowed on the Gentiles, that through them mercy may be extended to the Jews.—Rom. xi. 31. And as faith cometh by hearing, Rom. x. 17, there ought, in a very particular manner, to be united prayer among Gentile Christians, that men may be raised up and sent forth by the Churches, who, like Ezekiel, shall prophecy to the dry bones, that they may live.—Ezek. xxxvii. 4, 11, 12.

VII. Along with Israel, prayer should be made for the outpouring of the Spirit on all flesh, Joel ii. 28, 29—for the destruction of Antichrist, 2d Thess. ii. 8 ; Rev. xix. 1—6—for the utter abolition of idolatry, Zech. xiii. 2 ; Isa. ii. 18—for the universal overthrow of Satan's kingdom, Rev. xx. 1—3 and the universal diffusion of the Gospel and its blessings, Numb. xiv. 21 ; Isa. lx. 3—7 ; Ps. lxii. 17—19.

VIII. Stretching beyond all these great events connected with the glory of the latter day, believers should look forward to the kingdom of glory itself, and pray for the coming of that day when Christ shall be revealed in flaming fire, taking vengeance on them that know not God and obey not the Gospel : and when he shall be glorified in his saints and admired in all them that believe, 2d Thess. i. 7—10—as it will be then, and not till then, that the Divine character and government shall be fully vindicated, Jude 14, 15, the Redeemer's enemies subdued, 1st Cor. xv. 25, 26, the number of the elect completed, and their bodies, as well as souls, redeemed and glorified with himself, Rom. viii. 23 ; Phil. iii. 20, 21. Hence we are commanded, 2d Pet. iii. 12, to be looking for and hasting unto the coming of the day of God. Hence it is the closing prayer of the Church, Rev. xxii. 20, Even so, come, Lord Jesus—and hence it should often be the prayer of believers individually and collectively, Make haste, my beloved, and be thou like a roe, or a young hart, upon the mountains of spices, Song viii. 14.

Although these several subjects of prayer have been set down in a particular order, it is not of course intended that that order should in every case, and at all times, be observed by those who may join in the proposed concert. That must be left to the determination of individuals and the drawings of the Spirit of Grace, who bloweth as he listeth. Nevertheless it may be stated, that it will generally be found of great advantage to follow a distinct order in continued supplication for a variety of objects—either proceeding from the lesser to the greater—from the nearer to the more remote—the circle thus always enlarging : or beginning with that whose circumference is most ample, and descending to matters subordinate to it and to each other. Thus it will often be found the best way to begin with the highest subject which the people of God have before them—the coming of Christ himself ; and after dwelling thereon in meditation and prayer, to take up others which, glorious though they be, are after all subordinate in importance—the fulness of the Gentiles—the calling of the Jews—and so on in the inverse order to that which has been above stated, till each one terminate in his own individual case. And it is believed, both from the structure of the Lord's prayer and from Christian experience, that when the soul is in the best case, this order will be found the most natural and the best fitted to sustain it in a frame of enlargement. It also seems proper to state, that in connection with all the subjects of intercession which have been mentioned, confession of sin and giving of thanks should be intermixed. And the people of God will bear to be reminded, that although a given period be here specified for united prayer in regard to the subjects mentioned, yet they are all such as to call for the habitual remembrance of them on their part at the throne of grace.

It only remains, in conclusion, to state, that a number of Christians in Scotland having agreed to observe (if the Lord will) the space of time between the 2d and 11th October, 1841, inclusive, for united prayer for the above and kindred objects; and many more being understood to be friendly to such a design, and willing to fall in with it, both in Scotland, England, and Ireland, it is earnestly hoped that Christians generally throughout the world will cordially co-operate.

If, when the primitive Church assembled with one accord in one place at Jerusalem, the Holy Spirit was remarkably poured out in answer to their united prayers, Acts ii. 1, 2, what might we not expect if all Christians throughout the world were to agree together as concerning what they should ask, Matt. xviii. 19. If in answer to the prayers of the 120 disciples, Acts i. 15, the Pentecostal first-fruits were given, might we not hope that a full harvest would be reaped when thousands or tens of thousands came in one body to the throne of grace—all guided by the same Spirit of adoption—all pleading the finished work of Immanuel, and praying that he, the adorable Redeemer, might see of the travail of his soul, and be fully satisfied,—Isaiah liii. 11.

N. B.—It is earnestly requested that all religious periodicals may be pleased to give a place to the above, or to extracts from it, in their journals, with the view of drawing attention to the subject on the part of those to whom it is addressed.

PLAN OF THE PROPOSED CONCERT.

1. During the time specified in the accompanying Address, that is, for Ten Days from Saturday the 2d, to Monday the 11th October, 1841, inclusive, it is understood and agreed that the Hour betwixt Eight and Nine in the Morning and Eight and Nine in the Evening, or as near that as possible, shall each day be given to Prayer for the objects mentioned in the Address. On Saturday the 2d October, it is strongly recommended that fasting should be conjoined with Prayer, and as much of the day as circumstances will admit given to religious exercises; and that Monday the 11th, being the last of the ten days, should be observed, as far as may be, as a day of thanksgiving. In reference to duties of this kind, let the gracious encouragement, applicable to them as well as to deeds of charity, be remembered—that a man is accepted according to what he hath, and not according to what he hath not, 2d Cor. viii. 12.

2. It is very earnestly desired that where Ministers approve of the proposed Concert, they would, some time previously, direct the minds of their people to the subject, and that they would meet at least once on a week-day during the proposed period, along with their Congregations, for the purpose of praying together for the various objects mentioned.

3. Heads of Families should also bring these objects before their households, and make them in an especial manner matter of prayer in their family exercises during the specified time.

4. Thereafter, Christians everywhere are requested to remember, that the Hour betwixt Eight and Nine every Sabbath Morning, is already observed by many in Scotland and England, as a season of united Prayer for the outpouring of the Holy Spirit, and are respectfully invited to join therein.

Poetry.

THE VASE AND FLOWER.

(For the Calcutta Christian Observer.)

The hand of the Dead lay cold in mine,
In the midnight deep of wo,
When the mind is sick, and the body weak,
And the tears refuse to flow.

With pitying eye, a Stranger took
The cold white hand from mine :—
" Come thou with me !" I read his look,
Nor needed word, or sign.

In a graceful Vase of virgin white
A fair young flower sprung up,
With bud and bell, and dewy light
In each transparent cup.
Its sweetness flowed into my soul ;
By some mysterious power,
Heart stirred by memories of the Dead,
I loved it, Vase and Flower.

The Stranger stood beside that Vase,—
He spurn'd it with his foot :
The Flower amid the fragments lay ;
The earth fell from the root.

With a rush of grief and anger wild,
I met the Stranger's eye :
Again, like a quiet and weaned child,
I followed silently.

My Flower ! my Flower ! I *knew* that smile
'Midst the glory shed abroad
In the golden light of the starry floor
Of the Paradise of God.
A love ray lit its glowing heart !
Flesh could not bear the sight ;
O'ermastering beauty bow'd my soul
With a passion of delight.

A bird's wild glee, from a wild rose tree,
Like the notes of a triumph fell :—
Loving and low were the stranger's words,
" Weep'st thou for Seed and Shell ?"

The hand of the Dead is cold in mine :
The Stranger disappears.
" Poor broken Vase, my Flower is safe,"
Said I, with joyful tears.

W. S. M.

Missionary and Religious Intelligence.

1.—Missionary and Ecclesiastical Movements.

It is with sincere regret that we announce the departure for England of the Rev. J. D. Ellis, of the Baptist Mission. Mr. Ellis has been long in feeble health. A severe attack of dysentery obliged him to seek immediate relief in a change of climate.—The Rev. J. Watt of the London Missionary Society arrived on the *Elizabeth*, Capt. Hamlin. Mr. W. has proceeded to Banárás, the station at which he is appointed to labor. —We last month omitted to notice the ordination of the following gentlemen by the Bishop of Calcutta: the Rev. Messrs. Alexander and Norgate, Priests, Rev. W. Pickance, Deacon.—We are sorry to learn from communications just received from England, that the health of the Rev. F. Tucker, who had reached that country, is not improved by the voyage.—Mrs. Bayne's health, we regret to state, has not materially benefitted by her return to the father-land.—The Rev. W. Porter, whose arrival at Madras we recently announced, as the pastor of Davidson Street Chapel, has, we regret to learn, been obliged to betake himself to Bangalore, his health having become much enfeebled by the climate.— The Rev. S. Caldwell, of the London Missionary Society at Madras, intends to unite himself with the Society for the Propagation of the Gospel this month.—The Rev. Mr. Walton, of the London Society's Mission at Madras, departed this life during the past month. Mr. W. has left an orphan family to bemoan his loss. He was a faithful Msssionary: his end was peace.

2.—New Hindusta'ni' Church.

The foundation-stone of a new Hindustáni Church was laid by the Bishop of Calcutta in the month of May, in the presence of the Archdeacon, several of the clergy, and a large concourse of interested spectators. The site of the new Church is in Wellesley street. The amount collected for the purpose is not yet adequate to the estimated cost of the building. To the indefatigable exertions of the Rev. J. C. Thompson much credit is due in the collection of funds for this purpose. The Church Missionary Society have subscribed largely to the object.

3.—Rája Kalí Krishna Bahadu'r—New Works.

We have been favored with two pamphlets from the Rájá Kálí Krishna, the one containing a catalogue of his dignities—the other a translation of the "*Mahá Nátaka*, a celebrated dramatic poem of the Hindus." The former must be interesting to the immediate admirers of the Rájá; to others it may wear an egotistical appearance. For the translation the Rájá deserves the thanks of all interested in obtaining an accurate account of the sentiments expressed in the literature of the country, but who are destitute of knowledge of the native languages.

4.—Examination of the Free School.

On Wednesday the 23rd ultimo, the pupils of the Free School were examined. The Bishop of Calcutta presided. The examination was

close and satisfactory. The children are reported in good health and the school in a state of prosperity. May the Spirit of God guide their habits into the way of pure and undefiled religion, that they may become blessings to Society as well as ornaments to an Institution which kindly provides both for their bodily and mental wants.

5.—THINGS AS THEY ARE AND AS THEY SHOULD BE.

It is with extreme regret that we are obliged to revert to circumstances of an extremely unhappy nature connected with Missions in the South of Calcutta. We have long delayed to enter upon the discussion of the subject, but we feel that silence if longer maintained, would be but a sacrifice to truth. It would appear that in the South of Calcutta there are three bodies of Christians labouring to convert the people to the faith of the Gospel, the London, the Propagation, and the Baptist, Society.—For some time past the parties connected with the Propagation Society have broadly stated that the Missions and Ministers of all other bodies are no Ministers, that their ordination is invalid, and as a matter of course all their offices,—baptisms, marriages, &c. also, invalid. The consequence, as might naturally have been expected, has been to unsettle the minds of the converts under the direction of the Missionaries of the London and Baptist Societies. Some of them have left their first pastors, and have been re-baptized by the Missionaries of the Propagation Society. Nor is this all: the *discipline* of the Church as connected with the London and Baptist Societies appears to be such as to prevent the possibility of disorderly or immoral persons remaining either in communion with them or in the capacity of catechists. Some have been dismissed from these Churches for *covetousness*, *witchcraft* and *adultery*; but not only have these persons been received into the Churches connected with the Propagation Society's Missionaries, but some have been appointed as teachers in the very localities in which their sins had been committed, to the great disgrace of our common faith. We should have been loth to entertain these statements on native testimony, knowing well how little reliance can be placed upon it even under the most favorable circumstances, but we have now before us a letter addressed to the Editors of the *Friend of India* and the *Christian Advocate*, in which it is stated that three persons of ill repute and dismissed by the Baptist Missionaries, as such, have been received as catechists by the Barripore Missionaries and that upwards of *thirty* persons have been christened (re-baptized), several of whom are persons of notoriously bad character. Other things of even a more unchristian character have been reported to us, but we say with the writer of the letter from whence our information has been derived,—"I purposely abstain from making additional remarks; the statements now made will speak for themselves."

Now to the Missionaries themselves it would be of little moment that they should be called no Ministers or the like, if the evil rested with them; but when it extends to their converts and to the heathen, and makes Christianity a bye-word for schisms and uncleanness, it becomes a matter too serious to be passed over in silence,—especially when it is said by the Propagation Society's Missionaries, that all is done under the immediate sanction of the Bishop of Calcutta, it were culpable in us to remain longer silent. We had hoped that these things would have been remedied ere this, since the subject has been mooted both in the *Friend of India* and the *Christian Advocate*. From what has occurred since those notices, we fear that his Lordship has exercised but little of the authority vested in him as the overseer of the English Episcopal Church in India, but which we now intreat him to put forth as a Christian

Minister for the preservation of peace and promotion of holiness in the whole body of the Church. We entreat his Lordship whose praise is in all the Churches, to check this budding of *Puseyism* in the Episcopal Missions.

6.—Singapore Auxiliary Bible Society.

We have just received the Third Report of the Singapore Auxiliary Bible Society. It contains but little that is encouraging beyond the active and prayerful distribution of the Holy Scriptures, and the cheerful co-operation of the Christian community in the island in the good work. Success there as here is yet deferred—the work is one of faith, not of sight. Scriptures in Malay, Javanese, Tamil, Telingu, English, Dutch and Chinese have been distributed during the year. The number of Chinese Scriptures amounts to 2896. The Committee made an attempt to open a room for the sale or gift of books in a conspicuous part of the island. This they regret to state did not succeed. The state of feeling is not ripe for such an effort.—The Rev. Mr. Rottyer of Rhio says, the king of *Indragiri* in Sumatra has inquired for copies of the Holy Scriptures, the one in Arabic, the other in the Malay language. The cheerfulness and vigor with which our friends in the Straits pursue this and every other department of Christian labor is quite refreshing in this land of sun. May the dews of Heaven rest upon the precious seed scattered by them on every hand.

[*Items from the Advocate.*]

7.—The Monthly Missionary Prayer Meeting

was held at the Union Chapel, Dharamtala, on Monday evening the 7th ultimo. The address was delivered by the Rev. R. deRodt—subject, The Missionary efforts of the Irish and British churches in the middle ages. Mr. deRodt dwelt upon the simplicity, economy and unity of these Missions, and on the faith and devotedness of the Missionaries, especially *Columbanus* and *Gallus*, two of the most distinguished servants of Jesus in conveying the glad tidings of the gospel to the inhabitants of Switzerland and Germany. The address was very instructive. The devotional parts of the service were engaged in by Rev. Messrs. Boaz and Smith.

8.—Memorial on Inheritance—Marriage—Rights of Parents.

Some time back the Missionaries presented a Memorial to the Government of India, on the subject of *Inheritance, Marriage*, and the right of parents in their children after conversion. The reply of the Government to that Memorial is; that the subjects of it are under the consideration of the Law Commission. From an interview which a deputation of the Missionary body had with Lord Auckland, the intentions of Government on these several subjects may be pretty correctly ascertained. The subject of Inheritance may be favourably considered; but the other two subjects, we fear, will not, unless great efforts be made at home (as in the case of the idolatry question), form matters for serious consideration. We will not say that one of these subjects is of more moment than another considered in itself, but in its bearing on the purity and peace of society, we conceive the subject of Marriage to be one of the deepest moment, and one which no Government should pass by with a careless hand. We have but to suppose a case which has and may fre-

quently occur, of a young man becoming a Christian; he has been married as a Hindu, his wife's relations refuse to give her up, and she refuses conjugal rights on the ground of his being impure, and this refusal may continue during the whole of the natural lives of the parties;—or it may be, that the woman, after a series of years, might herself become a convert, and seek for the restoration of the very offices she had refused to render. As the Christian Law now stands, morally no Christian can put away his wife and marry a second while the other is in life,—except for one cause. Now under such circumstances what, without the strictest and most prayerful watchfulness, must be the issue to the parties? In some cases, we fear, it would be the destruction of character to the new convert and to others bearing the Christian name. Now the remedy for this is easy and certain. If the wife should refuse to live with her husband, after a certain time, that time being specified, and having been so declared, and having further declared that she looks upon her husband as dead to her in the eye of the (Hindu) law, and that as such she will not and cannot live with him; should she do this in the presence of competent witness after the specified time shall have elapsed, and every means have been employed for effecting a union between the parties; then a law declaratory might be enacted empowering the man and the woman to marry again in their respective circles. Should the Government refuse to adopt some such law, we fear the Missionaries will for the sake of the peace and purity of society, as well as for the honor of Christianity, be obliged to act upon the knowledge derived from long and sometimes painful experience.

9.—DISSOLUTION OF THE GOVERNMENT CONNEXION WITH IDOLATRY.

A friend has written us, strongly urging upon us the propriety of once more taking up the subject of the Government connexion with idolatry in the Bombay and Madras Presidencies. For still in those presidencies do the "powers that be" do honor to the idols of wood and of stone. It affords us much satisfaction to inform our correspondent and all our readers, that, owing to the constant discussion of this subject here and in Britain the home authorities have sent out an order to the Supreme Government which, we believe, relieves the minor presidencies from all further delay. In that dispatch, if we are rightly informed, the Governor General is directed to carry out the former instructions of Government in the Bombay and Madras presidencies which have been so efficiently applied to the presidency of Bengal. Nor are the instructions indefinite. They are to be carried into effect at the latest at the end of the year 1842. We do most sincerely hope that the information is correct, and that the close of the year 1842 may be commemorative of the entire dissolution of the connexion of a Christian Government with the idolatries of a heathen land.

Since writing the above, we have received the *Friend of India* containing the dispatch of the court on this subject. We find that it only refers to Madras, so that whatever may be left of the connexion at Bombay still needs the interference of the Supreme Government. The Court are specially severe with the Madras authorities, while they eulogize the supreme authority for the firmness and wisdom displayed in carrying out their intentions. The *Friend* appears disposed to excuse the Governor of Madras in this instance. The subordinates it is intimated are not disposed fully to co-operate with the instructions of the Court. This we look upon as no excuse at all. If the Governor of Madras had been distinguished for firmness, who of his subordinates would have dared to prevent the execution of not only his orders but those of their

masters in Leadenhall Street? The real fact is, the Court themselves would never have moved in this matter at the rate they have, (and that has been slow enough,) had it not been for the movement of the religious bodies at home. It is to the incessantly watchful conduct of these friends to India that we may attribute the *yet prospective* abolition of the connexion in the Madras presidency. If the Court of Directors had been so incensed with the Madras authorities as they appear to be, why did they not at once extend their censure to the Bombay presidency also?—Why did they not invest the Governor General with power to dispose of the connexion wherever he found it, as he has done in Bengal? There is one way by which the connexion and all that is disgraceful in it can be dissolved, and that is by the giving full power to the Supreme Government, without any private instruction or qualification of the same. Timidity and hesitancy has marked the conduct of the powers that be in this whole business; so that at last, wrung from them as it has been by dint of persevering watchfulness, it has almost ceased to be a boon at their hands.

IDOLATRY IN INDIA.

The following has been laid on the table of the House of Lords, agreeably to order of the 22nd inst., and in further illustration of documents previously produced, and from which extracts appeared in the *Morning Herald* of the 2nd April:—

Copy of the Despatch sent out, in March last, to the Governor General of India, respecting the connexion of the Government with the religious ceremonies of the natives in the Presidency of Madras.

"(Revenue Department), 3rd March, 1841.

"Our Governor-General of India in Council.

"On the 2nd June, 1840, we communicated to you our sentiments regarding the measures adopted by your Government for carrying into effect our instructions for the withdrawal of all interference with the religious ceremonies of the natives of India, and for the relinquishment of the revenue derived from native temples and other places of religious resort.

"The whole point under this head, as regards the Presidency of Bengal, on which, at the date of that despatch, we were uninformed, was the mode in which the superintendence of the 'Temple of Juggernauth' should be transferred to the Rajah of Koordah.

"The advices subsequently received supply this information, by which it appears that the Governor General has yielded his opinion 'in favour of defining by a deed of trust, instead of by a law, the nature of the charge to be made over to the Rajah;' and we approve the Act No. X. of 1840, passed by you for the abolition of the tax, and for the future superintendence of that temple.

"By your present advices, we are also informed of the progress made by the respective Governments of Madras and Bombay in carrying into effect our instructions on this important subject.

"At Bombay, the separation of Government from all connexion with the affairs of the Temple of Yellama, in Belgaum, has been effected; 'a committee of natives' has been delegated to relieve the collector in Nassick from the management of certain temples in that district; a scheme is under consideration for relieving the Government from all charge of the temple of Trimbukeshwar in Ahmednuggur; and 'measures have been adopted for effecting similar alterations in the management of other religious institutions under the Bombay Presidency.'

"These proceedings, as far as they go, are very satisfactory, and have our entire approbation. We particularly approve the tenor of the

instructions issued to the Bombay Government in your Secretary's letter of the 10th of August; and we trust that it may be found practicable to carry into effect the suggestion offered in the fifth paragraph of that letter, for rendering final and complete the separation of Government from all share in the management of the affairs of native temples.

"It is matter of much concern to us, that the same progress on this important subject has not been made at Madras as at the other Presidencies; and we are of opinion that the dilatory proceedings of the Governor in Council would have justified even more severe animadversion than was conveyed in your Secretary's letter of the 10th of August last. We also concur with you in opinion, that the proposed arrangements of the Government of Madras, as explained in the documents which accompanied Mr. Secretary Chamier's letter of the 11th June, 1840, for effecting a partial change only in the present system under the Presidency, were inconsistent with our instructions, and at variance with the views which you had communicated to them on the 10th June, 1839.

"The same principles which have been acted upon in Bengal, Agra, and Bombay, and which are stated with precision in your instructions above referred to, of the 10th of August last, are equally applicable to the Presidency of Madras, and we are desirous that you should allow no further time to be lost in following them out. Much reliance, it is true, must necessarily be placed on the local Government and its officers; but after the delay which has already occurred, we cannot admit 'that the time and the place for the alterations which have been decided upon' should be left altogether to the Governor in Council. The subject has been specially committed to your charge, and we feel assured that you will deem it incumbent on you to see that it is disposed of under the Madras Presidency at an early period (if possible by the beginning of the year 1842), in the same satisfactory manner as throughout the rest of India.

"We cannot conclude this dispatch without expressing our approbation of the just, liberal, and enlightened views, and of the prudence and discretion which have marked your proceedings on a measure involving no small difficulty and delicacy, and calculated to lead to serious excitement if carried into effect rashly or injudiciously.

"We are, your affectionate friends,

(Signed) "W. B. Bayley (Chairman,)	R. Jenkins,
"G. Lyall,	F. Warden,
"W. Axtell,	H. Willock,
"W. Wigram,	R. Ellice,
"H. Lindsay,	H. Alexander,
"W. S. Clarke,	M. T. Smith,
"W. H. Sykes,	J. W. Hogg,
"J. P. Muspratt,	J. Bryant.
"J. L. Lushington,	

"London, March 3, 1841."

[*Friend of India.*

10.—KULIN BRA'HMANS.

It is well known to most if not all, that there is in this country a class of men entitled Kulin Bráhmans. They are a privileged class; that is, privileged to be idle and wicked. Supposed, as they are by the multitude, to be mortals of the first class, direct descendants from the gods, to afford them aid, or to form marriage alliances with them, is deemed by the most respectable families a most fortunate and honorable occurrence. To marry a daughter to a Kulin is an honor eagerly sought after and

dearly purchased. Polygamy being allowed by the Hindu law, these men enter into the marriage relation with many families. One celebrated Kulin has, or had, *ninety* wives in different parts of the country; in fact, they will marry as many as they can, for it always brings a dowry, and gives them a perpetual claim on the household. But do they support their wives or offspring? No; many are the cases in which the unfortunate women never see or even hear more of their liege lords. A few days after the marriage ceremony has been performed, they march off to contract another marriage, or to live in idle wickedness in the household of some of their former wives. The evils resulting from such a state of things must be many and great, not only to the poor miserable victims themselves, but also to society at large. Prostitution, abortion and infanticide are evils which we may venture to enumerate as immediately flowing from such a system; and these again will lead to all the ills connected with such flagrant violations of the first law of heaven. A strong feeling has, we are happy to state, set in against the practices of these men in Hindu society itself, but it needs the aid of the European community to strengthen and confirm it, and shall it plead for it in vain? No; if the sympathies and energies of the Christian community at home and abroad were aroused on the subject of Sati and Infanticide, as practised openly and under religious sanction, surely they will not be dormant when called upon for the suppression of a practice which consigns its unhappy victims to a state more terrible even than the Sati, and sets at nought, (equally with crimes which are reprobated by all,) the first laws both of nature and revelation.

11.—Sale of Female Children for Prostitution.

We have more than once adverted to a custom indulged in to an extent but little imagined in this city, at which humanity shudders. The custom to which we refer is the sale of female children for the vilest purposes. This practice is, we learn, not a whit abated; nay we fear on the contrary that it is rather on the increase. It is a well known fact that female children are disposed of for pecuniary considerations to the procuresses of the public stews of Calcutta; and that these poor wretches, after having served the purposes of their depraved purchasers, are cast helpless and discarded to seek either a mere existence or a premature grave in the lowest haunts of vice. Nor, from what has recently come to our notice, is this practice wholly confined to strictly native children, but even some who have a still stronger claim on our sympathy, have been and are made the subjects of shameful barter in this city. Christian youth have been so disposed of. It may be asked, why do they submit to such a course of treatment? But how can helpless females, nay often mere children, drugged sometimes to stupefaction until their ruin is effected—how shall they be able to rescue themselves from such hands? It must be done by other agencies, and we again put it to the benevolent ladies who are so deeply interested in the welfare of the females of this country, whether something could not be done to rescue, in the first instance at least, these poor creatures from a life of infamy. Even purchase by Christians for the best purposes would be preferable to the undisguised sale of them for the worst of purposes. Nor would we have them lose sight of those who have unfortunately fallen into the meshes of the evil ones, be they Hindu, Musalmán or Christian. Surely the benevolent ingenuity of the ladies of Calcutta might devise a plan by which a door might be opened for the recovery of such as may be themselves desirous of treading in the paths of chastity and religion.

12.—DOST MAHOMED AND CHRISTIANITY.

We understand that some Christian people have been desirous of visiting the Ex-Ameer of Cabool with a view to present him with a copy of the Christian Scriptures and some of the most erudite works on the subject of Christian truth in his native tongue. This simple request has been refused. Now we can commend the Government for exercising all due precaution as to the parties who shall be admitted to hold converse with the Dost until his faith be tried, but we can see no cause of alarm in the visit of a Christian man whose only object is to present a fallen foe with that volume which, under the blessing of God, might prove a source of consolation and hope to him while under the influence of a wounded spirit. Surely there could be no fear that a simple and faithful Missionary could concert with the Ameer to overturn the Government of the Shah? And if the half of what we have heard of Dost Mahomed be true, he would admire the conduct of a Missionary of the cross endeavouring to show, that while war was oft a necessary evil, it had no sanction even when undertaken by the monarchs of the earth, in the charter of our privileges and hopes—the New Testament; or that while, in the course of events, political Christians had been constrained to deprive him of his throne and sceptre and crown, that there were those bearing the honored name of the Son of God, who would strive to direct his attention to a throne which should never be moved—a sceptre which should never be taken away—a crown which should never fade. Such conduct would, we are confident, have been appreciated by the Dost.

13.—AGARPARAH.

Rumours have been afloat that Mrs. Wilson had resolved to place the Refuge under the direction of a new sect, styled "*The Plymouth Brethren.*" The motive which induced Mrs. W. to think of this measure was laudable, viz. a desire to place the Institution at Agarparah under a more catholic superintendence than would be afforded by the Episcopal Church. Whatever may be thought of the exclusiveness of the rule of the Episcopal communion, we sincerely rejoice to learn that Mrs. W. has been prevailed upon not to place the Institution under the surveillance of "the brethren," in question, who, however well intentioned they may be in theory, are not, if all that has reached us be correct, the most judicious in practice. Matters have, we understand, been so proposed, that the Institution is to be placed under the direction of the Church Missionary Society. The plan which has met the approval of all parties here, has been transmitted to England for the approval of the Committee of the Church Missionary Society.

14.—POOREE PILGRIMS.

The *Englishman* states that the number of pilgrims at Pooree this year is much fewer than in former years. The sufferings of the poor deluded people have however been extreme. The cause of this diminution of the number of pilgrims is attributed by our contemporary to the dissolution of the Government connexion with the idolatrous shrines. This we ever prophesied would be the case. Each succeeding year will witness the number less, until the pilgrimage to Pooree and other sacred shrines shall become a tale of record, like the pilgrimage to Canterbury, or other popish altars, in the days of Britain's darkness.

15.—The Polynesian.

We have just received a file of the *Polynesian*, a weekly paper published every Saturday at Honolulu, Sandwich Islands. The *Polynesian* is intended to occupy the place of the *Hawain Spectator*, a quarterly periodical of considerable merit. The necessity for a weekly periodical it appears was felt at Honolulu, while the advertisements it is hoped will add to its stability. We were curious to see the nature of these advertisements, and found them to consist in a great degree of the same materials as those daily put forth in Calcutta. Hardware, Books, London and Manchester goods and American notions ; and this at Honolulu in the Sandwich Islands ! What a marvellous change have missions wrought in these Islands within the last twenty-five years ! As it regards paper, typography and matter, the *Polynesian* is equal to the periodicals of India ; and to every one interested in the history of the Islands it must be very instructive, inasmuch as they will find in its pages accounts of the past and present manners and customs of the people, and of the beauties and resources of the islands. We wish the *Polynesian* all success.

16.—General Assembly's Institution.

We have received a pamphlet containing a brief account of the rise, progress, operations and success of the General Assembly's Institution in Calcutta. The pamphlet is the production of Dr. Duff. It is well calculated to give the friends of education a clear and comprehensive view of the management and operations of this truly valuable Institution.

17.—New Zealand.

Since the colonization and civilization of New Zealand, it has become a subject of such deep interest to many, that we have thought the following brief account of that country might be acceptable to those who are turning their attention to it as a field either of commercial or religious enterprise. It will be gratifying to the friends of Missions to learn that the influence obtained by the Missionaries in New Zealand is great and that for good, in the present interesting crisis of its history.

" The extent of New Zealand has been variously estimated. The distance between the North and South Capes is about 900 miles—the greatest breadth of the northern island, which is the wider of the two, is about 300 miles, diminishing to 200 and 100, and to greatly less toward the northern extremity, where, at one point, distant about 150 miles from the North Cape, there is an isthmus of not more than three miles across. By the latest, and it is believed, the most accurate accounts, the area of the northern island is computed at 40,000 English square miles, while that of the southern island—of which Stewart's island may be considered an appendage—is considerably more than one-third larger. The extent of the two islands, it is thought, must be, at least, 95,000 English square miles or about 60 millions of square acres. The voyage from Britain to New Zealand, although the distance is greater than Sydney, occupies about the same length of time, in consequence of the prevalent state of the winds ; while in returning to Britain, the voyage from New Zealand is, of course, shorter than the voyage from Sydney by the distance between the two places, or about 1200 miles.

18.—The Dharma Shabha'.

We have promised to chronicle the meetings of the Shabhá as they may happen. Another Shabhá has been held. The business transacted at the meeting was the election of members, a proposal to adopt measures in reference to the burning of the dead in irregular places on the banks

of the Ganges, and the petition of a Hindu for a hundred rupees to enable him to marry a rather aged sister, which sum was offered by a worthy member, who was applauded for his benevolence. The measure referring to the burning of the dead is one worthy the attention of the Shabhá, and we trust it will take it up with proper spirit, and that it will be but the harbinger of other subjects which shall be taken up by the Shabhá of equal if not superior importance.

19.—BOMBAY RELIGIOUS INTELLIGENCE.

Admission of Natives into the Christian Church. On Sabbath the 7th March, the ordinance of baptism was administered in the Byculiah Church, Bombay, by the Rev. J. S. S. Robertson, to a well-educated Bráhman from the mission school at Násik. The circumstances of the conversion of this interesting youth, and of one of his companions, we hope afterwards to bring before the notice of our readers.

A Hindú of humble station, but of industrious habits, and the child of a convert from the Musalman faith, were baptized on the same day in the General Assembly's mission-house, Ambrolie, by the Rev. Dr. Wilson.

BOMBAY AUXILIARY BIBLE SOCIETY.

Translation, publication, and procurement of the Scriptures.

The printing of the book of Genesis and the Psalms in *Marathi*, which was noticed in last report as having considerably advanced, has been completed.

In last report, it was mentioned that the Committee had agreed to solicit from the Parent Society, a grant of paper and money to enable the Society to print the following Scriptures in Maráthí: "5000 copies of the New Testament, according to the translation and revision at present proceeding under the care of the Committee for translations; 5000 copies of the Gospels and Acts, according to the same version; 4000 Romans and Corinthians; 2000 copies of the other epistles; 1000 of Revelation, and 1000 copies of a Gospel in the Roman character, according to the system of Sir William Jones adopted at Calcutta." The British and Foreign Bible Society has generously complied with the requests thus proffered to it; and the Committee are using all the means in their power to render its bounty available for the great objects for which it has been bestowed The printing of the large edition of the New Testament has been commenced. With reference to its execution, it was "on the motion of the Secretary, unanimously resolved that it should be accomplished under the direction of the members of the Translation Committee resident in Bombay, who, without making a general revision, shall be empowered to correct all palpable errors in the translations already printed, and required to guide themselves by the *textus receptus* of the original, and to manage this business in meetings held for the express object, three being a quorum." This plan promises to succeed to the satisfaction of the members of the Sub-Committee here referred to; though the desirableness of preserving uniformity in the translation of similar expressions in the different books of the New Testament, the observance of a uniform system of orthography, and their desire to avail themselves of various improvements which have occurred to them since last revision, have increased their labour considerably beyond what was expected by them when they received this special appointment. They have hitherto regularly met twice a week, and continued several hours in deliberation and intense application to their work. The general revision of those parts of the New Testament, which have not yet passed under their review, has necessarily been

suspended by the demands which are thus made upon their time and strength. These books, however, will come under their particular consideration, as the printing of the New Testament advances ; and it is hoped that a satisfactory improvement will be effected. The general Committee, with reference to the engagements of the members of the Sub-Committee for Maráthí translations resident in Bombay, has added the name of the Rev. H. Ballantine of Ahmadnagar to the Sub-Committee, so that the members resident at outstations, in conjunction with *one* member resident in Bombay, may proceed with the review of such books of the Old Testament as have been, or may be, submitted to the society for publication. They have before them at present the books of Leviticus, Numbers, Deuteronomy, Joshua, Judges, and Ruth, offered by the Rev. A. Graves, to whom, as a translator, the society is under many obligations, and which have already been partly reviewed by all the members of the Sub-Committee, and the II. book of Samuel, lately offered by the Rev. D. O. Allen, who executed the version of the I. book of Samuel. already reviewed and published about two years ago.

One thousand copies of the Gospel of Matthew in *Gujarathi* and *English* in alternate verses, printed at Surat, has been lately published. It is intended principally to invite the attention of native students of our own language, which it is likely to do to a considerable extent in the case of those who have but imperfect assistance in their attempts to overcome the difficulties which English presents to the learner. The Acts of the Apostles will appear in a smaller form, as soon as a revision has been made of the version by the members of the Sub-Committee for Gujaráthí translations.

The Surat Missionaries have addressed the Committee on the subject of printing a new edition of the New Testament in Gujaráthí. The Committee have expressed their readiness to undertake the work ; but the arrangements for its execution are not yet completed. Captain H. N. Ramsay, has been appointed to act for the present as a member of the Sub-Committee for Gujaráthí translations. A few copies of the Old Testament in Gujaráthí, which have reached the depository during the part year, have been reserved for converts and special inquirers.

Before leaving the subject of the more direct efforts of the Society in the publication of the Sacred Scriptures, it may be mentioned that the Secretary of the Parent Society has expressed the great satisfaction of its Committee with the care which is here exercised relative to the faithful and intelligible rendering of the word of God.

Scriptures in *Hindustani, Hindui, Pashtu,* and *Persian,* have been received during the year from the Calcutta Auxiliary Bible Society.

They form an important supply of what has been long needed in Western India. The copies of New Testament in Pashtu have been rebound since their arrival. It is hoped that they will be put into circulation in the countries adjoining the Indus.

Five copies of the Old Testament, and 100 copies of the New Testament in *Tamil,* have been solicited from the Madras Auxiliary Bible Society.

Scriptures in *English, Arabic, Hebrew, Portuguese, Turkish, Persian,* and *Armenian,* have been received from the Parent Society.

The English Scriptures include a grant of 500 copies of the New Testament, intended principally for circulation among native youth who understand that language.

The Old Testament in the Hebrew language is sold to Jews at the reduced rate of two rupees a copy ; and a copy of the New Testament is presented to such purchasers of the Old Testament as are willing to receive it and appear to value the gift.

The Committee expect soon to receive 50 copies of the Gospel of John in *Maltese.* They may probably be advantageously circulated by gentlemen proceeding to Europe by the overland route.

The sale to Jews of a very considerable number of copies of the Hebrew Scriptures, is worthy of special notice, and must be exeedingly gratifying to the friends of the Society. The place for which many of them were destined is the South of Arabia.

The total number of complete copies and integral portions of the Scriptures issued during the year is 11,240, being an increase on that of the preceding year of 1008 copies.

Of the circulation of the Scriptures and their reception by those into whose hands they have been put, the Committee have received many interesting accounts.—*Bombay Christian Spectator.*

---

1. *Departure of the Missionaries for Katiawàr.*—On Saturday the 23rd May the Rev. Messrs. Glasgow and Kerr, Missionaries of the Presbyterian Church in Ireland, whose arrival in Bombay we noticed in a former number, embarked for Gogo. Dr. Wilson accompanies them, and will probably remain with them, till the novelty and difficulties attending the formation of a Mission, have in some measure passed away. The head-quarters of the Mission, it is proposed to fix at Rajkot. The affectionate sympathies and prayers of all who knew them in Bombay are with our Irish brethren. May the divine blessing guide and uphold them, and may we soon behold the fulfilment of their expectation that many of their brethren in Ulster will follow their example. Every thing warrants the belief that the Missionary spirit is spreading in the North of Ireland.

2. *Baptisms.*—On Sabbath the 2nd May Ráma Krishna, the younger of those interesting bráhman youths from Násik, to whom we formerly alluded, was baptised in the Bycullah Church by the Rev. J. S. S. Robertson, of the Church of England Mission.

On the 20th May a Chinaman was baptised in the Cathedral by the Rev. Geo. Candy.

3. *The Pársis.*—Considerable excitement has lately been felt in the native community in connexion with a Pársi youth named Sorábjí, a student in the Money Institution. We understand that he has attended that institution for six months or upwards, and has for most of that time been seriously inquiring into the way of salvation, and latterly has applied for baptism. Eluding the restraint to which he had been subjected, he took refuge with the Missionaries. The Pársis attempted to carry him off by violence from the house of the Rev. Mr. Valentine, but the providential appearance of the bazar-master and some police defeated the attempt. The Senior Magistrate after a full investigation of all the circumstances, permitted Sorábjí to choose his own residence. He has taken up his abode with Mr. Valentine.

We regret the violence that is said to have been used by the Pársis, and the inflammatory language of the Native Press. When will our native fellow-subjects learn, that the attempt to force conscience, is not only an act of tyranny towards man, but of treason towards God, whose vicegerent conscience is?

The proposals of some of the native papers are well worth notice. Some are amusing enough, certainly. The Chábuk of the 27th May proposes petitions to be got up straightway and forwarded to Parliament; representations to be made to their friends, in England, whether individuals or societies regarding the *zulum* of the Missionaries; books to be prepared expository of the Zarthosti and other religions; and a regular daily examination in their schools of the Christian religion, and the practices of the Missionaries.—*Christian Spectator.*

THE

CALCUTTA

CHRISTIAN OBSERVER.

New Series, Vol. II. No. 20.—Old Series, Vol. X. No. 111.

AUGUST, 1841.

I.—*The Present Aspect of the Missionary Enterprise. Address delivered at the Monthly Missionary Prayer Meeting, July 5th, by the Rev. J. Wenger.*

When the Apostle Paul was on the point of taking leave, probably for ever, of the elders of the Church at Ephesus, among whom he had been labouring for several successive years, and when he was about to enter upon a new and dark period of his labours, we find him uttering these remarkable words,—"And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befal me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." He looked forward to the future with gloomy forebodings; but in full view of the dangers which threatened him, he could say: "None of these things move me."

Permit me, my dear friends, to request you in like manner to take a prospective view of certain difficulties to which the work of missions may, in times fast approaching, be exposed, but notwithstanding which it becomes us to remain "stedfast, unmoveable, always abounding in the work of the Lord, knowing that our work shall not be in vain in the Lord."

1. We commence by making a few remarks on the relative position which the work of mission occupies among the various phenomena brought before our view by the present aspect of the world.

The spirit of Missions is essential to the spirit of Christianity; and the more fully the genuine spirit of Christianity is developed, the more prominent a position does missionary work occupy in the annals of the church.

It was the leading feature of the first ages of Christianity.—The apostles were all missionaries,—the churches formed by them were missionary churches—and the Christians converted in their time were deeply imbued with a missionary spirit. In the course of two centuries numerous churches were established in every part of the Roman Empire, and when Constantine ascended the imperial throne, the majority of his subjects were decidedly disaffected to the cause of idolatry.

After that important event the missionary spirit of the ruling church became less prominent and less pure.—Whilst it had before prevailed universally, it now began to mark only a few detached portions of the church, which formed pleasing exceptions to the polemical acrimony or the dead formality which pervaded the great mass of nominal Christians.

Thus during the seventh and eighth centuries we only find Ireland, and partially Britain, honourably distinguished by a comparatively pure missionary spirit. Willibrod, Columbanus, Gallus, and subsequently Boniface, penetrated into the dreary wilds of the Netherlands, of Germany and Switzerland, and there planted and cultivated the garden of the Lord. In the ninth century the church of Germany sent forth Ansgar and his followers to Denmark and Sweden; whilst two Greeks, Cyril and Methodius, animated by the same spirit of holy zeal, introduced Christianity into Moravia and other countries inhabited by Slavonian tribes. In the tenth century the Nestorians of Armenia carried the gospel into distant China: but these are almost the only manifestations of a genuine missionary spirit which the history of those times has left on record.

We will not assert that other unobtrusive efforts to preach the pure gospel to the heathen may not have been made at the same period; but they have left no traces behind them, and the zeal for propagating Christianity was evidently on the wane.

In the annals of the middle ages a long series of remarkable and important undertakings occupies a conspicuous place,—we allude to the *crusades*. The question has often been debated whether the effects produced by them were more injurious or more beneficial. Without entering into a discussion so alien to our present object, we would call your attention to the lamentable fact that the *crusades* became the substitute for *missions*, and that it was mainly owing to this deplorable circumstance, that about the close of the eleventh century the true missionary spirit became altogether extinct in the great mass of Christendom. The Waldenses, among whom undoubtedly it was to be found, possessed not the opportunities that were required for carrying the gospel into heathen lands.

From the eleventh century therefore down to the middle of the sixteenth, the history of missions presents one dreary blank, —abundantly soiled by the blood of Jews and Muhammadans and Pagans, as well as of many faithful witnesses of Christ, of whom the world was not worthy.

The attentive reader of history knows that Popery is under great obligations to the Reformation: many of its grossest abuses were rectified in consequence of it,—and the leaven of Protestant truth found its way among the corrupt mass of Papists, and rendered some of its particles more wholesome than they otherwise would ever have become. It is undoubtedly owing to this reaction that a missionary spirit began to manifest itself in the Popish community about the time of the Reformation.

Here many may feel inclined to ask: 'Why did that spirit remain dormant among the Protestant nations?' The clue to this apparent mystery is easily found in the political aspect of the times. The Protestant nations were all comparatively feeble; and engaged in a long continued struggle for their very existence, whilst the king of Spain, in whose dominions (extending as they did over Europe, Asia and America) 'the sun never set,' and his near relative, the Emperor of Germany, were both bigoted adherents of Popery. One half of Europe was subject to their sway,—and the king of Spain could then with propriety use his title of 'Sovereign of both Indies.' This preponderance of Papist power at once explains why Protestants in those times were next to unable to attempt the conversion of idolatrous nations.

But as the increasing naval influence of Protestant powers afforded increasing facilities for carrying the gospel across the ocean, the spirit of missions was awakened in the Protestant churches. Holland should undoubtedly have taken the lead, —but the colonial history of Holland is little more than a dark blot in her annals.

Not to detain you unnecessarily by this historical outline, we at once pass on to the present time, in which the work of Christian missions is prosecuted in many parts of the world, —chiefly by British and American Christians. In its present extent it is of comparatively modern origin: for however exalted may have been the character of the Moravian Missionaries, or that of an Eliot, a Brainerd, and a Schwartz, some of whom entered upon the work more than a century ago, it must be confessed that they remained solitary luminaries, until the father of modern missions, Carey, appeared, and until he established those monthly missionary prayer meetings which, from the obscure corner of England where they origi-

nated, have now become universal throughout the whole extent of Protestant Christendom.

During the first quarter of the present century the missionary undertaking was generally deemed unworthy of the historian's notice: but now that fifteen years more have elapsed, things have undergone a mighty change: and the Missionary enterprise is now universally considered as occupying an important position in the world.

This change may be traced to its rapid *growth*, and its present *vast extent*. It is not now confined to the arctic soil of Greenland, or to the *prairies* of the North American Indian, or to a few Danish islands and settlements: that noble tree has spread its branches over all the colonies of the West Indies, over the Isles of the South Sea, the extremity of Africa, the torrid coast of Guinea, the far-famed shores of the Mediterranean and the sunny plains of India.

It is an enterprise likely to become of the greatest *political importance*. A missionary must be a benefactor, and as such he wins the affections of those among whom he is successful. He wins them not for himself alone, but for the nation to which he belongs. Therefore it is that for instance in the Levant, in Armenia, Turkey and Greece, missions are so strenuously opposed by Russia, because there missionary influence must strengthen the Anti-Russian party.

But the political importance of missions springs from more than one source. *Civilisation* is their inseparable companion, and *Commerce*, her offspring, necessarily follows her into the most distant climes. The rising commerce of the Sandwich and the Society Islands has, in a great measure, arisen out of the missionary enterprise, and similar results will be more extensively developed and more fully matured, as the cause continues to prosper.

The effect of missions upon *colonial policy* again is of the highest importance. We need only mention New Zealand, in order at once to suggest to your minds how the *establishment* of colonies may follow the establishment of missions. Were it not for the labours of a few devoted missionaries, no one would, in all probability, for ages to come have considered New Zealand as a suitable locality for establishing a colony. Again the *treatment of the Aborigines* in the different colonies and settlements of Europeans is vastly modified by the influence of missionaries. They have been the advocates of the copper-colored Indian of Georgia, as well as of the swarthy Caffre and Bushman in South Africa.

But here the subject of the *Slave trade* and of Slavery rushes upon our minds with irresistible force. The abolition of the former was mainly accomplished by men who were the

warmest advocates of missions,—and that of the latter may be said to be the result of missions. A comparison between the scenes witnessed in St. Domingo, where an infidel nation proclaimed liberty and equality—and the pleasing consequences of negro emancipation in the British West Indies, where the oppressed slaves were under the guidance of Christian missionaries, at once shows both the great importance and the salutary nature of missionary influence.

We should detain you too long, were we to dwell further on these topics, and to spend more time in pointing out the reasons which assign to the modern missionary enterprise a conspicuous place in the annals of the world. Its rapid growth, its wide extent, and its commercial and political importance have in a great measure reconciled worldly minds to it, and secured for it a place in the pages of the historian.

II. Permit me now in the second place to request your attention to the contemplation of certain approaching difficulties which threaten to befal the individual labours of Missionaries.

These are likely to arise—

Partly, from the state of the churches of Great Britain and America,—and

Partly, from the progress of missionary work on the spot.

I. The connection between the prosperity of missions and the state of the churches in Great Britian and America is close and intimate.

Worldly-minded men may be willing to contribute to the promotion of civilization and commerce and liberty,—but they will generally be found unwilling to contribute to the conversion of sinners unto God by faith in Jesus Christ as the crucified Redeemer of mankind. It is however in this very work that the essence of missionary labour consists. The Roman Emperors endeavoured to convert their barbarous neighbours, in order that their hostility might become less cruel and less formidable. Charlemagne planted Christianity among the Saxons with the express purpose of making them his willing subjects. The humanity of the Jesuits prompted them to convert the idolators whom the cruelty of their own Inquisition would otherwise have exterminated. But the true minister of the cross dares not propose to himself any other primary object except simply and exclusively to save the perishing souls of sinners by leading them to Christ. If the leaves of the tree of life which he plants, prove a salutary remedy which removes numerous temporal evils, he rejoices in their efficacy, but he plants the tree for the sake of the

fruit, not of the leaves. Now the fruit does not suit the taste of worldly-minded persons; and therefore it can never be expected of them that they will knowingly contribute to the real object of the missionary. It is the liberality of true spiritual Christians which must be called into active exercise.

Now on the continent of Europe the number of truly pious persons who are able to pour in their contributions into the treasury of the Lord is exceedingly small. There those who are rich in faith are generally poor in this world's goods. In proportion to their ability they have done nobly; but after all, British and American Christians are the persons on whose contributions the continuance and support of the missionary enterprise mainly depends. When we mention them, we wish to include among them those who live in the various dependencies of Great Britain, and (to speak more clearly) we wish to include in their number the European Christians settled in India, whose liberality has hitherto so materially contributed to the support of missions in this land.

What then are the difficulties which we apprehend for the work of missions from the state of the British and American, and Indo-European churches?

We would mention, first, *that the interest felt in missionary work will become less intense, as the enterprise becomes less novel.*

Hitherto the Missionary enterprise has been viewed by many of its friends in a romantic light. It was a comparatively novel object, and therefore it excited the natural—we were about to say the animal curiosity of its supporters. The trials of missionaries appeared more dark and gloomy than reality, at a remote distance;—and a rosy hue was cast upon their hopes and prospects by the imagination of their friends.

But things cannot always remain so. Most of those trials which chiefly called forth the sympathies of friends at home, are the same which are shared by travellers and settlers; whilst those peculiar to missionaries can hardly be clearly known or strongly felt by any other class of persons. It must therefore be anticipated that much of the romantic interest hitherto felt in missionaries and their labours will gradually vanish, and that the imagination will hereafter find less food in the communications transmitted home.

A second difficulty is, that *as the missionary enterprise extends, the sacrifices which Christians at home will have to make, will be found increasingly onerous.* Self-denial is the very essence of benevolence. Without it benevolence can hardly be said to deserve its name; but it is an arduous duty to exercise self-denial, and human nature shrinks from

it. Even hitherto the missionary cause could not have been supported without great self-denial on the part of those who have contributed to it: but we fear much more will be required in future, because numerous other claims connected with the spiritual welfare of mankind will arise simultaneously. Already the efforts in support of the Churches in the colonies have been added to those made in aid of home and foreign missions. It may therefore be apprehended that contributions at home will not continue to be made on so liberal a scale as hitherto.

A third difficulty, to which we feel it a delicate matter to allude, consists in the probability *that the missionary character will sink in the esteem of Christians at home.* It is rising in the esteem of the world, but we apprehend that it is not generally rising in that of Christians. When missionaries were comparatively few in number, each individual person who belonged to the small band, possessed the highest esteem of those who sent him out. They seemed to forget that he was after all but a man, liable to many infirmities. They saw him only at a distance; and from the point at which they were placed, could not discover the specks and stains of his mental complexion. But European Christians have now become more familiar with missionaries, and are therefore better acquainted with the fact that they also share the numerous infirmities incident to human nature. It may even be the case that, as there were false Apostles, so men of an unconverted heart may now and then be discovered among the ranks of missionaries;—such a discovery would naturally add great strength to the disposition of which we are now speaking. It may again be the case that as the appalling trials of a missionary life sink down to a more ordinary level, men may engage in it who are not possessed of all the sterling and extraordinary qualities of some of their predecessors. All these causes, together with the business-like mode of conducting the affairs of religious Societies, may so affect the churches of Britain and America, that the missionaries sent out to foreign fields of labour, may experience increasing difficulties in obtaining the requisite means for carrying on their arduous work.

II. But other difficulties may arise out of the very progress of the work on the spot.

By this time however a question of some importance may have suggested itself to some persons: "Will the presence of European missionaries be permanently required? Could not the work be carried on at less expense under native superintendence?" In reply to this question we would briefly remark,

that however great the veneration may be, in which the brâhman is held by his heathen neighbours, we cannot expect the native Christians of this land speedily to appreciate and acknowledge mere mental and spiritual superiority in his own countrymen. And again, whilst many converts have given noble proofs of passive fortitude in enduring trials, we believe that few have as yet shown that active energy which could enable them with equal success to occupy the place of a European missionary. European Christians will therefore continue to be required, and they will feel the difficulties likely to arise out of the very progress of the work, and to which we desire briefly to allude.

1. *Missionary work, as the work of individual persons, will probably in future admit of less originality of invention, and require a greater proportion of patient labour.* The work is begun, but it must be carried on. What others had the privilege of commencing, must be finished,—the outlines which they drew, must be filled up,—the structure of which they laid the foundation, must be completed. Now all this requires more patient labour than originality of conception, and on that very account proves less attractive and less stirring ; so that solidity of principle will be more fully probed even than heretofore.

2. *Missionary work will admit of less boldness, and require a greater proportion of incessant vigilance.* The time for fighting pitched battles with political power and brute force is perhaps passed : but a guerilla warfare will be carried on by the champions of idolatry, which will require the greatest vigilance and circumspection. And as in the times of the Punic wars the system adopted by Fabius, though the safest and most successful, was infinitely more fatiguing than a bolder mode of warfare would have been : so the Christian missionary will now find his work less grand, and yet more trying than it could have been in former years, although it had to encounter almost universal opposition.

3. *Missionary work will admit of less heroism, and require more practical knowledge of men and things.* The temporal sacrifices and outward dangers to which the missionary will be exposed, will become less and less appalling : but he must render himself more and more intimately acquainted with the advancing state of literature, and with the minute propensities and silent workings of the native character. At the time of entering upon his work he should be equal to men who have enjoyed all the advantages of a long and multifarious experience, and be fully aware of the exact degree of Christianity which the converts have reached. In short, the mental requirements

in a missionary will be raised and multiplied in proportion as the work upon which he enters, is in a more advanced state and extends over a wider surface and embraces a greater variety of minute details.

4. *Missionary work, as the work of individual persons, will admit of less notoriety, and require a greater proportion of humble love.* It will become increasingly necessary for every missionary to condescend to men of low estate. He is desirous of raising the natives of this land to the high standard of European knowledge and energy and piety. To accomplish this, he will be more and more frequently obliged to humble the natural pride of his heart, in order to stoop down and draw out of the depths of idolatry first one and then another, and raise them to the elevation of Christianity. And the more numerous native inquirers and native converts become, the more often and the more emphatically will he be called upon to tread in the footsteps of Him who came not to be ministered unto but to minister, and like Him to become the servant of others.

But shall the friends of missions be discouraged by these difficulties and by this severer test to which their principles will be put? No, let none of these things move us. Success is sure—Christ must increase. His grace is sufficient for us. His strength is perfected in our weakness. As our day, so shall our strength be. He to whom all power is given both in heaven and on earth, has declared that he will be with us always unto the end of the world. Let us then be stedfast, unmoveable, always abounding in the work of the Lord, knowing that it shall not be in vain in the Lord.

II.—*Missions in Southern Africa.*

[From the South African Advertizer. The following account of Mission stations in South Africa was given by the deputation of the Society of Friends now in progress of a visit to the fields of Mission labor in different parts of the world.—Ed.]

Mr. Backhouse said—My friends, I think it a privilege to have an opportunity of addressing you at this time, and of relating to you a little of what came under the observation of my friend George Walker and myself in our recent journey through Southern Africa. But before proceeding to attempt a description of our journey, I would briefly revert to two impressions which were very strong in my mind when in Cape Town before we set out: impressions which I then believed were made under the direct influence of the Holy Spirit, and which everything that occurred since has tended to strengthen and confirm.

The one was an impression that there were in Southern Africa a number of men and women who had left their native countries, and, under a feeling of love to Jesus Christ their Lord, had turned their backs upon the love of the world, and dedicated themselves to His service, in endeavouring to convey the Gospel to their fellow-creatures in various parts of the country. I felt a peculiar near-

ness and love in my soul to these persons, although yet strangers to me, and this feeling connected with them was as a ray of the Divine glory shining into my heart.

The other impression was, that whoever would become qualified to do much good in raising the coloured population from a state of heathenism, and bringing them to the Gospel of Jesus Christ, must, as it were, forget the colour of their own skin, and look upon those among whom they laboured as their fellow-creatures descended from the same first parents;—as fellow heirs of the same immortality with themselves;—as those for whom Christ died;—and that therefore no one distinction should be made respecting them in spiritual things.

Whatever might have been the effect of these impressions in connection with the views of others, I think I can say that they prepared me to see and appreciate things I had not before expected to meet with. They prepared me to meet without surprise, and in a feeling of Christian love to unite with fellow-labourers in the Gospel, and converts to Christianity among the Hottentot, Caffer, Fingoe, and Bushmen nations, as well as among the Griquas.

I may mention, also, that when we arrived in the colony, we were very much strangers to the nature and circumstances of the Missions in it; our attention having been so exclusively devoted to the Australian population for the last six years, that we had hardly any communication with any other part of the world, scarcely looking into a newspaper even from the neighbourhood of our own homes, and,—except what information might reach us in the occasional intelligence of our own family circles, and the Christian church to which we belonged,—being particularly ignorant of what was going on in other Christian churches.

In the commencement of our journey, we visited the Hottentot stations within the colony, taking our route by Gnadenthal and Elim, two Moravian Institutions. Thence we went to Zuurbraak, Zoar, and so on to Hankey; and we were very much interested in observing that, although there were circumstances in the present situation of some of these stations which discouraged the Missionaries, there was nevertheless a marked advancement in civilization from what must be supposed to have been the original state of the tribes under their care. This observation we had again an opportunity of making on visiting tribes of uncivilized Hottentots, and we found the difference was very great. At some of the stations, it is perhaps necessary to say, since the period we were there, encouraging awakenings have taken place; and where clouds appeared hanging over them, the brightness of sunshine has burst forth.

The first place where we saw a *native* publicly taking part in Christian worship was at Pacaltsdorp, where we heard one preach. Not having yet learned sufficient Dutch, we could not understand what he conveyed; but there was a gravity in his delivery, and an evident solemnity of feeling on the part of the congregation, which marked them as being under an influence not to be despised. We were at Hankey on the memorable day when the slaves became free; and attended with great satisfaction the meetings which were then held to return thanks unto God for the great blessing of which so many had come into the enjoyment. The meetings were addressed by some of those who had been slaves, and by several Hottentots of the Institution, and very interesting and animated communications were made.

In enumerating the stations, I have omitted Dysel's Kraal, a station belonging to the London Missionary Society. This we visited before the day of emancipation, and were much interested in meeting with several respectable persons of colour who had come, some on horseback and some on foot, for several miles. They were the slaves of farmers in the neighbouring country, who appeared to have carried out the Apprenticeship system more than we had seen done elsewhere, and especially in the Mauritian colony, which we had lately visited; *for they had given these persons wages, and provided them with the comforts of life, thus placing them in improving circumstances which really prepared them for the enjoyment of liberty. We understood with much satisfaction that these persons*

were likely to remain in the employment of the masters whom they had formerly served as slaves.

Returning then, after this digression, to Hankey,—we were there on the second day of the week (Monday), as well as on the Sabbath which occurred between that day and the day of emancipation. There was then a Temperance Tea-meeting held, when 400 persons were present, and several addresses were delivered by native members, encouraging others to abstain from the use of all intoxicating liquors. The whole of those present who had been emancipated from slavery signed the Total Abstinence Declaration; and as my friend and myself had not previously signed the Declaration, though acting on the principle from a conviction of its importance—we joined our names to theirs. Some time ago an individual endeavoured to lay a snare for the people of this station, by erecting a canteen on the bank of the river opposite to Hankey; but the inhabitants were so fully convinced of the danger connected with strong drink that only one of them was ever known to enter the house. After waiting for some time, the proprietor left the place, the roof of which shortly fell in, and it is now one of the honorable ruins of Africa.

Thence we went to Bethelsdorp, where we had an opportunity of witnessing the blessing which has rested on Missionary labours, and saw some natives taking an active part in the promotion of a knowledge of the Gospel among their fellows. We also visited Port Elizabeth, to which many of the Bethelsdorp Hottentots have lately removed, and which is consequently a rising, while Bethelsdorp is rather a declining, station. Some years ago the canteens in this place being found very prejudicial as snares to the natives, and a great cause of grief to the Missionary, he took seriously into consideration the principles of Temperance and Total Abstinence, and saw—what many others have seen—that to act usefully in this matter, he must first wash his own hands. He therefore abandoned the use of all intoxicating liquors, and his success has been very considerable, not only in fixing the principles of the temperate, but in reclaiming several profligate drunkards. He was then holding meetings on the subject of Temperance among his people, and giving them information on the advantages of abstinence from strong drink. The list of members is read over every month, and should any one have infringed the regulation, and, after being admonished, fall a second time into the transgression, his name is struck off. At that period, however, only three names had been erased, and they were so penitent that the Missionary was in great hopes they might soon be restored. We have since heard repeatedly of still further progress being made. Three canteens have been shut up, partly from conviction on the part of the proprietors, that the vending of intoxicating drinks is wrong, and partly from the adoption of more temperate habits among the people. A number of white persons have also joined hands with the Missionary as fellow-labourers; and I think it may be said that both he and those assisting him, are full of zeal.

Uitenhage has a station of a similar kind. The place of worship which had been built by a subscription among the coloured people was becoming too small, and, if they have not already, they must soon enlarge it.

After spending here a time of great interest, we went on to *Graham's Town*, and visited the different congregations there. The Hottentot congregation of the London Missionary Society has suffered grievously from the influence of strong drink, and from canteens being kept open under the sanction of Government, which are not necessary for the accommodation of travellers. But a more prolific source of evil even than spirit-shops has been the practice followed so generally by those who professed to be Christians, *of extorting labour by strong drink, or at least showing an unwillingness to pay for labour in anything else.* Since the agitation of the subject of Temperance this practice has very much declined; yet I have heard Hottentots give as a reason of their removal from Graham's Town, that the white people would scarcely give them any kind of wages but *soopjes* (drams); and I have no doubt that the same testimony could

be borne against Cape Town. In stating this painful truth, however, it would be an act of injustice to the Dutch colonists not to state also my conviction, that those who have been foremost in obtaining labour for strong drink have been persons from the British dominions; *they having fallen into this sin to a much greater extent, I believe, than the Dutch colonial population.*

From Graham's Town we went to *Kat River*, and arrived there in time to be present at the Anniversary. We were exceedingly gratified. Between seven and eight hundred children, belonging to the different schools, were examined, and their progress was very satisfactory, especially when we considered that the whole of the schoolmasters were either of the Hottentot nation or of Hottentot descent. These schoolmasters attend at Philipton one day in the week to further their own studies, under the care of James Reid, jun. who is very zealous in that department of his duties, as well as in many others.

After the Anniversary the usual vacation of the schools occurred, but the children of the Infant School came in a body to their teacher, begging they might have no vacation; and she gratified them by keeping school during the whole time.

One peculiar feature of this institution is the very extensive use which is made of native teachers. If my memory serves me right, there are here more than ten places where the Gospel is preached, in connection with the London Missionary Society; and it may be known to most persons present that James Reid, senior, and James Reid, junior, are the only two Missionaries. The others are individuals who, feeling deeply the value of the Gospel, endeavour to communicate the blessings of which they have been made partakers; and many of these energetic and very interesting labourers are of the Hottentot or Fingoe nations, and some of mixed descent.

While at Kat River, we were present at one of the church meetings, at which there were five applications made from different places in the interior for Hottentot Missionaries; and I recollect one of the messengers from a Bushman's kraal, inquired with great simplicity how it was they could understand the Hottentot Missionaries better than the Missionaries at Klip Plaats. These are very excellent and laborious men; but the reason of their not being so well understood is obvious. The Hottentots speak a dialect of the same language; while, although the German Missionaries at Klip Plaats speak Caffer well, they have failed, like all other Europeans, to acquire the Hottentot language; and the Bushmen were consequently not so likely to understand the Gospel at Klip Plaats as when they heard it in their own mother-tongue. This circumstance I regarded as very interesting, inasmuch as it shows the great benefit likely to result from the employment of such teachers, both in extending a knowledge of the truths of the Gospel among the native tribes, and in showing them what that Gospel has done for men like themselves. Macomo, in making some remarks to the Caffers respecting the Gospel, said lately to them—"You see these Hottentots; they were once dogs like us; see what the Gospel has done for them." This Chief, although he cannot be looked upon as a converted man, is fully convinced of the importance of the Gospel, and does not dare, I apprehend, to question any of its truths.

From Kat River we proceeded into *Cafferland*, and visited the *Chumie* station. Here we found a young man, a very hopeful character, who had been brought up in the schools there, who had told *William Chalmers* that if he had some lessons, he could teach the children at his kraal. William Chalmers had gladly furnished him with lessons, and we found that he had collected 30 children, most of whom were beginning to read the lessons, and some could make out a chapter in the New Testament very tolerably. We had the pleasure of visiting this school, held in one of the first houses which a Caffer had attempted to build in the European style, and which had indeed rather a novel character; but on our return he had resolved to build a new one, and had commenced it. At the time of our first visit this man had not made a profession of Christianity,

though he had been a steady character from his youth up; but on our return he had been convinced of the truths of the Gospel, and was standing a hopeful candidate for baptism, along with some others Another individual is useful as a catechist and reader of the Scriptures, as well as a teacher of a school at some distance from the Chumie.

We then visited the stations where *Charles Stretch* was making some interesting experiments to introduce agriculture among the Caffers; so as to bring them more under the influence of the Gospel than in their scattered state. Generally the kraals consist of only from six to ten huts; but the Caffers between the Fish River and the Kye are nearly ten times more numerous on the ground than the white population in most parts of the colony. We also visited the station on the Keiskama, under Frederick Keyser, and one of the Glasgow Mission stations in that vicinity; also Burnshill and some others, at all of which we found some progress made in the Gospel. We thought the Missionaries of the Glasgow Society excelled in their schools, where the interrogatory system which they had introduced to a great degree, appeared to give the scholars a clear apprehension of what they read. The interest thus excited is so great that to the school under Robert Niven *some of the pupils come from a distance of nine miles of their own accord; for it is a matter of choice with the children, the parents seldom urging their attendance.* We then went to *King William's Town*, where we found a good congregation, which was rendered very interesting by the presence of several traders from a distance. In this way we found the Gospel spreading afar from this place as a focus. We had a communication from the Missionary a few days ago, stating that since we were there, he thinks there has been an extension of interest among the people, six members having been added, and several being hopeful candidates. Among the persons at this station whom I visited with considerable satisfaction was the Chief *Jan Tzatzoe*. I think I have not often been more sensible of the feeling of the love of God in my heart than while sitting conversing with this individual in his house. He assisted us as interpreter, and every thing we saw of him confirmed the belief that he is a meek and humble servant of Christ, and is doing what he can for the promotion of the Gospel amongst his countrymen.

There is here an infant school, conducted by a daughter of Jan Tzatzoe under somewhat disadvantageous circumstances. The school furniture is of the most humble description. There were a few printed lessons, but the only seats in the school were a number of stones placed round against the wall. Yet, if I had shut my eyes, I might have imagined I was in an English school, for the lessons were repeated and the teacher's questions answered in English far superior to that spoken by the teacher herself. On looking round for the cause of this, I soon detected the two or three white faces of John Brownlee's own children; and I found that although the questions were put in broken English by Jan Tzatzoe's daughter, they were answered by the little Caffers in good English, which was copied from Brownlee's children. This, and other similar observations which we have had an opportunity of making, have satisfied us that children in an infant school can learn two or three languages as easily as one; and that the circumstance of a plurality of languages being spoken in an infant school is, therefore, no disadvantage, but that, on the contrary, a highly beneficial exercise may be given to the young mind by the questions being asked in one language and the answers required in another;—a mode of examination which might occasionally be introduced with good effect in higher schools.

We have also become satisfied that infant schools will be very important agents in the reformation of the world. One great object of these institutions is to teach the children to think systematically and correctly. Now we, who have grown up without that sort of early mental discipline, hardly know what we have lost by not acquiring in our youth this power of systematic thought; and it is impossible to say how far the young brought up in infant schools may outstrip the present generation in knowledge. To a Caffer woman, the mother of

a child in the infant school, we one day remarked that if the parents did not take care, their children would soon know more than they did. She smiled, and replied—"*They know more already.*" I consider this simple acknowledgment, that children of five or six years of age knew more than their parents, to be not only a sufficient proof of the value of infant schools, but an ample return for whatever labor and expense may have been bestowed upon their establishment.

We now proceeded to the German stations of Klip Plaats, though they were but recently established, and could hardly be called stations, as the Missionaries were living in Caffer huts, and busy laying the foundation of a house. We regretted to find the time of the Missionaries here and at some other stations entirely consumed on objects for attending to which some industrious mechanic might have been well paid by the Society, and yet his wages would not have amounted to half so much as the maintenance of the Mission establishment; and it appeared to us that if the Societies on commencing stations were to afford a little more help in building houses, and such operations, they would often save one or two years of Missionary labor in teaching. The importance of this may be seen in the case of Lodewyk Dale, the Missionary at Bethel. He was not sent at first to a station, but to Frederick Keyser's station on the Keiskama, where he devoted his whole attention to acquiring the Caffer language; and although he had this opportunity only a few months, having then entered into some labor of erecting a house, yet he had made so much proficiency in the language, that in a year's time he could take the German Scriptures and render them orally into Caffer. No doubt he had the gift of learning languages in addition to the opportunity which was afforded him. But every Missionary should have all the advantages that can be given him, especially in commencing new stations.

From this place we went to the stations in the interior, many of which were like islands in the sea, from the effects of intestine wars, and also from the consequences of the Caffer war. After leaving the Kye about fourteen miles, we found the country beyond entirely depopulated, excepting at the Mission stations, which had been as cities of refuge in the times of trouble. Most of the Tambookies had left Clarke Town on account of the circumstances in which they were placed, and the continued drought by which they were visited, and which had only given way to rain about a month before our arrival. At the stations farther up there were a considerable number of natives, while at the villages adjacent to the stations there were also a few, and we understood there were some on the coast;—but for 150 miles we traversed a country stripped of inhabitants. We passed villages with the huts standing as when deserted, with gardens laid out, and the corn just ripe—but the silence of death reigned in the land. The people had fled from before that influence which, until it is overpowered by the influence of the Gospel, these tribes exercise on each other; and the land not having been long enough evacuated to become occupied by wild beasts, there was hardly an animal of any description to be seen. Most distressing were our emotions on passing through tract after tract of fine country covered with grass, without a living creature to partake of it. We found that the Caffers had fled towards the colonial frontier; and we therefore came to the conclusion that, much as they had suffered from the white people, they still have more confidence in them than in one another. *They feel that in the return of their territory by the English, and in other circumstances which have occurred since the Caffer war, they have an assurance of a good feeling being entertained towards them by some of the white population; and this has given them confidence to crowd toward the frontier of the colony, rather than risk a collision with the hostile tribes beyond them.*

We visited some tribes, a short distance beyond the Wesleyan stations, occupying a country of no very great breadth, nearly vacant, and extending up to the territory Dingaan was then occupying. The population, I have reason to believe, is now still more diminished, and those who remain consider themselves

protected by an alliance with the boers in the country. This fine country has been desolated by those wars which it is the great object of the Gospel to remove. On returning we visited the Wesleyan stations on this side of the Kye, and found them just rising from the calamities of the Caffer war, and the people beginning to return. I should not omit to notice that in all these stations connected with the Wesleyan Society there are a greater or less number of native teachers employed. The Wesleyans as a body make way for a system of native teaching, much as they do in more civilized countries by local preachers; and there are in all these places persons of colour who show that they have real gifts for the propagation of the Gospel. Although I did not understand their language, I had the privilege of hearing the substance of what they said explained; and in several instances there was a remarkable evidence of that influence of the Divine Spirit which must be known to Christians generally as accompanying a sound Christian ministry. I may add that, under the circumstances in which we visited these stations, there was no opportunity for things being made to appear better than they really were; for we visited them quite unawares, at a time when the Missionaries were at their district meetings, and the services were conducted by persons connected with the body, or by catechists. Among these catechists was an instance of the facility with which some individuals can acquire the Caffer language, which has been regarded as so difficult. A Missionary artizan at one of these stations takes an English Bible, and looking at the English text, reads it in Caffer so well that the Caffers acknowledge that if they did not see him, they would not know but that a Caffer was reading to them.

On returning over the Fish River, we visited a new station which the London Missionary Society commenced. We afterwards visited Theopolis, which, on account of the emigration to the Kat River, has been materially reduced. We arrived just after the Missionary had been removed, and of course saw the people not under the most advantageous circumstances. But, taking them under the most disadvantageous circumstances, and comparing their state with what it was before the London Missionary Society took charge of them, it was evident that very great progress had been made.

We now returned over Kat River and had further opportunity of seeing the desire of the people after the gospel, and the diligence of the teachers in the schools. We were detained some time at Blink Water, where Henry Calderwood is instructing a congregation. Here were several Goonah Caffers descended on one side from Caffers, who frequently in conversation alluded to a Missionary of the name of Williams, who died after laboring a few months in Caffer-land. These in point of civilization are nearly as far advanced as some of the white persons in the colony. Here is every grade of the colored population from the "red Caffer," smeared with red ochre and grease, with the kaross over his shoulder, up to those wearing European clothing, and far advanced in civilization. It is a most interesting congregation. We had the privilege on our last visit of having Jan Tzatzoe as our interpreter, and the presence of James Reid, the elder; on our first visit the interpreter had left us; the people, however, were so anxious to hear what we had to say, that they solicited we would hold meetings and read to them in Dutch. By this time we began to get hold of the Dutch, we therefore did so; but about the time of our leaving, the old chief *Hans Neuka*, an excellent man, told us that the Caffers had come to hold another meeting; and believing it to be a part of our religious duty once more to endeavour to convey a knowledge of Christian truths, although there was great difficulty in communicating with the people, we agreed to meet them; and taking a Dutch Testament we read a portion and made a few remarks in broken Dutch; but where we made a mistake, Hans Neuka made it all right in Caffer. Many tears were shed under that simple mode of preaching the gospel, and a very sweet parting season it proved.

We now went forward to Somerset and met the Dutch inhabitants. The Dutch Ministers freely made way for our having an interview with the people on the

afternoon of the Sabbath. They told us that they consider themselves under a necessity to perform the morning service according to the regulations of the Dutch church; but in the afternoon service they consider themselves at liberty to make such alterations as they deemed suitable; and therefore, with the consent of their elders, they gave up that time to us as an opportunity of expressing our interests in the religious welfare of the people. We found the Dutch population very accessible, and could not but lament that there were not more Missionaries amongst them.

Thence we went to *Cradock*, and found the Hottentots there in a very forlorn condition. We are glad to learn it is the intention of the London Missionary Society to place a Missionary there, for one is greatly needed.

From this place we went to *Colesberg*, where we found the Dutch Ministers taking a very pleasing interest in the religious instruction, as well as the school instruction, of the people.

Thence we went to *Philipolis*, where is a congregation and community of a very interesting character; there being among them many of those who broke off from the Griquas, became Bergenaars or Robbers, and were a great scourge to the land. Many of these are now brought under the influence of the Gospel, and I trust some may truly be called Christians; while others are so much under the leavening influence of Christianity as to abhor their past state; and if they could only be kept out of the way of the strong drink which the white people are so apt to introduce among them, their progress would be rapid. The chapels are crowded on Sabbaths. A number of Bechuanas also attend, and some who understand the Hottentot language. Indeed, we found the Missionaries had to contend with the multitude of languages; having services in Dutch, Hottentot, and Sechuan.

We left our wagon at Philipolis and visited the stations of the French brethren who are laboring among the different tribes of Bechuanas. These people are fast rising and coming under the influence of the gospel. Their barbarous customs in some instances are to a great extent abandoned, and civilization is rapidly advancing. There are a considerable number of true converts, and here and there an individual assists in promulgating the truths he has learnt. But the most striking instance of improvement was at a station of Mantatees, where, two and a half years ago, there was a very remarkable outpouring of the Spirit. The whole tribe was shaken with the excitement, and there were about ninety individuals added to the congregation. The individual laboring at this station takes care to admit none but consistent Christians; considering that, in their present circumstances, it would not do to throw open the doors of membership so wide as in other places. It is the general practice at some stations to admit those who have been seeking the way of salvation for six months, in hope that they would in time come under the influence of the gospel. But here no one is admitted until the Missionary has reason to believe that he is already under that influence. Among the congregation were sixteen young men, who are in the habit of going out every Sabbath into the country around, and there spreading the "glad tidings of great joy" which have been brought to them.

We visited also the stations of the Griquas and Bastards, who emigrated along with the Missionary Archbald, while in that part of the country; and likewise the Boralongs at Taba Unchu, in the neighbourhood of the Vaal River, where Thomas L. Hodgson got a few of the natives to settle, and where they gathered until they were too numerous for the land to bear under so much drought as they have lately had in that neighbourhood. Many have emigrated into the territory of Moshesh in the vicinity of the Caledon River.

Moshesh is a remarkable man, the captain of the Basutu tribe, where some of the French Missionaries are laboring. He appears to be endeavoring to do his people good; and is possessed of a degree of intelligence to which I cannot do justice; but my friend will read you one of his speeches to his people, on an

occasion when we had an opportunity of addressing them through the medium of the French Missionaries. They had also addressed the tribe, and Moshesh made the closing speech which we have preserved.

This chief has received under his protection the refugees of several broken tribes who are now settled in peace. In this country a few years ago there was nothing but war and bloodshed, and Moshesh was obliged to flee to the tops of the mountains, which here are of a peculiar form, the sides being perpendicular, and in some places overhanging; the only way of access to the top being by very narrow paths, which appear as if a little stream of lava had flowed from the sandstone mountain and formed an inclined plane. Above is generally a kloof capable of containing a good number of people and cattle; and here, in times of danger, the tribes would take refuge and defend themselves by casting down stones on their enemies. When driven to the tops of these mountains, the tribes frequently lost their cattle, which the captors were apt to devour to a great extent, partly, perhaps, from hunger, and partly from not looking upon them in the same light as their private property. Those who had been driven to these places were thus often reduced by extreme hunger to feed on the dead bodies of those who had fallen in battle. They thus acquired a taste for human flesh, and became the most inhuman cannibals I ever heard of. Kraals were frequently surprised, and the whole of the inhabitants massacred for the sake of eating them. In these circumstances the destruction was generally complete; but I know an instance in which two individuals escaped to tell the awful tale. But when the gospel was planted, it was not only a system productive of "glory to God in the highest," but of "peace on earth and good will towards men." These desolating wars ceased; and the inhabitants came down the mountains; they forsook their cannibal habits, and the whole of those who had fallen into this grievous sin are now at Missionary Stations, and many are converted to Christianity. But even in their most degraded state, we may trace those workings of God upon the spirit of man, which are felt condemning sin in the heart, and thus preparing the way for the reception of the gospel.

An instance of the power of this influence, under the most disadvantageous circumstances, was related in a manner which leads me to consider it well authenticated. An individual belonging to a tribe who were shut up by their enemies in one of the fastnesses I have described, was offered as food some human flesh. He replied, "No; this is wrong. I am an old man; I cannot live many years; and it will do me no good to have my life prolonged by such means." And this man, rather than do that which, with his indefinite idea of right and wrong, he considered improper, boldly practised self-denial to such a degree as to meet death by starvation;—an example for Christians.

Taking the view we do of the peace of the Gospel,—believing it to be indeed a gospel of "peace on earth and good will towards men," the change that has thus been wrought among the people of this part of the country has interested us much. The Society of Friends has, from the first, abstained from war, submitting to persecution rather than defile their hands with the blood of their fellow-creatures; and to any investigator into the history of that Society I would appeal, whether by pacific non-resistance, they have not gained far greater conquests than such a handful of people ever obtained by engaging in hostilities. Defensive war is frequently advocated as necessary and proper; but I am satisfied that every man who with a sincere heart examines the subject, will arrive at the conclusion which was come to by an intelligent and pious individual, a native of Scotland, who undertook to delineate a picture of war, in the decided conviction that defensive war was justifiable, and whom I have heard declare that, as he went on with his subject, he found there was no such thing in existence as defensive war, for that national operations always assume the character of offensive, as soon as they assume the character of war.

But I have turned aside to Moshesh without finishing what I had to state with regard to the Borolongs. There are now three towns, with an interval of

about a quarter of a mile between them, and the Missionary's house in the centre. The principal town consists of about two hundred houses. The congregation is considerable, and there are several native teachers, among whom is a son of the chief Towana. There are also here several other chiefs with their families, who were notorious as disturbers of that part of the world, but are now hopeful Christians.

We returned by way of the Corranna stations to Ramah. These Corrannas are another great evidence of the benefit of Missionary labours. They were originally tribes of colonial Hottentots, who were driven beyond the frontier boundary through the encroachments of the colonial population. They passed into Griqualand, where they became such great marauders that the Griquas under Waterboer drove them out, and they ultimately settled down under the German Missionaries. There is thus a prospect of their becoming a civilized state, for we know that human nature undergoes such great changes on the reception of the gospel, that communities are elevated by it in as great a degree as individuals.

At Ramah the station has been given up for want of water, and the people have nearly relapsed into a state of barbarism. We saw them on the Sabbath day, covered with red ochre and grease; and although there are some pious people among the boers, you will not be surprised to hear that some of them had persuaded this poor people that it was not the Sabbath day but that they had mistaken their reckoning. They were therefore busily employed when we saw them, ferrying sheep over the river on blocks of wood. We found some women unemployed to whom we spoke as well as we could, and had reason to hope that our intention was understood, if not our words.

When we came to the *Vaal River* we found ourselves in the atmosphere of the *Griqua Mission*, and the change was great, to a degree beyond what description can convey an idea of. Hearing there was a station a little up the river, we pressed on to be able to visit them on the Sabbath morning, but the road was stony and more difficult than we expected, so that we did not arrive until the congregation was just breaking up; but they readily re-assembled, and I addressed them in the imperfect manner I have described. When I named a text, thirty well-dressed women (though the whole congregation were comparatively well-dressed) turned to the place and found it as readily as ourselves. If our wagons had been laden with bibles and hymn-books, we could have unloaded them all here with every prospect of their being useful, for *we found that nearly the whole population under about thirty years of age, in the vicinity of Griqua Town, were able to read their bibles.* This station was under the care of a native teacher, named Dirk Kok. Most of the people living here had been obliged to remove from Griqua Town in consequence of drought, for the fountain which formerly overflowed and irrigated their gardens and corn land, was almost sunk as far from the surface as the ground is from this table*. When we got to the station at Griqua Town, Waterboer had returned, and we had the satisfaction of hearing him preach to his people in Dutch, when he displayed a very satisfactory knowledge of Christian doctrine as well as a considerable measure of Christian experience, which made us respect him as a Christian, and regard much of what we had heard against him as mere calumny.

While we were there, two Corranna chiefs stated that, when they were young men they had heard the gospel preached by William Anderson, but that they had then rejected it, because they wished to become great men in the world; but they had failed in all their plans of aggrandisement, and were now come seeking the gospel. Speaking of *William Anderson* reminds me that we found an old man, named *Jan Pinnaar*, of Hottentot extraction, who was exceedingly usefully employed as an interpreter, and who, like the old man in Cafferland, if we said anything wrong, understood the subject so well that he made it all right in giving the translation. He had also derived some part of his knowledge from

* About 3 feet.

William Anderson; and on mentioning him to Andries Waterboer, he recognized him with great pleasure as being a brother of his wife.

At Griqua Town we found, besides the Griqua congregation, an extensive congregation of Corrannas. We found also that great numbers of the inhabitants of the country had been brought to a knowledge of the Gospel through the medium of individuals who come occasionally from stations at a distance, and, after remaining for a period, go back and communicate the knowledge they have received. On the stations of Matabee and the old chief Semino three hundred are instructed through the medium of native teachers; there being six teachers at one of these stations and two at the other. At Daniel's Kuil there was a congregation principally consisting of Griquas, with three native teachers, one of whom was a woman. Taking the views we do, as a Society, of women's preaching, it was with no small satisfaction we found one standing up as a Deborah, "a mother in Israel." The Missionaries say, that of the three teachers her gift is the greatest, and therefore they let her and the others find their proper places in the church. We also visited the Kuruman where there had recently been a number of conversions and an addition of 150 or 200 members had taken place. Connected with this there are a number of outstations. One of these is a Corranna station under a chief named Masha, who has, as well as his brother, come so decidedly under the influence of the gospel, that when left by his people, who were induced to remove from the neighbourhood, he determined to remain alone rather than to forsake the blessings of which he had been made a partaker. Also at a French station which we visited a good work is going forward.

On our return to Griqua Town we saw two teachers, one of whom had been received as a teacher and schoolmaster at an outstation before there was an opportunity of baptizing him, and who was baptized along with 19 others. It may be worth while to state that this church is established on the congregational plan, and that the plan of congregational liberty is carried out to a great extent. Their church meetings consist of all the members; applications for admission come under the consideration of the whole church, and if any objection is made, all the grounds of that objection must be removed before the applicant is admitted to baptism: and on this solid ground-work the Missionaries are proceeding in forming the church in this place.

We were present on the occasion of their receiving the sacrament when the whole of the teachers and people were present. It was a heart-stirring sight to see such numbers assembled under such circumstances. It was necessary to divide them into two or three congregations. At one congregation part of the service was in Dutch, part in Sechuan, and part in Hottentot or Bushman.

In reference to this last language, I may mention that I had often asked the question whether the Hottentot and Bushman languages were the same, and had been answered that they were not; but when I came to Griqua Town, we were told that they were only different dialects, the preaching in the Bushman tongue being well understood both by the Hottentots and Corrannas; and we found reason to believe that this is the case.

We had an opportunity of talking with the Bushmen through John Afrikaner, who had acquired a good knowledge both of Dutch, Sechuan, and Bushman; and by speaking such Dutch as we were able, we had thus the privilege of addressing some Corranna chiefs, who had come a considerable way to seek the gospel.

We returned by Beaufort, and had much conversation with the Dutch in that direction. They manifested a great desire for bibles, tracts, and books, very frequently offering payment when we gave them such as we had; and even when, in passing through a place, we gave a few books to the children, they would send after us presents of meat and bread to show their gratitude.

In Graaff-Reinet there is a considerable congregation, and such an improved understanding between the white and colored congregations that they regularly

meet at the same time for worship. The minister of the Dutch congregation preaches to the white congregation in the morning, and in the evening to the colored population; but many colored persons attend the morning service, and the white population go with the colored to hear their minister in the evening. There are generally more white people attend the service held for the colored population than there are colored persons who attend the service of the whites, because there is a service held at the same time in their own chapel. Since we were there, however, a Missionary of the Berlin Society has gone to Graaff-Reinet, where he will find things very much prepared for his labours.

We then passed through the *Bokkeveld* and *Hantam*, and visited the Ghonaqua Hottentots, an interesting people, who have never come under that state of servitude into which the other tribes of their nation fell, but have retained a certain independence of character which renders them more fit subjects to work upon than the colonial Hottentots. They have, to a certain degree, escaped the habit of drinking strong drink, and some other debasing circumstances which generally attend the native population when brought into contact with white men; for we must not conceal the fact that contact with white people has almost always a demoralizing tendency. The gospel is making the greatest progress among those tribes who are farthest removed from the white community.

We also visited the stations of *Schmelin* and *Wimmer*, and as these two quiet individuals have said very little of themselves or their own labours, it appears due, both to them and to the London Missionary Society, to state that the whole country has been brought under a considerable measure of civilization; and that there are many Christians among their people. Their influence has also extended into Namaqua land; and both at Nisbet Bath, a Wesleyan station, and Afrikaner's kraal, there are fruits to be seen of the labours of some of the London Missionary Society's Missionaries. Perhaps there are few more important instances of the value of native teaching than in the case of David Afrikaner. Most persons present will have read the history of the old chief Afrikaner, who, after being the scourge and terror of the country round, was converted to God, and lived and died a Christian. One of his sons professed Christianity, but he fell away, and became a great disturber of the country. This was Titus Afrikaner, many of whose crimes have been, no doubt, charged to his father. David, not being the eldest son, could not exercise so much power over the tribe as Jager, who, on his father's death, led the people away to the Namaqua country, commenced making encroachments on the Ghona Caffers and took some of their cattle. David felt himself in the power of the others, but contrived to lie outside of them in the beds of rivers, where he could find water, and thus kept himself from defiling his hand with the practices in which they were engaged. Jager died, and David now hoped the tribe would return from following such courses; but he was disappointed; and Jager, a son of the former Jager, coming into power, he determined to make his escape. His intention became known to his elder brother Titus, who was carrying on his evil practices along with the rest, but who had become partially blind, and felt like many other such characters, that he was safer in the hands of good men than of men like himself. They therefore fled into the country from which they originally came, and settled at Afrikaner's kraal. Previously to this circumstance there had been a battle between Afrikaner's tribe and the Bundle Zwarts. Titus led out the Afrikaners, and a man named John Holtman led the Bundle Zwarts, when the Afrikaners were overcome, and forsook that part of the country. Some time after David had returned to Afrikaner's kraal, he heard that a Missionary had settled at Nesbit Bath, and he was very desirous of obtaining Missionary assistance again; but he was afraid to proceed thither as he knew the inhabitants to be the enemies of his tribe. He was very anxious to communicate with the Missionary, but though he had learned to read he could not write. He had however in his possession a letter which had been written on some occasion by a boer in the colony. With the assistance of this letter he applied

himself to imitating the writing characters with such perseverance that he at length succeeded so far as to make *Edward Cook*, the Missionary at Nesbit Bath, aware of his wants, and he received an answer from that Missionary, stating that the Bundle Zwarts had received the gospel, and would treat him as a friend, and begging him to come to Nesbit Bath. He did come, and Edward Cook found him a sincere Christian, and that he had kept up the practice of reading the scriptures and praying with his family, and regularly observing the Sabbath. It was not in the power of Edward Cook to furnish him with a Missionary ; but finding that David Afrikaner was qualified to impart religious instruction, he prevailed on him to accept a trifling salary as schoolmaster. He is now well employed in teaching the children in his own neighbourhood ; and is a man whose Christian character would be an honour to any Christian church.

We took a journey to see him, accompanied by E. Cook and J. Tindal, with John Holtman as a guide, and had the satisfaction of finding that Titus Afrikaner had also begun to think of the importance of those subjects which had been so frequently proclaimed in his ears. He had formerly been much in the habit of smoking dakka, but when he had begun to think seriously of repentance, he went into the garden where a quantity of that herb was growing, which he pulled up, and stamped the seed into the ground that it should grow no more. He had also been frequently in the habit of getting intoxicated with honey beer, and he broke the vessel in which it was usually prepared, that he might be delivered from that temptation also. He showed likewise a remarkable change of disposition. Formerly he had been a bold and reckless character, foremost in every daring adventure. If cattle were to be carried off, or a hippopotamus shot, Titus Afrikaner was never absent. He was therefore looked up to by the whole tribe for his courage and prowess. But now his disposition appears to have undergone a change ; and he himself says he seems to have the heart of a woman, and not of a man. He is frequent in prayer, which he accompanies with great weeping, and that not common weeping ; he absolutely roars out ; and although he gets into private places to pray, you may generally hear him within 500 yards. Holtman and he met under the great tree at Afrikaner's kraal (well known to those acquainted with Afrikaner's history) as fellow-members of the same Christian church.

We made a satisfactory visit to Michael Wimmer, who is now 72 years of age ; and although his memory somewhat fails him, he is a man of great energy and usefulness. He preached three times in the course of the day with much force and clearness. We were very much struck with one circumstance which bears on a subject in which we felt much interested—the use of native teachers. The Missionaries in Namaqua land appear not to have sufficiently encouraged the exercise of that diversity of gifts which "the Holy Spirit giveth to every man severally as he will." As these tribes are very much scattered in little communities, they are capable of being greatly benefitted by such arrangements, but the measure of benefit which has been realized in this way, is not what it might have been. The supply of books also in this quarter is inadequate to the wants of the people ; so that although numbers have from time to time learnt to read the testament, not having testaments to take with them, many have lost the power of reading. The principal means of keeping up the knowledge they have acquired are the hymns used at the Missionary stations, many of which contain a brief summary of Christian doctrine ; and as they are fond of singing these hymns, they have proved very useful in keeping alive in the minds of those who have once come under the influence of a Mission station, a remembrance of the leading truths of Christianity. It would, therefore, be a great benefit to the stations here to be better supplied with books, and especially with hymn books.

In travelling in this country we found an instance of the spirit producing an obscure conviction in the sinner's mind that all was not right within. We met with an old man possessed of a bible, which was carefully sown up in a skin covering, the corners of which were worn as if by long use. On our making

some remark, he told us that when he was a young man, before the Missionaries came into the country, he was exceedingly distressed under a feeling that there was something wrong in him ; he was unhappy, and did not know where to go or what to do with himself. He heard that the Missionaries had come and declared that Jesus Christ was the deliverer from sin ; and he concluded that his uneasiness must have something to do with what the Missionaries were relating. He came to the station, heard the glad tidings of salvation, and obtained joy and peace through believing in Jesus Christ, for whose sake his sins were blotted out. Here he remained and learned to read ; and although he now dwelt in the desert, herding cattle, and dwelling in one of the poorest description of mat huts, he had learned to look to his Lord, and use his bible ; and we found him a man with a measure of Christian experience delightful to meet with. Who can estimate the value of the instruction which has been thus imparted even at stations which have been afterwards given up in despair ?

One day we made up to a shepherd in the Roggeveld, dressed in exceedingly ragged leathern garments, and asked the question we commonly put in such circumstances, whether he could read ; he said, a little. After speaking with him for some time, as was our custom, we offered him a few tracts, when he took off his hat to make a bow, and we saw it contained a pair of spectacles. Looking farther, we found that in the crown of his hat he had the remnants of a tract, nearly half of the pages of which were worn out, and the remainder were quite yellow. From the conversation we had with him, it appeared that he had been brought to a knowledge of the gospel when a Mission was seated at the ———— Finding the man had such a respect for the tracts, we managed to find him a Dutch New Testament, for which he expressed great gratitude ; and after we had passed on, he said to our herdsman, with whom he fell in, that it was a blessed day for him in which he got such a treasure.

We now came into the colony and visited Tulbagh and Worcester, where, at several stations, we were pleased with the schools, some of which were taught on the interrogatory system, to which I have alluded as having been so successfully introduced at the Scotch stations. This plan of teaching seems especially adapted for conveying instruction in schools where there are two languages used, and particularly in the Infant schools.

At Worcester a very remarkable awakening has taken place, having its origin apparently in an event which might be little expected to bring about so great a good. It will probably be in the recollection of those present that a meteoric stone fell within the last two years, which was attended with a considerable noise, resembling loud thunder. It appears that this noise and the commotion in the atmosphere excited some apprehensions in consciences not very easy, that the end of the world was come ; and many began to look to their state of preparation to die. One woman who had been in a state of slavery, fell on her face and began to pray. Her children came running to the Missionary and intreated him to come to their mother, for she was praying. He came and found that she had been joined by about a dozen others who were all prostrate on their faces praying. The whole neighbourhood was awakened ; many of them were led to seek the way of salvation, some of whom have become interesting Christians, and the work is still going forward.

At Wagon-maker's Valley we found that the Dutch population took so much interest in the instruction of the coloured classes, that they had made way for a Missionary of the Rhenish Society. At the Paarl there is a Missionary of the London Missionary Society.

Having had opportunities of seeing what was going on at these stations, I consider it a privilege here to rehearse what I have seen ; and to say that, although some of the Missions are surrounded with circumstances of difficulty and discouragement, and even appear occasionally to retrograde, yet that a very great work is going on through Missionary labours in Southern Africa. When we consider the command under which that work is prosecuted and the promises

which ensure its success, we cannot but look for still greater things; and although I may believe that the Christian Ministry generally has yet to come to a very different standard to that which it has attained, and that the exercise of spiritual gifts should be much more prevalent in their congregations, I have no doubt that,—when the employment of native teachers shall have become more general, by the removal of those restrictions to the exercise of such gifts which crept into the church with the corruptions of Rome, and which have been gradually broken off as it rose from Rome to the simple gospel,—when Christians shall look for divine teaching in the secret of their own hearts, as set forth by the Saviour and his disciples,—the gospel will "have free course and be glorified" through all nations on earth.

Mr. WALKER said,—My companion and fellow-traveller has taken firm ground in assuming that the Missionary work must go on progressively increasing in usefulness. It may be interesting for this meeting to know that this opinion has been formed after visiting 79 Mission stations, employing 115 Missionaries, besides a great number of catechists, schoolmasters, and subordinate teachers. Of these, 36 stations, with 61 Missionaries, are within the colony; and 43 stations, having 54 missionaries, are beyond the Fish and Orange Rivers.

When we set out on our journey, it was an impression, I believe on both our minds, that the Missionaries, though generally valuable men, having their hearts engaged in their work, were yet but little qualified for the task in which they were engaged. Now, however, I may say, that our opinion of them is very greatly enhanced. I believe that, taking them in the aggregate, they are not only a body of men "fearing God and hating covetousness," and heartily engaged in their work, but men who have felt a measure of the power of the gospel on their own hearts, and are labouring to promote the love of it among their fellow-creatures. The effects of that work are the same as those which have ever been produced on nations where the gospel has gained ground. The temporal circumstances of the people have been improved, their comforts increased, and their attention turned to the importance of industry, in proportion as they have become possessed of those more valuable spiritual privileges which accompany the reception of the gospel.

The opinion, happily, does not prevail among Christian communities, that there is no necessity for introducing the gospel among heathen nations; but there have been individuals laying claim to the title of philosophers who have endeavoured to maintain that human nature in an uncivilized state is possessed of a high degree of purity and simplicity, and that therefore the unsophisticated savage is the happiest of human beings. But if those persons could witness what we have seen, they would certainly no longer doubt the importance of instruction to heathen nations. If any one would see man in his natural state, let him go, for example, among the Caffer tribes where the light of the gospel has not reached, and there he will find in action every vicious and degraded propensity of which our nature is capable. In fact, the first chapter of the Epistle to the Romans exactly pictures forth their condition; or, if any vice belonging to our fallen nature is wanting among them, it is because they want the means of gratifying it. And if any one would see evidence of the change produced by religion upon the heart of man, let him visit the tribes enjoying the advantage of a Mission station. Here he will find individuals,—families,—churches, under an influence which raises man above his low estate, leading him to look inward to his own condition, and forward to a future state, and filling him with a desire to promote the well-being of his fellow-creatures. I recollect hearing the remark made by some Caffers at one of the Wesleyan stations, in reference to one of the Christian converts,—"Well, certainly the grace of God must be a wonderful thing. Here is a man who was formerly one of the greatest pests we had in the place, and so under the dominion of evil that it was impossible to live in peace near him; but since the gospel has come, he has been a well conducted man. There must be great power in the gospel." This was the remark of several who had not themselves received the truth.

It has gratified us much to find the name of a Missionary so generally respected among the barbarous tribes beyond this colony; and it has appeared to us that this circumstance will tend very materially to open a way among those tribes for the reception of Christian truth. A French Missionary travelling near the Matuta, a branch of the Orange River, fell into the hands of a wandering predatory tribe, who made him outspan, and began examining the contents of his wagon. He fully expected to be plundered; but some of his people having informed the captain of the band that this was a Missionary, his conduct immediately changed, and, coming towards him, he respectfully gave him to understand, that had he known he was a Missionary, he would not have allowed him to be molested. He then caused the wagon to be inspanned, and set the Missionary again on his way.

That the influence of the Missionary name and character had spread far inland, we had many proofs, not only in the messages which were sent to the Kat River, as my friend has mentioned, from tribes in the interior desiring Missionaries, but while we were at M——there arrived,—to beg for Missionaries for a nation inhabiting a territory far beyond Dingaan's, and bordering on Delagoa Bay—a chief who had on his way crossed seven large rivers, none of them navigable, but swollen and almost impassable for wagons, (it being winter time) and abounding with alligators. And, a few weeks ago, M*——came with a wagon almost a thousand miles in order to obtain a Missionary. These facts show, that there is an open door for the spread of the gospel into the interior of this land. In connection with the confidence inspired by the Missionary name and character, I may refer to the measures which have been recently adopted for securing peace with Cafferland. It appears to be considered by some persons in the colony, that the return of the Ceded Territory to the Caffers is calculated to be injurious, and that the treaties lately made with that people are altogether a work of supererogation. I have no doubt, however, that these measures are founded on principles of mutual justice; and that they have had a great effect in producing not only respect for the Missionaries, but that feeling of greater confidence in the white men generally, to which my friend has alluded as leading the interior tribes to press for safety towards the colonial frontier. We have found the impression to be very general among the natives, that the Missionaries are the friends of mankind; and that it is through the Missionaries and those who hold the principles of the Missionaries, that this change has been brought about. The Caffer chief Macomo, in a conversation we had with him, having made some serious complaints against the British Government, we fairly confessed that we could not defend all its acts; and reminded him that there were a great number of people who professed Christianity, but who were not in heart Christians; and although there were in the British Government some valuable men, who would act upon Christian principles, if they had the power,—and it was through them that the recent Change had been brought about,—yet that the members of the Government were not all Christians, although the influence of the good men had of late years been increasing, and as Christianity prevailed fewer deviations would be made from justice in their acts. And from this we argued the importance of Macomo's introducing into his own country, that Christianity, which tended thus to diffuse the blessings of peace and good will among the human race.

In going up and down through the country, we had meetings with the people to communicate our feelings of Christian interest; and, as you are aware, we proceed in these matters in a different way to that of other Christian bodies. This difference was taken notice of, and I was very much struck with a remark made by a native on the subject. He said, "I see that there are different ways of worshipping God, but the word is the same." Some persons were fearful lest the appearance of any other form of worship than that to which the people were accustomed might prove a stumbling block to them. I have no such apprehen-

* Name not caught by the Reporter.

sion, though our departure in practice from any great Christian principle which we profess would undoubtedly be such a stumbling-block.

One of the most interesting features in the prospects of Missions in South Africa is the circumstance that some of the most influential chiefs have been brought within their influence. Among these I may instance Moshesh and Tzatzoe. The tribe of the latter, indeed, is not very numerous; but I believe that there is not a chief more looked up to in Cafferland; for there, as in our own and every country, moral character carries the greatest influence. Again, on the Namaqua side, there is David Afrikaner, a man of strong natural powers, and who has had grace given him to stem the torrent around him. Afrikaner is an extraordinary character; and his case, as an instance of the result of Missionary labour, should be an encouragement to the end of time. I consider that the progress made by this man's conversion alone, would be a great degree of success to have been gained as the result of a Missionary's whole life. Through his influence over the tribe they have been induced to settle down, and bring under cultivation as much land as they had water to irrigate; and his labours among them as a teacher have been so beneficial that, at the end of one year, no less than 60 members were added to the church. A missionary, a very faithful and laborious man, came in and reaped this harvest, but David Afrikaner had prepared the ground and sowed the seed. There are now several intelligent teachers rising up among this people; and messengers have been sent from various parts of the country to request Missionary instruction.

But I must not detain you with any further remarks, as my friend has promised, that I should read you Moshesh's speech. Moshesh, you are aware, is the principal Basutu chief, having under him about 8000 people, who inhabit a tract of elevated land near a mountain, at the top of which the chief himself resides. This mountain is about 1500 feet above the plain below, and probably 7 or 8000 feet above the level of the sea. Moshesh is very desirous to raise the character of his people. As an instance—we were on one occasion praising their industry, and my companion was noticing a peculiar kind of needle, with which they sewed their baskets. It was an iron needle, having two eyes, in order not to allow the thread to come out so readily. My friend observed that Europeans might learn something from that; and Moshesh, who was always ready to avail himself of an opportunity of recommending Christianity, turning to the people, said,—"You see the white man allows that the black men have some knowledge. He praises your needle, because it gives him a hint of something he did not know. In this we can rejoice as he rejoices when he tells us the good things that we do not know." In one important particular, his abstinence from strong drink, Moshesh has shown the spirit of an enlightened ruler. The general drink of the chiefs is beer; either in its simple state, or thickened with malt. In the latter state it may be sowewhat nutrimental as well as intoxicating; but in the former state it is merely intoxicating. Moshesh, however, had the wisdom to abstain entirely from beer in both these forms; and he told me, that neither he nor his father, nor his grandfather, had ever used it;—adding, (what might be a lesson to white legislators)—"if I used such drink, I would be talking folly before my people." In the speech which has been referred to, and which was made after two French Missionaries, as well as my companion and myself had addressed the people, he first speaks to the chiefs, then to the men, and then to the children.

III.—*The Twentieth Annual Report of the Calcutta Baptist Missionary Society, &c. &c.* 1841.

All our Missionary Reports call us to the exercise of the Christian duty of rejoicing with them that do rejoice and weeping with them that weep. That before us is no exception to the universality of the remark. It tells of the removal of Messrs. Pearce and Parsons and Mrs. Thomas from this scene of labour and sorrow, and of the withdrawal of Messrs. Leslie, Bayne and Tucker, and of Mrs. Ellis from this land of heathenism; but it tells also of the extensive diffusion of the word of God, of the sowing of that seed which, when it falls into a soil prepared for its reception by the Spirit of God, will bring forth fruit a hundred-fold; it tells of the adding to the visible Church of some, regarding whom there is credible evidence that they are such as shall be saved.

The Report consists of three parts, relating severally to the operations in and near Calcutta carried on at the cost of the Calcutta Society; operations carried on in the same localities by parties in connexion with the Society, but not at the cost of the Society; and operations conducted throughout India by the Missionaries of the English Baptist Missionary Society. The appendix contains a brief notice of the operations of the Baptist Missionary Society in other countries, a statement of Funds, &c.

All the ordinary branches of Missionary operation are vigorously carried on by the Baptist Missionaries, such as educating the young, preaching to the adult, distributing tracts and portions of Scripture, and translating the Scriptures into the languages of the country. The last mentioned branch of the work is one to which a large portion of the labour of the Missionaries and the funds placed at their disposal is devoted. The work of translation, printing and distribution has been carried on to a most gratifying extent, as our readers will admit when they are told that during the last year 104,000 books (each consisting of a large portion of Scripture, and many of them being the whole New Testament), have been printed, and that at the date of the Report editions were in progress amounting to 25,500 copies. Oh, that the spirit of the living God would Himself wield this His own sword and thrust it into the hearts of His enemies, that their enmity might be slain and themselves brought to submit themselves to His effectual operation.

It were interesting to advert at greater length to the varied operations of this Society, and to call for the prayers of our Christian readers in behalf of our brethren, but our space

warns us to be content with the insertion, for the benefit of those readers into whose hand the Report itself may not fall, of the brief account of our friend Mr. Aratoon's labours during the year.

Monday morning, from 8 to 10, preaching in *Ján Bazar* Chapel. Afternoon, from 4 to 6 distributing Scriptures and Tracts in the Bengálí streets.

Tuesday morning, preaching at the Benevolent Institution. Afternoon, from 4 to 6 distributing Scriptures and Tracts in the neighbourhood of *Tank-Square*.

Wednesday morning, distributing Scriptures and Tracts in the streets and lanes about *Mirzapore*. Afternoon, preaching in the *Lál Bázár Chapel yard*.

Thursday morning, distributing Scriptures and Tracts in the native streets. Afternoon, preaching in the yard of the Benevolent Institution.

Friday morning, preaching in *Ján Bázar* Chapel. Afternoon, preaching by the way side in *Circular Road*.

Saturday morning, distributing Scriptures and Tracts in the native streets. Afternoon, distributing Scriptures, &c. in the Strand.

To this we add the extracts that are given from the communications of Gangá Náráyan Sil:—

"During the past year the Gospel has been preached to Hindus, Muhammadans, and Roman Catholics; to the former daily and sometimes twice a day, not only in the stated places, as *Ján Bazar* Chapel, *Lál Bázár* Chapel gate and *Táltalá* Chapel, but in the streets of Calcutta and its neighbourhood. In some nights I have visited respectable Hindus at their own houses; though some of them are much bigoted to their false religion, yet I had a favorable reception. Arguments and reproaches were all that I had to fear. Although the prejudices and opposition of my countrymen are not entirely subdued, yet their general feeling towards the Gospel and the people of Christ appears such as to lead us to hope that the day is not very far distant when they shall cast their idols of silver and their idols of gold, which they made each one for himself to worship, to the moles and to the bats.

During almost the whole year I and brother Shuja'atali have preached the Gospel to the Roman Catholics in different parts of the town. Though the priests tried to prevent people coming to our meetings, I am happy to state, we had a good number of hearers. A Roman Catholic female who attended our meeting was so much concerned about her own salvation and that of her neighbours that she opened her house for preaching, and acted all along the part of the woman of Samaria in bringing in her neighbours to hear the word. Another followed her example, and for a long time defrayed the light expenses. The success which God has been pleased to grant us, if not so great as we had expected, is yet such as should call forth our gratitude to Him for his grace in the conversion of three souls, two of whom have been baptized and the third is a candidate for receiving that sacred ordinance. May God enable them to continue faithful to the end.

In the month of February last I went to *Bálánda* to preach the Gospel at *Gorá Chánd's melá*, held in honor of a Muhammadan saint, where I had a good opportunity of preaching the Gospel to hundreds of Muhammadans and Hindus, who manifested a great desire to hear the word. Crowds listened while I published the glad tidings of salvation through Christ. Sometimes people would press on me so much that I could hardly breathe and make my way through them; thus I found that a Missionary among the Heathen must be strong in faith, strong in lungs, and strong in body. Many books and tracts were distributed. During the heat of the day, and at night when I could not leave my boat, people would come into my boat to hear the word and to receive

books and tracts. Among them a poor ignorant man desired me to read to him a Tract, which I did accordingly, and he felt so much, that he begged me to give him the Tract, that he might take it home and get his son to read it to him. I gave it to him; on receiving it, the poor man begged me to accept a pice for my trouble and for the Tract; fearing to offend him I took the pice, but returned it to him again, which he however received with great reluctance. May the Lord hasten the time when "the wilderness and the solitary place, shall be glad for them, and the desert shall rejoice and blossom as the rose, it shall blossom abundantly and rejoice, even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord and the excellency of our God.

People of all descriptions have manifested a great desire for Scriptures and Tracts; whenever I pass along the streets, people run after me for books; every day at home and abroad I have had applications. Many have been read and that with interest. Several persons who received books from me, have afterwards given a brief account of their contents and requested new ones. While going along the streets, I have sometimes with great pleasure observed people reading our Tracts and conversing with each other on religious subjects. Among those who come to my house for books are some respectable and intelligent Hindu youths who have been convinced of the fallacy of Hinduism, but have not yet clearly seen the truth as it is in Jesus. One of them had courage enough to go with me and distribute Tracts to numerous Hindus in one of the public streets of Calcutta at a Hindu festival. The number of Scriptures distributed the past year is 870, and of Tracts 5000. Although at present we do not see any large increase of the Church by converts from the Heathen, yet I am confident that the work of conversion is going on silently: only let us be faithful and devoted to our work, God will surely bless our labours. "If the Lord delight in us, then he will bring us into this land and give it us."

We shall only add, that the Treasurer's account shews the Society his debtor to the amount of Rs. 1330, a sum which the friends of Missions could surely with very little exertion contribute, and the contribution of which would no doubt considerably disentangle the labors of the Society.

IV.—*Description of the Coles inhabiting the Hills on the South Western Frontier of Bengal. By the Rev. R. de Rodt.*

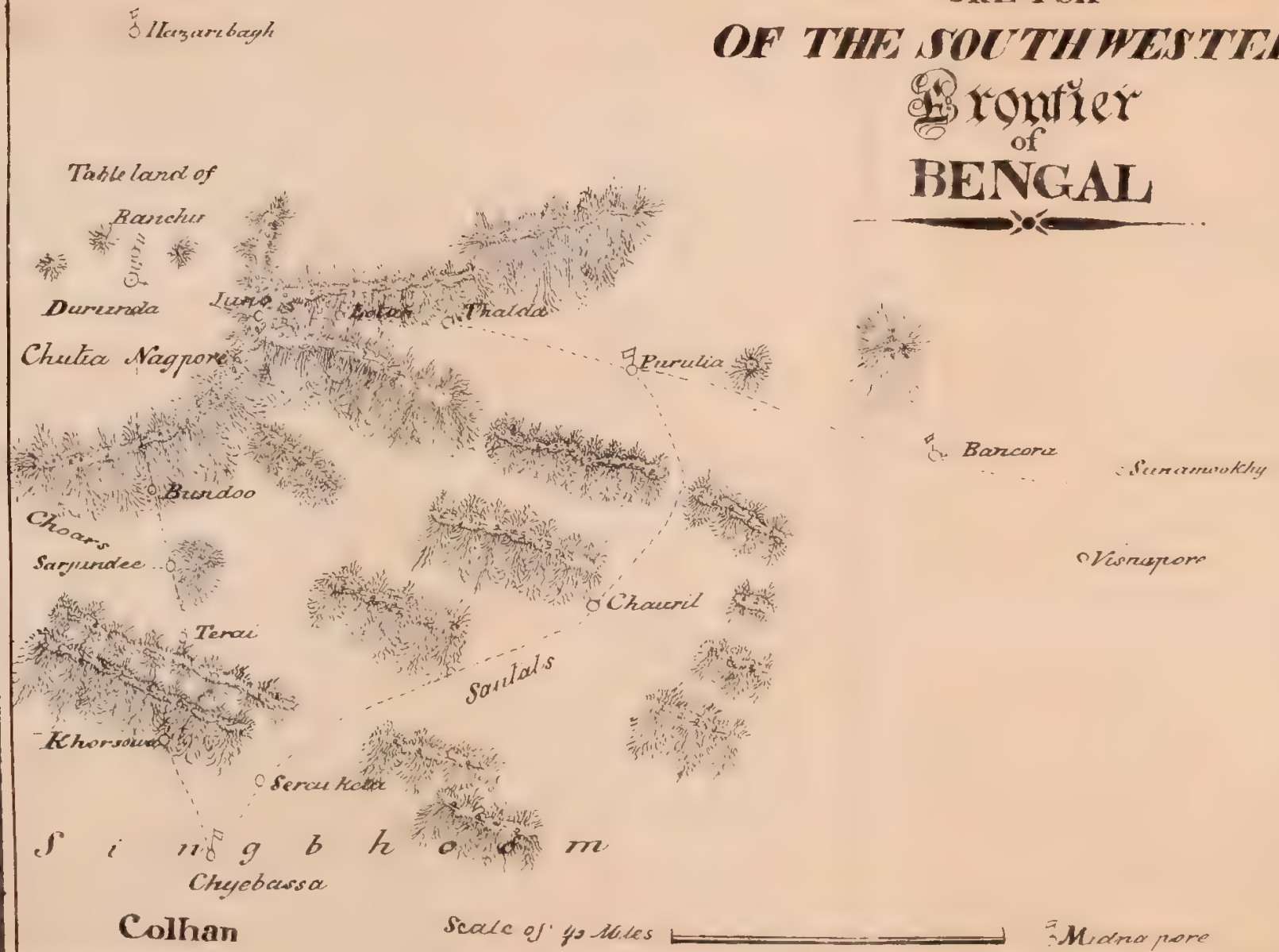
WITH A MAP.

Description of the country.

The province of Bengal is bordered on the south-west by a large tract of hilly country which separates it from Orissa on one side, and from the territories of the Rájá of Nagpore on the other. These hills, which at Durunda and farther to the west form extensive table-lands and rise to an elevation of from 2000 to 3500 feet above the level of the sea, give rise to several of the principal rivers of Hindustán. The Sone, the Nurbudda, the Mahánadi, the Subarnoreka, the Damudor have all their sources in that quarter. The hill country of which we speak, may be said to extend as far as Rajmahl, the Sone river on the north, Jabbalpur on the west, Sambhalpur on the south and Purulia on the east. The present paper however treats only of those hill tribes, who inhabit the parts towards the south-east.

SKETCH

OF THE SOUTHWESTERN Frontier of BENGAL



Bengal Proper with its fertile lands and extensive plains may be said to extend as far as Sunamukhy, or more properly speaking as far as Bankrisnagar, for there the country becomes more jungly and somewhat undulating. Bankora is the last important place met with in Bengal, for about a mile from that station the territory of the Hazaribagh Agency commences. From Bankora to Purulia the distance is 44 miles, and the way leads through a wild, ill cultivated, jungly and uninteresting country; here and there however little isolated hills diversify the monotonous scenery. In approaching Purulia, the aspect of the country improves very much; Purulia itself is on an open and elevated spot, and entirely free from jungle. A picturesque and very extensive range of hills is seen in the S. W. the famous mountain of Paresnáth is visible in the north in a clear day.—*Durunda* is about 70 miles west of Purulia. The country through which the road to Durunda leads, is open and level at first, but on approaching Jhalda the plain is bordered on both sides by two ranges of hills, and at Lotah it contracts to a narrow valley, scarcely a mile broad. *Juno* is the first village inhabited by Coles, and we have to cross a large and high forest and ascend a long ghát, before the place is reached. The village itself is in a small valley surrounded by forest-clad hills. From thence one has to ascend another steep ghát and cross another forest and then the fine and wide table-land of Chutia Nagpore comes at once in view. This *plateau* may be about 2000 feet above the sea. The aspect of the country of Chutia Nagpore resembles England in many respects. It is a large undulating and well cultivated plain, overshadowed by beautiful trees and adorned with bold rocky hills, which here and there rise above it like islands in the ocean, in the distance blue hills skirt the horizon. Durunda, the principal military station in this part of the country, is about ten miles distant from the large forest which skirts the plateau on the west. Close to it is *Krisnagar*, otherwise called Ranchu, which is the seat of the Political Agent: about two miles east is Chutia, which is at present an insignificant village, but several ruins of brick buildings and old dilapidated Hindu temples, which are to be seen in its neighbourhood, show that it must formerly have been a place of importance. In proceeding from Durunda, south, toward Chyebassa the country wears the same pleasing aspect for about 10 or 12 miles, after which we have to cross again that *belt* of forest which divides the table-land from the Bengala plain; but here the Ghát, over which we have to descend is much more rugged and steep, than that on the eastern declivity. In emerging from the forest, the traveller meets a large village called *Bandu*, which as well as the country around is inhabited partly by Hindus and partly by Coles. The latter, from living in the plains, and being intermixed with and subjected to their more influential neighbours, have lost much of their national character. The language spoken is a strange mixture of Bengáli, Hinduí and Cole. The country is well cultivated, though not free from jungle, and intersected with many low ranges of hills. From Bundoo to Sarjundu the distance is about 12 miles, and from Sarjundu to Teraï it is 14 miles. Close to Teraï in the south there rise two parallel and considerably high chains of hills, over which two fearfully steep and wild passes lead the traveller into *Singbhum*, which may be considered as a part of Orissa. The first large village, which one meets after having crossed the two mountain passes is *Khorsowa*. This place is surrounded by a ditch and living bamboo hedge, and is the residence of an independent chief. The streets and houses are neat and clean, and the people, who are all respectably and cleanly dressed, speak the Ooriya language. About 12 miles from Khorsowa there is a river, which forms the boundary of Colhan Proper; Colhan is a part of Singbhum and almost exclusively inhabited by Coles. From the above mentioned

river to Chyebassa, which is a civil and military station, the distance is 10 miles. Very large tracts of waste land, covered with low jungle are to be met with every where on the way, the soil appears to be barren and the fields very imperfectly cultivated. The country in general is far inferior to Chutia Nagpore. In proceeding from Chyebassa N., the country has everywhere the same wild aspect, till you arrive at *Seraï Kela*, which is a village in all respects similar to Khorsowa, for it is also surrounded by a ditch and stockade, inhabited by Ooriyas and the seat of an independent chief. Proceeding farther in the same direction, the country is very wild and more than half of it is covered with forest. The population is scanty but does not consist of Coles; the language is a corrupt Bengáli. Hills are seen in every direction, the road is pretty level. At a distance of about 25 miles from Seraï Kela there is a place called Chanril, where we met with *Santals*, another class of hill people, very numerous in this quarter. At a distance of about 16 miles from Purulia the road leads the traveller back through a narrow defile into the plains of Bengal. The whole country of the Coles, of which we have given here a description, is in charge of the Governor General's Agent residing at Ranchu, and his four civil assistants, of whom one is stationed at Ranchu, one at Lohardaga, one at Chyebassa and one at Purulia. The military force consists of the *Ramghar* Local Battalion, whose head-quarters are at Durunda. It is commanded by European officers and is composed of Infantry, Artillery and Cavalry. Sections of this force are stationed at Purulia, Lohardaga and Chyebassa, in order to protect the civil authorities residing there.

Description of the people.

The natives, inhabiting the country which we have described, may be geographically divided into four more or less distinct classes, to whom we may, on account of the similarity of their language give the common name of Coles, the Hindus commonly call them Choars, i. e. thieves.

The first class inhabit the table-land and surrounding forests of Chutia Nagpore. They are divided into two principal sections or castes, the Murari Coles and the Oorang Coles.

The second class is to be found in the low country in the south of Chutia Nagpore, extending as far as the double range of hills near Teraï. People of this class are known as Tamarias, but they may as justly be called Choars, for they are more degraded than the rest, adding to their native wildness the low vices of the Hindus.

The third class is to be found at and round about Chyebassa, in the country called Colhan. People of this class are called Lurkha Coles, or also "Hos."

The Santals, who inhabit the forests and valleys between Seraï Kela and Purulia, form the fourth class.

Language.

These four classes, who at present differ in many respects from each other, formed originally one nation, for they all speak, or at least did formerly speak, the same language. But that language is beginning now to be extinct among the Choars and Santals, who, living in the plain among Hindus, adopt more and more the Bengáli or the Hindi, so that many of them recollect very imperfectly their native tongue.—The Coles of Chutia Nagpore, boasting to be superior to and more civilized than their brethren in Singbhum, pretend not to understand the language of the Lurkha Coles, but so far as I could ascertain, it is the same; and the few sentences I had learned at Durunda were perfectly understood at Chyebassa. The Cole language has not the least *affinity*

to either Bengáli, or Hindustáni, or Sanskrit; it is a simple and I believe very easy language. It is soft, abounds in vowels, and has no harsh gutturals and aspirate sounds. The Bengáli ৱ occurs in many words.

Here is a short Vocabulary:

Man	Horo.	Tiger	Koola.
Wife	Kuri.	Dog	Seta.
Father	Aba.	Cat	Pussi.
Mother	Aï.	Bird	Chere.
Younger brother	Bokko.	Fish	Paï.
Elder brother	Baring.	Cow	Uri.
		Horse	Sadom.
Master	Gomke.		
Sun	Singbunga.	Mountain	Búru.
Moon	Charoo.	River	Ikir.
Star	Ipilko.	House	Ora.
Day	Singi.	Tree	Daru.
Night	Ninda.	Salt	Bulum.
Earth	Hassa.	Eye	Men.
Water	Dah.	Ear	Lotur.
Fire	Singel.	Hand	Tihi.

The Coles have no written language. This, and the yearly increasing influx of strangers into their country, as well as their leaving their homes and seeking for employment in the plains, are the principal reasons, why their native language is becoming more and more extinct.

Religion.

The religious ideas of the Coles, at least of those who have not lost their national character by intercourse with foreigners, are few and simple. The real Coles are no image-worshippers. They perform sacrifices to the sun, whom they call Singbunga, and to innumerable inferior divinities, who are said to be invisible and to inhabit trees, hills and rivers. Among others there is one called Gohembunga, the god of cholera; another called Marangbunga, the god of the crops; another Chondubunga is the god of the itch; one Bengurabunga, god of fever; one Dechalibunga, god of death, and one called Negrabunga the god of indigestion. The names of these six, we heard at Chyebassa, but we are not able to say if they are known and worshipped all over the country. When asked: what is the shape of those divinities? they reply, How can we tell? we have never seen them.—On the question: what proof have you of their existence? they will say: we know they do exist, for if we are sick and perform a sacrifice to them, we get well again. When we asked one, if Singbunga, the sun, had eyes to see what was going on here below? he answered: of course he has, he looks down upon us the whole day. We asked again,—and who takes care of you by night? He replied, the stars. The same man was asked: Who made the earth? He answered after some hesitation: I suppose, the sun. And who made the sun? He (impatient), *You* better tell me, who made him.

The sole act of worship, which the Coles practise are sacrifices, and for these, they have no fixed time; they are principally offered in cases of sickness. They consist chiefly of fowls, these being the easiest procurable, but also of kids and goats, and on particular occasions, of pigs, cows and buffaloes. They have no priests; the sacrifices may be performed by any one, and they are always eaten by him who offered them, and by those he chooses to invite. The distinction of clean and unclean food existing among the Hindus, does not exist among the Coles, though they are by far more particular and cleanly than the Garrows on

the eastern frontier of Bengal, who eat dogs, cats, rats, and whatever animal, dead or alive, they can procure. The Coles eat without hesitation beef, pork, and fowls, but they abstain from carnivorous animals.

They are not quite free from the prejudices of caste. The coolies, who came with us from Durunda to Chyebassa, would never have touched the food of a Lurkha Cole; they were all Oorangs except one, who was a Murari; and this one was never permitted to eat with the rest, they were kind enough to cook for him, but being considered of an inferior caste, they never permitted him to touch the food, till his portion had been served out for him and placed at a respectful distance from that of his companions. These restrictions of caste, however, strange to say, refer only to married people; unmarried men, whatever be their age, may eat whatever they like and from whomsoever they like. Any one may regain his caste or be admitted into a new one, by paying a sum of money or giving a number of cows.

Of divine justice and of a future state, they appear to have no idea; indeed, I believe, they have no expression in their language for the word "soul," or for "conscience," or for "heaven" and "hell." It was therefore not very easy to ask them, what became of their *soul* after death. And if in some way or other we succeeded in making them understand what we meant, they always answered: We do not know, we cannot tell.—We asked one of them: Why do you not steal or commit murder? He answered: Because I shall go to Ranchí (to jail), if I do.—When asked again: But if you escape from the hands of justice, will nobody else punish you?—He said with great simplicity, The Company will make search after me and punish me even ten years after I have committed the crime.—But does no punishment await you after death?—How can I know?

A great number of Coles are however by degrees adopting Hindu religious ideas; they receive the mantra from a guru, adopt the *necklace;* celebrate Charakpujá, and worship Shib, whom they call Mahádeo. They even sing, in their own language, songs in honour of that deity. We heard one doing it at *Nupung*. At the same place, we saw a Cole, who had become a Vaisnab, without however giving up eating beef. At another place, among the Santals, we witnessed one of their festivals, at which they offered bloody sacrifices, consisting of a kid and two pigeons, to one of their mountain gods, and scarcely five yards distant from it there was a Manashá and a Tulsi tree planted, and rice, milk, ghee, sindur offered to them; the sacrifices were of course performed by common people, not by bráhmans.

At the same place they told us, that if any body died, his relatives would, if they could afford it, take one of his bones and carry it to the holy Ganges, to throw it into her waters. And when we asked for the reason of doing so, they said, *People say* that it is proper to do it.

It has often been asserted, that Hindus cannot proselytize on account of the distinction of caste, into which nobody can be admitted, who is not born in it. The Vaisnabs however, who form the most numerous sect in Bengal, and constitute perhaps one-fifth of its whole population, make an exception, for they admit people of all castes into their sect. These are the people, who assuming the name of gurus or spiritual teachers, travel about in the Cole land, making as many disciples as they can. Any one, who agrees to receive in his ear and to repeat daily the Vishnu-mantra and to assume the málá, may become their disciples. Be it however well understood that each disciple must pay his spiritual teacher a yearly contribution, according to his means, either 4 anas, or 8 anas, or a kid, or a calf, or a cow; and this is what makes those gurus so busy wandering about. They go from one disciple's house to another, gathering their

pays, and try by every means in their power to increase it by increasing the number of those disciples.

Their Moral Character.

The Coles are remarkable for their love of truth. Several civil and military officers, with whom we spoke, and who come daily in contact with the people, assured us that a Cole, if brought to court for any crime which he has committed, will never shrink from telling the whole truth*. The Lurkha Coles of Singbhum, to signify their abhorrence of lies, proverbially say of a liar: he lies like a bráhman. But this love of veracity is only found among those Coles who have retained their primitive habits, and have not been corrupted by intercourse with foreigners. But even respecting these it is hardly credible, that people, who have no moral principles at all, should be on all occasions so particular as to truth, and my doubts are confirmed by what I heard from an interpreter, whom we employed for a short time at Chyebassa; he said, that the Coles in common life told lies, just as much as other people. And a native man attached to the civil court of Chyebassa said, that formerly the Coles, when brought to trial always confessed the truth, not being aware that any punishment awaited them, but that of late, having become wiser, they had found out that by telling lies there was some possibility of their escaping.—And a gentleman, well acquainted with the Santals, assured me, that they too had formerly been praised on account of their unflinching veracity, but that on getting better acquainted with them, he had found them out to be liars, just us much as the Hindus.

The Coles are revengeful and passionate. We heard the following trait from the best authorities. A man refused to give to his son a sufficient quantity of rice for his meal. The boy, who was only 12 years old, could not bear such an affront. In a fit of anger he took his father's battle-axe and struck him such a wound in his stomach, that he died from it.

Marriages among them are not contracted at such an early age as among the Hindus. The reason of this will be shown hereafter. As far as we could ascertain, married people prove generally faithful to each other, but one European gentleman and several Hindus, who know the people very well, assured us, that before marriage no restraint is laid on either sex.

The hill people inhabiting Chutia Nagpore are an active and industrious race; they labour hard for very little wages. To seek for employment, they travel all over Bengal, and work in indigo factories or as coolies. In Calcutta they are employed to cleanse the roads and drains. Those who stay at home are agriculturists; the Choars and Santals are also engaged in agricultural pursuits, and are generally the raiyats of the Hin-

* Illustrating this assertion there is in Lieut. Tickle's Vocabulary of the Ho language, a most interesting confession of a Ho or Lurkha Cole prisoner, who delivered himself up after the murder of his son in the woods of Poisuyá in Kotegurhpur in 1837-38.—The whole confession is taken almost verbatim from the prisoner's lips; we cannot refrain from transcribing it here:—

Did you kill your son, Kapore? Yes, I killed him. For what fault did you kill him? He never committed any fault; we were both starving; I had nothing to give him to eat; he cried and looked in my face; he was weak, and lay down on the ground. He lay down in the jungle and could not rise again; night was coming on and I heard the tiger roaring, and I thought he would seize you, my poor boy, if I left you. And so I killed you! I then buried him in a ravine, lest the wild beasts should devour him. I went away slowly, for I was weak and ill. And when I had got further into the forest, I thought I heard him call. And then I fainted away. But he calls me now every day. In the morning and noon and night I hear him call, Father, oh Father! So I cannot eat, I cannot work, I cannot laugh, I can live no more! So hang me, Sir, kill me quick, and this wretchedness is over.

dus. The Lurkha Coles are very different from the rest, they are remarkable for laziness. They cultivate just enough ground to support them and their families for a year, and when this is done, they remain sitting cross-armed under some tree in their village, or take their bows and arrows and loiter about in the woods and along the rivers, shooting birds, and catching fish, if they can do it without too much trouble. Would any body wish to employ them as coolies to carry bangies or work for hire, they would laugh at him and think such a thing far below their dignity.

The Coles are all, without exception, addicted to drinking; they would drink and get drunk every day if they could; the liquor they use, is made of rice and a certain sweet tasting fruit, growing in the jungles, called *Mauwa*. The liquor looks very dirty, something like thick Kánji water.

They believe *implicitly* in witchcraft, but the people, who pretend to be able to find out wizards and witches are generally low-caste Hindus; these soothsayers did formerly much mischief, for if any man or his wife or any of his children got sick, he forthwith went to the soothsayer, who for a trifling reward made some mysterious calculation and told him the name of the deity or of the man who had injured him. If it was a deity, the injured husband or father would offer sacrifices; if a human being, he would take his axe, go in search of the guilty person and kill him without mercy. Instead of concealing the crime and making his escape, he would go to every hut of the village and knock at each door. This was the well known sign that a witch or a wizard had been killed. Sometimes a dream revealed the witch to the injured man, and in such a case soothsayers were of course not resorted to. Now however, since the British authorities have been established in the country, such sad murders are much less frequent, and the soothsayers are diligently searched after and severely punished.

Another very remarkable feature in the character of the Coles, principally the Lurka Coles, is, that suicide is very common among them. For the most trifling reason they will go and hang themselves to the roof of their hut or to a tree. They perpetrate the act with the greatest coolness, always informing their friends of it before hand. The civil authorities of Chyebassa however are making efforts to put down this crime, and they have succeeded in many instances. As soon as they hear that a man has uttered the threat to hang himself, he is sent for, kept at the station and well watched, till he promises not to do himself any harm, and then he is at once released, for the Coles are said never to break their promise.

Manners and Customs.

The arms of the Coles consist of a small battle-axe, whose edge is either convex or concave or straight,—and of bows and arrows. The bow is of bamboo, and the string is also made of a thin split of the bamboo tied to the bow with hempen strings. The arrows have various shapes. The heads of some are flat, long and hooked, others square and short, others again are straight and narrow, and loosely fastened to the shaft, so that when the object shot at is pierced, the shaft may be extracted, but the iron remains buried in the wound. They understand the art of shooting six or eight arrows at once; to do it, they sit on the ground, stem their feet against the bow, pull the string with both hands, and placing an arrow between each finger, shoot them all off at once; they poison their arrows, when they are in pursuit of wild animals such as tigers and bears, but I heard from the best authority, that they never do it in battle. To this magnanimous practice however some exceptions may be found; for a havildar, whom we met on the

road, told me, that in the late campaign one of his comrades had received an arrow through the thigh, and that though the iron was extracted, the leg swelled on to an enormous size, and that it was only with the greatest difficulty that the wound could be cured.

It has been said, that the Coles are a brave and warlike people, but this assertion is only true when compared with the cowardly Bengálís who tremble at the very sight of an unsheathed sword or a stringed bow. In other respects the Coles are no great warriors. In the late disturbances they never mustered courage enough openly to attack the force sent against them, or to stand their ground when attacked; and they never displayed any military regularity or discipline, but shot their arrows from behind bushes and rocks, in places where they were least expected, and ran off before the enemy could come up with them. A few years back, when there was a rebellion in the southern part of Singbhum, the troops sent to quell it, had to storm a mountain pass, occupied by the Coles. They advanced and ascended to the very top without meeting any opposition, there however they saw two arrows laid in form of a cross on the way. The Coles had placed them there with the determination that as soon as the enemy should trespass on this side of the arrows, they would commence fighting. But their superstition was their ruin; for they had procured certain charms, by wearing which, they imagined the "big gun" would never go off. When therefore notwithstanding these wise precautions they heard repeatedly the thunder of that dreaded instrument, and perceived that it had no respect for their charms, they very soon took to their heels and fled.

Another instance of their cowardice was related to us at Teraï. About ten years ago the Choars rose, assembled to the number of about 10,000, advanced toward Bandu and Sarjundu, plundered and burned all the villages they met with and threatened Teraï. When the jamadár of that place heard of their approach, he collected a few hundred armed men, and having received an auxiliary force from a neighbouring jamadár, with whom he was on friendly terms, he boldly awaited the approach of the enemy. When at a short distance, the Choars sent him an arrow, with the message, to send it back whole, if he was for peace and submission, and to send it back broken, if he was inclined to war. The jamadár, being a man of spirit and courage, took the arrow and broke it and sent it back accompanied by an iron chain. Soon after this declaration of war both armies came within sight of each other. But when a few horsemen belonging to the jamadár's party advanced, charged the enemy and killed three or four of their number, the rest became frightened, ran off as fast as they could and never showed their faces again. So much for the boasted warlike spirit of these mountaineers. Many Coles however have entered the Company's service as sipáhís, and as such they would not be inferior to any of the Hindus and Musalmán soldiers, if it were not for their excessive fondness for strong drink, of which it is almost impossible to cure them.

The most common sport among the Coles, and in general among all the lower orders of Hindus inhabiting the south-western districts of Bengal, is cock-fighting. Sunday is generally the day chosen for the sport. All the people assemble at a fixed spot; whosoever has a fighting cock brings it, sometimes 40 or 50 of them are in that way brought together. Little sharp knives are tied to one foot of each combatant and they are let loose. The one, which is vanquished belongs either wholly or partly to the master of the victorious one. These fights are carried on with great spirit and glee.

The Coles are fond of singing and dancing, and in these two amuse-

ments, women as well as men take an active part. Their songs refer mostly to obscenity, but as far as I could learn they are less indecent than such songs are among the Hindus. Their dances are accompanied by musical instruments, of which they have several kinds, the most common are, a flute, made of a small hill bamboo about 18 inches long, provided with one hole for the mouth and six holes for the fingers—and a species of violin, the body of which is formed of a small tortoise shell, covered with a tightly stretched skin, the strings consisting of horse hair. The music performed on these instruments is original, but not very charming to a European ear.

Their dances are lively and regular, and the celebration of them lasts often the whole night. The men holding each other's hands form a circle, within which the women do the same; linked in that way they walk round, keeping time to the music with their feet. After a short time, the circles are broken and they march 10 or 12 men deep in several rows, round a given centre. One of the dancers is *precentor* and sings long solos, which are responded to by the rest in short choruses. In this way they will continue to sing and dance alternately in rows and circles from night-fall until day-break.

Marriages, as we have mentioned above, are generally contracted when both parties are grown up, and sometimes even late in life. The cause of this delay is a custom according to which the young man who wants to marry a girl, must first pay a certain sum of money or more frequently give a certain number of cows to her father, before he can obtain her. The number of cows varies according to the pretensions of the parents and the superior or inferior qualities of the girl. Common people give 10 or 15 cows for a bride; those who are in better circumstances often give for a handsome girl 60 or 70 cows. We heard of a man in Singbhum, who thinking his daughter very handsome and hoping that she would fetch a very high price, refused many suitors, because the number of cows they promised was not great enough. He was however well punished afterwards; for his daughter was attacked by the small-pox and lost all her charms, after which there were no more suitors to trouble the father and excite his covetousness by the emulation of their proposals.

A girl has however the power to refuse any man, who does not please her, and if she becomes a widow, she may marry again without losing her good name.—The women are not shut up and concealed from the view of strangers as in Bengal; they go about and show themselves as freely as the men do. In visiting a village near Chyebassa, we saw at a house preparations made for a wedding; many musicians were assembled, and a whole battery of large pots full of strong drink was standing before the door. I went to the bridegroom and asked him if I might see the bride.—Why not? was his reply, and his companions, rather pleased at the interest I manifested in them, pointed to a neighbouring field, where the bride was sitting under a tree, in the company of some other women. We went to her, and though her dress was that of a child of nature, she did not manifest much bashfulness or timidity. The dress of the Coles in Colhan is very primitive. A narrow slip of cloth, about 4 inches broad, worn round the waist is the only covering of both sexes, and we have been told that farther to the south, they have even less covering; a rope twisted of straw round the body and two large leaves fastened into it, one in front and one behind. The similarity of dress of both sexes in Colhan, renders it often difficult to distinguish them from a distance, and on that account many women, being taken for men, were in the last campaign shot by the sipáhís, whilst they were endeavouring to make their escape.

The Chutia Nagpore people however, as well as the Santals and Choars, have all adopted the Bengáli costume.

When any one dies, his body is first burned and the remaining ashes and bones are put in a pot, which is afterwards placed in a large hole in the ground. Great quantities of rice are poured over it, the whole is covered with earth, and a large stone, 4 or 5 feet square, is laid on it. After the burial the friends of the deceased never omit feasting together. In a neighbouring field another stone is erected as a monument in memory of the dead. Each family has its own burying gronnd, which is generally in the middle of the village under a large tree.

Little has yet been done for the moral benefit of those wild hill tribes. For several years back a school has been established at Ranchu, in which there are from 15 to 20 Coles studying English, beside many Hindus. It is conducted by one of the pupils of the General Assembly's school; of late another school, at present containing about 25 boys, has been established at Chyebassa. It is superintended by a native Christian, a student of Bishop's College. But we are afraid no permanent good will be effected, unless some European missionaries be stationed in the country. If any thing is to be done for the spread of the gospel in that country, it must be done soon, for Hinduism is gaining ground, and will soon overwhelm the whole of its inhabitants.

R. De Rodt.

V.—*The Rev. Dr. Duff's Letters addressed to Lord Auckland, on the subject of Native Education, with his Lordship's Minute prefixed. Ostell and Lepage, Tank Square.*

These letters have now been published in a separate form. As they appeared originally at full length in our columns, it were needless for us to make them the subject of special remark. Lord Auckland's Minute having also been reprinted in our pages, our readers have it in their power to compare the different views which have been presented on the all-engrossing theme of Native Education, and to form their own deliberate judgment. The letters, in their new or pamphlet form, are preceded and followed by a Preface and an Appendix. As these contain some fresh materials that have an essential bearing on the whole Educational question, we deem it proper to reprint them, that the readers of the *Observer* may be put in possession of the entire subject.

The Preface is as follows:—

1. The design of the following letters was not to enter into the *details* of Lord Auckland's Minute. It was simply to seize on and elucidate *a few of the great principles involved in its leading statements and conclusions.* The details on minor points, such as, the establishment of pecuniary scholarships for meritorious students, the application of the funds granted to the School Society, the preparation of a Manual of legal instruction, and the proper use of School Libraries, are, for the most part, unexceptionable; and offer no points for special remark.

The *meagreness* of the notice on two subjects, *so essential* to the spread and stability of National Education, as that of *Normal training for school-masters*, and that of the *efficient and ubiquitous inspection of all grades of Seminaries*, has indeed surprised me; and can only be accounted for by the supposition that the Minute is the product of a superficial amateur educationist, and not that of one who has profoundly studied the subject in theory, or thoroughly acquainted himself with its wants and workings in practice. The former is announced and dismissed by simply remarking, that "another object in these superior colleges ought to be to instruct the pupils, or some proportion of them, for the duties of *inferior* school-masters—and that to this end they should be made thoroughly masters of the class-books and legal or other manuals, which are designed to be used in the lower schools, and with the branches of knowledge which relate to the subjects comprised in them." Here, the *great and specific object* of Normal tuition for teachers, as contra-distinguished from the general tuition of ordinary pupils, is not so much as caught hold of, hinted at, or expressed; and that is, *not merely the replenishment of the minds of future teachers with adequate knowledge, but the training of them into the habitual employment of the best modes of communicating knowledge, by causing "the theory of teaching and the application of the theory to go on simultaneously."* Let any one, at all acquainted with the continental schemes of education, the machinery of which is now so generally admired, say, how very *large and prominent* a place, the subject of Normal primary teaching occupies both in theory and practice. Yet to that point, so all-important, as regards the efficiency and the permanency of an extended system of education, Lord Auckland devotes a *single pointless paragraph;* while to the *comparatively* insignificant matter of *pecuniary scholarships*, he allots *two entire pages* out of the *thirty-six* embraced by his Minute as originally printed! On the latter of the subjects adverted to, or that of "inspection," he has also written very briefly, and with almost more than even his usual fulcrumless balancing. He "would say that the *day may come* when unity and efficiency of supervision will better be secured by having a single superintendent"—that "at *present* he is satisfied that the varied knowledge possessed by the members of the Committee (of Public Instruction) render their services most valuable to the Government, and would gratefully retain their aid"—that he "should be happy to receive from them a report of *their suggestions* on the means of procuring an *occasional local inspection* of the institutions under their charge"—that "the experience of their President will have convinced *him* that there *may be* great hazard of the interests of education being seriously retarded by the want of such inspection." How different all this from the prompt and energetic language of the venerable Van den Ende, the Inspector General of primary instruction in Holland? When spoken to by Victor Cousin on the subject, he replied with the unhesitating assurance of an experienced veteran, "Nothing else will do except inspectors specially appointed;"—adding, "Take care whom you choose for inspectors; they are a class of men who ought to be searched for with a lantern in one's hand!"

2. Many subjects vitally connected with the establishment of a plan of National Education are *wholly overlooked* in the Minute—such as, the desirableness and necessity of re-appointing a Commissioner to carry on and complete the statistical educational chart which Mr. W. Adam, at the suggestion of Lord W. Bentinck, so vigorously begun. Whether the Government should or should not adopt the recommendations of the Commissioner, their own deliberations could not fail to be immensely assisted and their conclusions immensely modified by the authoritative facts and statistics collected and arranged by him. As, in his fitful mood of restoration, Lord Auckland was led to revive so much of the *useless*, the *uncalled for*, and the down-rightly *pernicious*, why did not some grave Councillor suggest, by way of partial counterpoise, that he should restore one of *the most useful* and *imperatively demanded* appointments which the Indian Government in its disinterested wisdom ever created, or in its parsimonious folly ever abolished? And should it be happily revived, let it be on a scale commensurate with the requisite talents of the employee and the undeniable magnitude of his undertaking. Who would, except in derision, compare the talents, acquirements and accomplishments of a qualified Commissioner of Police with those of a really qualified Commissioner of Education? And yet in a land, and among a society where money, even without brains, is every thing, and brains without money, nothing—money, money, money being at once the *measure of one's importance*, and the *chief end of one's being*,—is it to be endured that the very inferior office of a Commissioner of Police should be remunerated at *treble* the rate of that of a Commissioner of Education? If so, it can only be, because the Government, in spite of its boastful pretensions on the subject, is yet profoundly ignorant of the real nature and extent—the real demands and uses—the real value and importance of a thoroughly pervasive scheme of National Education—and as profoundly incapable of estimating or duly rewarding the high mental and moral capabilities which ought to be brought to bear upon it. If the Government be *really* sincere on the subject of native education, why should it not, forthwith, secure at any rate, short of that of a Supreme Councillor, the services of such a man as Mr. J. Marshman of Serampore? The report which one so qualified could furnish, within a reasonable period, would supply ample materials for the stimulating and guiding not only of Government, but of private individuals and public Societies, that are actuated with feelings of commiseration and benevolence towards the people of India. To take the lowest view of the result,—the improved resources, which a mentally and morally improved people would be sure to aid in calling forth, would vastly more than compensate for all preparatory and subsequent educational outlays from the revenues of the State.

3. While certain parts of his Lordship's Minute have been warmly applauded, others have been as warmly reprobated. Of the latter, the two great central points are, *the re-endowment of Orientalism, including its false religions*; and the *total exclusion of true religion from the course of higher instruction in the Literature and Science of Europe.* As the Act of a Government which represents the British nation, this is nei-

ther more nor less than *a national recognition of the false religions of Brahmanism and Muhammadanism*, and, at the same time, *a national abnegation of the only true religion, that is, Christianity.* Surely, surely, this is a great *national sin;* which, if not repented of and removed, may, sooner or later, draw down the most terrible but righteous retribution at the hands of an offended God. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his Anointed, saying, Let us break their bands asunder and cast away their cords from us. He that sitteth in the heavens shall laugh. The Lord shall have them in derision. Then shall he speak to them in his wrath, and vex them in his sore displeasure. Be *wise now*, therefore, O ye *kings;* be instructed, ye *judges* of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son lest he be angry, and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him." Ah, but the avowed and popular doctrine of the day is, "that religion has nothing to do with political measures." Yes, this is the *favourite* doctrine of this politico-irreligious age; but can a mere multitude of voices constitute it a *true* doctrine? Impossible. True it cannot and will not be, till it is true "that God does not govern the world; for as God rules in human affairs, so must his servants obey him." In cases like the present, what becomes of that race of Christian ministers that are *specially* appointed as guardians, to watch over the interests of Christianity among the Europeans—the ruling class of this vast realm? Why do they seem to remain as silent as if they were fast aslumber in the caves and dens of the earth? The sprightliness of youth and the grey hairs of venerable age, elegant accomplishment and creditable scholarship, devoted piety and goodly eloquence may, doubtless, be found amongst them. But, Oh, for more of the warmth of exhortation—the fearlessness of reproof—the solemn earnestness of protest against the sins and follies of those who, from their rank and power, give tone and fashion to general society, and dictate laws for all India? Oh, for more of the burning love of souls that would lead men, from inclination, taste and choice, to prefer attendance at the dying pillow of the humble poor to attendance at the luxurious, carnalizing entertainments of the great, the mighty, and the noble of the land? Oh, for more of the zeal and fidelity and uncompromising boldness of a Brown, a Buchanan, a Martyn, and a Thomason, that could, when occasion offered, rebuke even a Governor General to the face, when he dared openly to violate any of God's holy laws? Polite manners, a fashionable address, a gossiping turn for frivolous conversation, a tacit connivance at the sinful humours, freaks, and follies of the worldly great, will, of course, secure at once their society and their applause. But surely every godly minister of Christ must feel, that these are not the qualifications and the instrumentalities by which, under the Providence of a Holy God, the divine work of converting souls and edifying saints can ever be expected to flourish, or an Anti-Christian be turned into a Christian Government!

* * * * * * *

More it is needless to say. The whole subject in debate is one of no secondary importance. It involves principles which shall one day test the value of all prevailing systems, agitate whole kingdoms, and decide the destinies of a globe. "The Lord God Omnipotent reigneth." Therefore, shall "all the ends of the world yet remember and turn unto the Lord; and all the kindreds of the nations shall worship before Him."

The *Appendix* consists of a brief introductory notice, with a list of the Oriental works used in the Sanskrit and Muhammadan Colleges of Calcutta. It is as follows:—

The following is a list of the Oriental works which hitherto have been ordinarily employed more or less, as class books, in the Government Sanskrit and Muhammadan Colleges of Calcutta. Without any extracts at all, the bare reading of these lists will at once shew that all the grand and distinguishing peculiarities of the system of Orientalism, with all its radical errors, deficiencies, and untruths, are systematically taught, at the Government expense, to the privileged classes of native youth—taught by Maulavis and Pandits who themselves intensely believe, and who inculcate on their pupils the necessity of believing, all that they teach, as indubitable, or even inspired verities! Here, are Hindu youth *laboriously initiated into the Vedantic Pantheism* which, by *identifying matter with spirit and the creature with the Creator,* reflects *infinite dishonour on the One Living and True God, confounds the distinctions of right and wrong, and virtually annihilates the moral responsibility of man!* Here, too, are they taught the *leading characteristics of the gross popular Idolatry;* and the *lying, thieving, treacherous god Krishna* is held forth as *a model for their imitation!* Here the Musalmán youth, on the other hand, are systematically taught to refer to *the Qurán,* as the *sole, final,* and *infallible arbiter,* in *all* questions of *Law, Philosophy,* and *Theology*—that very Qurán which *most expressly and formally consigns all Christians to the lowest Hell, for believing in the Divinity of the Son of God—the Redeemer of the world!* And yet, there are those who still persist in declaring that it is *the duty* of a *Christian Government* to expend its precious resources on the teaching of all this to *the higher and more influential* classes of its *native subjects!* Can such persons be pronounced *morally* sane? If so, surely the *only* excuse which even the most boundless charity can devise in their behalf is, that "they know not what they do?"

A list of Oriental books chiefly used in the Government Sanskrit College of Calcutta.

GRAMMAR CLASS. व्याकरणादिशास्त्र.

१ मुग्धबोधव्याकरण. 1. Mugdha-bodha, (The instructor of the ignorant) a Grammar.

२ धातुपाठदीपिका. 2. Dhátú páth Dipiká, (The lamp of reading the roots.)

३ अमरकोषाभिधान. 3. Amara-kosha or Abhidhán, (a Dictionary by Amara Singh.)

SÁHITYA OR POETRY AND DRAMA. साहित्य अथवा काव्यशास्त्र.

१ भट्टिकाव्य. 1. Bhatti kávya, (The poem of Bhatti) on the actions of Ráma.
२ रघुवंश. 2. Raghu Vangsha, (The race of Raghu.)
३ कुमारसम्भव. *3. *Kumár Sambhab, (The birth of Kártik.)
४ माघ. 4. Mágha, (The death of Shishupála.)
५ भारवि. 5. Bhárabi, (The adventures of the Hunter and Arjuna.)
६ नैषध. 6. Naishadha, (Poem on the marriage of Raja Nala.)
७ मृच्छकटिकनाटक. 7. Mrichchhakati, (The toy of cart) a comedy.
८ मालतीमाधव. 8. Málatimádhava, (a Drama.)
९ विक्रमोर्वशी. 9. Vikramorvási, (ditto.)
१० उत्तररामचरित्र. 10. Uttararámacharitra, (The continuation of the History of Ráma.)
११ मुद्राराक्षस. 11. Mudrárákshas, (The signet of the Minister,) a Drama.
१२ रत्नावली. 12. Ratnávali, (The golden necklace,) ditto.
१३ शकुन्तला. 13. Shakuntalá, (The account of Raja Dushmunta and the daughter of an Ascetic.)
१४ राजतरङ्गिणी. 14. Rájatarangini, (Chronicles of the Kings of Cashmere.)

RHETORIC. अलङ्कार शास्त्र.

१ साहित्यदर्पण. 1. Sáhitya darpan, (The mirror of composition.)
२ काव्यप्रकाश. 2. Kávya prakásh, (The lustre of Poetry.)
३ रसगङ्गाधर. *3. Rasagangádhar, (a treatise on Rhetorical composition.)

LOGIC. न्यायशास्त्र.

१ भाषापरिच्छेद. 1. Bháshá parichchheda and Siddhánta muktávali, (The section of language and pearl necklace of demonstration) an elementary treatise on the terms of Logic with its commentary.
२ न्यायसूत्रवृत्ति. 2. Nyáya Sutra Vritti, (Logical aphorisms of Gotama.)
३ सिद्धान्तलक्षण *3. Siddhánta Lakshan, (The rules of demonstration.)

THEOLOGY. वेदान्तशास्त्र.

१ वेदान्तसार. 1. Vedánta Sára, (The essence or the scope of the Vedas.)
२ पञ्चदशी. 2. Panchadashi, (Elements of Theism according to the Vedas.)
३ भगवद्गीता. 3. Bhagwat Gitá, (The dialogue between Krishna and Arjuna.)

MATHEMATICS. ज्योतिःशास्त्र.

१ लीलावती. 1. Lilávati, (Treatise of Algebra and Geometry.)
२ बीजगणित. 2. Bijganita, (Algebra.)
३ क्षेत्रतत्वदीपिका. 3. Khetratatwa Dipiká, (Translation of Hutton's Mathematics.)

LAW. स्मृतिशास्त्र.

१ मनुसंहिता. 1. Manu Sanghitá, (The Institutes of Manu.)
२ मिताक्षरा. 2. Mitákshará, (a compendium of Hindu Law.)
३ दायभाग. 3. Dáyabhága, (The law of inheritance.)
४ दायतत्व. 4. Dáya Tatwa, (Principles of inheritance.)
५ दायक्रमसंग्रह. 5. Dáya Krama Sangraha, (a compendium of the order of inheritance.)
६ व्यवहारतत्व. 6. Vyávahára Tatwa, (Substance of jurisprudence.)
७ दत्तकमीमांसा. 7. Dattak mimángsá, (Rite of adoption.)
८ दत्तकचन्द्रिका. 8. Dattak chandriká, (Moonshine of adoption.)

List of Oriental Books chiefly taught in the Government Muhammadan College of Calcutta.

GRAMMAR.

میزان	۱	1. Mízán.
منشعبه	۲	2. Munshába.
صرف‌میر	۳	3. Sarafmír.
تصریف	۴	4. Tasríf.
زبده	۵	5. Zubda.
اصل‌جمله	۶	6. Asljumlah.
مایهٔ‌عامل	۷	7. Máyata Ámil.
شرح‌مایهٔ‌عامل	۸	8. Sharh i Máyata Ámil.
مصباح	۹	9. Misbáh.
هدایة‌النحو	۱۰	10. Hidáyatunnaho.
کافیه	۱۱	11. Káfiyah.
شرح‌ملا	۱۲	12. Sharh Mullá.

READING BOOKS.

نفحة‌الیمن	۱	1. Nafaht ul yaman.
عجب‌العجاب	۲	2. Ájb ul Ájáb.
تاریخ تیموری	۳	3. Táríkh i Taimúrí.
دیوان‌متنبی	۴	4. Dewán i Mutanabbí.
مقامات‌حریری	۵	5. Maqámát i Hiríri.

MATHEMATICS.

خلاصة الحساب	١	1. Khulásat ul Hisáb.
اصول الجبر	٢	2. Usúl ul jabr.
تحرير اوقليدس	٣	3. Tahrír i Uqlídus.

LAW, (THE AUTHORITATIVE STANDARD OF WHICH IS THE QURA'N.)

نورالانوار	١	1. Núr ul anwár.
هدايه	٢	2. Hidáya.
دايرالاصول	٣	3. Dair ul usúl.
شرح وقايه	٤	4. Sharh Viqáya.
توضيح	٥	5. Touzíh.
تلويح	٦	6. Talvíh.
مسلم الثبوت	٧	7. Musullam ussabút.

PHILOSOPHY AND THEOLOGY.

ميبدي	١	1. Maibudí.
صدرا	٢	2. Sadrá.
شمس بازغه	٣	3. Shams i bázigha.

RHETORIC.

مختصر معاني	١	1. Mukhtasar Máni.
مطول	٢	2. Mutawwal.

LOGIC.

قال اقول	١	1. Qál Aqúl.
ميزان منطق	٢	2. Mízán Mantiq.
شرح تهذيب	٣	3. Sharh Tahzíb.
قطبي	٤	4. Qutbí.
رسالة ميرزاهد	٥	5. Risálai Mír Záhid.
ميرزاهد ملا جلال	٦	6. Mirzáhid Mulla Jalál.
شرح قاضي مبارك	٧	7. Sharh i Qází Mubárak.
سلم العلوم	٨	8. Sallum ul ulúm.

VI.—"*Púrí Pilgrims.*"

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

In the last number of the *Observer*, under the above title, you inform your readers, on the authority of the *Englishman*, "that the number of Pilgrims at Púrí this year is much fewer than in former years." I am at a loss to know from what data such a statement could have been made. It is the decided opinion of people in this part of Orissa, that a much larger number of Pilgrims has passed and repassed, the present than in any year previous, since the last "*nuá kalebara*," that is the year in which Jagannáth was supplied with *a new body*. Of this there can be no doubt, as a little calculation will show. At this distance, 180 miles from Púrí, 8,432 Pilgrims were counted in one day, from early in the morning till a little before sunset. This was the seventh day after they had commenced repassing from the late "*Rath Játrá*." A large number also went past during the night, said by some, to be more than equal to those who passed during the day. There was but a small variation in this number for a week, and the number continued large for two weeks; and some hundreds per day pass even now, after twenty days. Thus 150,000 would be a very moderate computation of the Pilgrims who passed from Bengal through this part of the Province, besides others who doubtless came in from other directions. This may appear startling to yourselves, and others who have predicted "that the dissolution of Government connexion with the idolatrous shrines," would tend *directly* to diminish the number of Pilgrims. Most happy would every Christian philanthropist be to witness such a result from the praise-worthy conduct of Government, in dissolving so unhallowed an alliance with the idolatry of the country. But though a result most devoutly to be desired, it is to be feared that it will not be seen at once.

While I rejoice equally with you, at the abolition of the Pilgrim tax, by which the reproach has been removed from the Christian name, I must be allowed to differ from you, regarding the *immediate* results to be expected from the adoption of such a measure. As many of the persons who go on this Pilgrimage, are extremely poor, it certainly must form an additional inducement to such, to be assured of a *free* admittance. And I have more than once been credibly informed that, with the information of the abolition of the tax, a report has also been circulated, which says the tax had only been bought off by some merciful Rájá, for the term of three years, when it would again be resumed. Such a report seems by no means improbable; and as it would for a short time serve the purposes of the Pandás (Pilgrim-hunters), it doubt-

less has been widely circulated, and may in some measure account for the late increase of Pilgrims.

But as a Pilgrimage is regarded by the Hindus as an act of great *religious merit*, we cannot be much surprised, if neither the *imposition*, nor the *withdrawal* of a tax should greatly affect the subject, except as it regards the poorer orders of the people. The religion of the Hindus, however absurd, from having been taught them in early life, becomes deeply rooted. The fact that theirs is the religion of their childhood, of their fathers, and (as they say) of the world, more than the veneration for any particular tenet of their creed, serves to rivet it upon them. By this means they are but too well prepared to be seduced from their homes by Jagannáth Pandás. These messengers of Satan are neither few in number* nor wanting in skill and perseverance. Deprived of *their* agency Jagannáth would soon become desolate. The hopes and fears they are able to raise in the minds of an ignorant superstitious people, are well adapted to their parsimonious designs. Not only is the individual who makes a Pilgrimage assured by them of his own salvation, but he is told, that his *merit* shall be sufficient to procure the salvation of *fourteen generations* of his relations.

If to the influence of their early education, and the instruction of these Pandás, we add the religious necessity felt by all, and the universal fondness of mankind, for a religion which places its efficacy in *externals*, leaving the heart unaffected and at ease in sin, there will be little room for surprise at the otherwise astonishing multitudes of people, who are annually induced to leave their homes and submit to all the hardships and sufferings of a long and dreary Pilgrimage ; and at the same time we shall be led to look for the discontinuance of this system of misery and death, from other and more efficient causes, than the abolition of the *Pilgrim tax*. To the influence of an enlightened religious education, and a preached Gospel, under the blessing of the Holy Spirit, must our hopes be directed for the overthrow of this and all the other strongholds of idolatry. Christians require to tax anew their energies, and redouble their benevolent efforts, to disseminate education and correct religious knowledge among the *mass* of the people. The success of their own religious teachers, instead of discouraging us, should cause us to hope for similar, nay far greater, results from our labours, when our means and efforts equal theirs, for we have the promise of God on our side, His word shall not return unto Him void.

Jellasore, July 14th. J. P.

* It is no rare thing to see twenty-five or thirty of these Pandás pass in a single day. They are readily known by their peculiar costume.

REVIEW.

The Church of the Fathers.*

Thus saith Jerome, "Let whatever is pretended to be delivered by the Apostles, and cannot be proved by the testimony of the WRITTEN WORD, be struck with the sword of God." That such testimony for the truth of God was most necessary in his times, no one moderately conversant with the annals of that age of heresy, superstition, ignorance, forgery, and imposture, can hesitate to admit. Striking at the root of all error, and especially of the errors of the apostate church of Rome, such a testimony is heard by her with fear and hatred. Its rejection is necessary to her very existence, and may well be termed "*articulus stantis aut cadentis ecclesiæ.*" It was usually looked on as a fact equally beyond dispute, that the glory of the Protestant churches was to drink directly from the pure fountain, ere it passed through "the stinking puddles of men's traditions" (Book of Homilies, Book I. Chap. I.), and to acknowledge no other rule of faith than the inspired and infallible scriptures of the Holy Spirit of God. "How impertinent," says the learned and pious Leighton, "is that question so much tossed by the Romish church, 'How know you the scriptures to be the word of God without the testimony of the Church?' I would ask one of them again, 'How can they know that it is day-light, except some light a candle to let them see it?' They are little versed in Holy Scripture, that know not that it is frequently called LIGHT; and they are senseless that know not that light is seen and known by itself. * * * The very authority of the church, which they are obtruding so confidently, must be stopped and examined by these Scriptures, which they would make stand to its courtesy. Doctrines, and worship must be tried by this LIGHT; and what will not endure this trial, must not be endured in the house of God. '*To the law and to the testimonies: if they speak not according to this word, it is because there is no light in them.*'" Is. viii. 20. As Jerome against heretics, so the Archbishop contends against her whom he terms "that apostate church of Rome." Men have arisen in our days, against whom the same testimony is needed: men who contend that scripture is *not* of itself "able to make us wise unto salvation;" that we must hold up a candle to see

* 1 Vol. 12mo. London, Rivington, 1840. It is reprinted from the British Magazine, and understood to be written by Mr. Newman.

the sun by, and interpret the living oracles of God by the "church of the fathers," that is, by the voice of the fourth century. We shall soon see what light shines there.

Are these men Roman Catholics? They claim the church of Rome as their "mother;" they long to rush into her arms; they look upon her as holy, a true church of Christ; they hate the (so-called) Protestants, and their justification by faith; they publish the Romish breviary; they praise her canon of the mass as "a sacred and most precious monument of the Apostles;" they insinuate the doctrines of prayers for the dead, veneration of relics, invocation of the virgin and saints, and the sacrifice of the mass for the quick and the dead. Apostolical succession is the centre of their system; the sacraments are "the sources of grace;" they preach the great doctrines of scripture with reserve and *covertly;* and in their teaching and interpretation they use a latitude for which a parallel can only be found in the Provincial Letters of Pascal. But they are not Roman Catholics; they are not Jesuits; they are, to this day, Presbyters and Deacons of the Reformed and Protestant Church of England.

In that noble Church springs up the unnatural and deadly heresy, which is now rending her bosom. Let these men be judged out of their own mouths. Four hundred years after Christ, Vincent of Lerins (a small island on the south coast of France), a monk himself strongly suspected of Semi-Pelagianism, published a treatise on the tests of heresy and error. Its merits shall be afterwards considered: in the mean time the following extract will suffice:

"For, in good sooth, when was there ever an heresy, which did not spring up under a certain designation, at a certain place, at a certain time?" Further the authors of the Tracts for the Times, in their notes on this very treatise, which is with them a text book, say—

"Let a man be gifted with eloquence, ready talent, deep penetration, vigorous grasp of mind; let him be amiable, sympathizing, winning, let him bear upon him the evidence of earnestness and disinterested piety; let him be zealous, active, patient, self-denying: let him have a noble, and a resolute hand, and many followers; yet if he keeps to the ancient truth, it is well. But if he departs from it, that instant MENE and TEKEL are written upon his school. The ground crumbles from under him; his rod of influence is broken, his glory is departed, he is no more. He has, what he had not when he was a transmitter of Catholic verities, a NAME; and *it is borne after him by his party as a witness against him and them.*"

Of these passages, so strikingly prophetic of their own fate, the application is inevitable; the *place,* Oxford; the *time,* about 1833; the *name,* PUSEYISM. In vain they reject it: Rome, in England and Italy, rejoices; infidel France pities and

scorns; Protestant Britain and America mourn; and even this far land knows what is meant, when the familiar name of Puseyism is uttered. All is fulfilled or fulfilling. Keble's sweet poetry, Pusey's eloquence and learning, Newman's talents and power, are paralyzed, or destroyed by their errors in the faith. Their glory has departed; and their influence is merged in that Puseyism, whose name is a witness against themselves. By that name they and their followers shall be known, until it sinks into oblivion, or is swallowed up in the abyss of Popery, with which it is already, in the opinion of all but its own unhappy followers, all but identical.

But if, as they would have us believe, they are not Heretics, and their's is the true doctrine of the Anglican church, then most truly her vaunted ARTICLES are "ambiguous formularies" and in mockery and derision is she styled "the bulwark of the Protestant faith." And what shall I say of her noble army of martyrs? If I, a member of another church, can never read or think of their sufferings and death, without feeling my heart swell with ruth and anger that such iniquity hath insulted heaven, with what feelings should their own descendants regard that cruel and persecuting church, at whose command they perished in the flames? Is not this an ominous voice to issue from the bosom of a church, cemented by their blood?

"Considering the high gifts and the strong claims of the church of Rome and its dependencies on our *admiration, reverence, love* and *gratitude* (the Italics are mine) how could we withstand it, as we do; how could we refrain from being melted into tenderness, and rushing into communion with it, but for the words of truth itself, which bid us prefer it to the whole world? He that loveth father or mother more than me is not worthy of me!!"

These words are found in the notes to the Records of the Church, No 24, in the 2nd vol. of the "Tracts for the Times;" there too it is said, that "The Church of Rome has not erred *vitally*:" and a little farther on,—

"Whatever be our *private* differences with the Roman Catholics, we may join them in condemning Socinians, Baptists, Independants, Quakers, and the like. But God forbid that we should ally ourselves with the offspring of heresy and schism in our contest with *any branches of the Holy Church*, which maintain the foundation, whatever may be their *incidental* corruptions."

I have spoken of latitude, great latitude, Jesuitical latitude in interpretation: but stretching latitude to its utmost limits, how can the statements of these men be reconciled with their ordination vow? In the 35th of those Articles, which they have subscribed in the understanding, that they shall not "either print or preach to draw the Articles aside any way,

but submit to them in the *plain* and *full* meaning thereof," it is set forth, that the Homilies contain "godly and wholesome doctrine," and "are to be read in churches diligently and distinctly by the ministers, that they may be understood by the people."

Now the 14th Homily, treating of the corruptions of the Church of Rome, declares that for 800 years and more, "even until our age, the laity and clergy of whole Christendom—an horrible and most dreadful thing to think—have been at once drowned in abominable IDOLATRY; of all other vices most detested of God, and most damnable to man!" Nor is this all: the same Homily declares the Church of Rome to be "a foul and withered harlot, for she is indeed of *ancient* years," and "the Mother of Whoredom set forth by St. John in his Revelation;" the 17th and 18th chapters being quoted to identify her with the mystical woman of whom he speaks. There we read of BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH: "a woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus;" "a habitation of devils." We find God's people commanded "to come out of her," and the holy apostles and prophets, nay heaven itself, bidden to rejoice in her utter destruction by the righteous vengeance of God.

Let these passages be compared with the extracts from the Tracts: let them be compared with the following "*deliberately*" recorded judgment:

"We say *deliberately* that "ANTI-CHRIST," "BABYLON," "MOTHER OF HARLOTS, BEAST,"—these titles, given to the Church by the world, are as much a note of her being Christ's Church, as her real inward sanctity is. Rome must not monopolize these titles; Rome has not them alone: we share them with Rome: it is our privilege to share them. "Anglo-Catholics inherit them from the Roman family, from their common Lord and Saviour."—*British Critic*, No. 56, page 418.

The Church of Rome has not erred *vitally*, say the Puseyites: that for 800 years she was drowned in abominable idolatry, is the teaching of the church of England. She is our mother church, say the Puseyites; that God calls her the mother of all abominations, is the teaching of the church of England. She is a branch of the holy church of Christ, say the Puseyites: that God says, she is a habitation of devils, and warns his people to come out of her, that he may destroy her, is the teaching of the church of England. We regard her with love, gratitude, and admiration, say the Puseyites: she is drunk with the blood of martyrs for Jesus, of our own Bradford, and Latimer, and Ridley, and Philpot, is the indisputable voice of the Anglican church. What a fearful

instance of the blinding influence of error to behold the same men set their seals to *both* these conflicting statements, and strive to hold both together! Do no misgivings of conscience, no cries of blood, rising up in the stillness of their souls, from slaughtered martyrs, smite them with stammering lips, and trembling hearts, when they thus tamper with solemn vows, and speak of love and gratitude to Rome? How graphically Bishop Hall pictures their miserable situation in his well known reproof to Laud: "To-day you are in the tents of the Romanists; to-morrow in ours; the next day between both, against both. * * Cast off your wings, or your teeth; and loathing this bat-like nature, be either a bird, or a beast." Already by anticipation the Papists rejoice over their prey. I need only refer to the rejoicings in Italy, the letter of Dr. Wiseman, the glorying of the Catholic Institute. In a French Review, now lying on my table, for February 1841, British Protestantism is said to be struck with two wounds at once: the opinions of Dr. Pusey on the one hand, "whose every tendency and argument are identical with the opinions and formularies of Rome:" and Rationalism on the other, which, in the works of Milman and others, resolves Christianity itself into a myth.

Can any thing be more degrading to a Presbyter of the church of England than the contemptuous and pitying notice of Mr. Newman in the *Tablet* (a Roman Catholic publication)? After representing him as painfully and in vain seeking for any available obstacle to stay his progress towards Rome, it concludes thus—"*From this most dangerous, unhappy and humiliating state, we pray God to send him a safe and speedy deliverance.*" To this prayer for him and his companions in error, I know that the hearts of thousands of believing men will in all sincerity say Amen!

If pity were not too faint-hearted a word for a living body, majestic and venerable, standing on the right foundation, strong to fight for itself, I could pity the Anglican church, assailed, as she now is, from without, and from within, by open foes, and unworthy ministers. Surely it is now high time to interpose the voice of authority. Heresy is preached from her pulpits, and the souls of the unwary are led astray: yet, as a church, she is silent. Heresy is preached, and spreads. It has reached these shores: it is said to be advocated, inculcated, preached, in public institutions, in the near vicinity of Calcutta. *Here* at least, I thank God, "the trumpet gives no uncertain sound:" through her recognized head, through her only periodical, the Church of England has borne faithful witness to the truth, as it is in Jesus.

The Bishop of Calcutta, a name of weight in controversies of faith, a man distinguished for sound doctrine, for force and clearness in preaching the whole counsel of God, and whose fame, as such, is in all the churches, has publicly denounced "these false and pernicious doctrines" from his own cathedral; and is reported to have vowed never to lay his hand on any one who holds them. The former editor of the *Intelligencer* (and what name stands higher for spirituality and love to Christ?) and others of his faithful clergy have ably and powerfully strengthened his hands: and, if he has not yet put the Puseyites to silence, and they still continue to seduce, obstacles may be in the way, unknown to those who blame him.

Nevertheless, if *they* dare to lift up their voices; if they venture so much as to whisper or insinuate their peculiar doctrines, they are self-condemned. Their Bishop has spoken: and Ignatius, the Apostolic Ignatius, according to them, saith, "Hearken ye all unto the Bishop, that God also may hearken unto you." Ep. to Polycarp, p. 6. "See that ye all follow your Bishop, as Jesus Christ the Father." "He that doeth any thing without his knowledge, ministers unto the devil." "Whatsoever he shall approve of, that is also pleasing unto God." Epistle to the Smyrnæans. So also in the 38th (so called) Apostolical canon, it is written; Οἱ πρεσβύτεροι καὶ οἱ διάκονοι ἄνευ γνώμης τοῦ ἐπισκόπου μηδὲν ἐπιτελείτωσαν. "*Let the Presbyters and Deacons do nothing without the consent of the Bishop.*" If therefore they teach or advocate doctrines which he has publicly denounced, by their own principles they are condemned.

So far I have spoken of the inconsistencies and errors of the Puseyites, as members of the Church of England travelling towards Rome: it is now time to view them on broader grounds, and to show to such as are likely to be seduced by them, the clay out of which they are formed. Let me do them justice. They are learned, eloquent, and accomplished men, of winning manners, of high repute. Never sweeter minstrelsy rose under an uninspired hand than was drawn from the harp by the skilful and spiritual touch of Keble. But O what a gulf intervenes between the Christian Year and the Lyra Apostolica?—the first, in spite of a few blemishes, one of the Christian's household books; the other a *new* ruin, from which the glory has departed. Yet does it not promise fair? The Church of the Fathers, the Holy Primitive Church, with its martyrs, friends and companions of the Apostles, and their scarce less godly successors, in pristine glory, unfolded to our gaze, with reverent hands, by Keble

and others of congenial spirit! Alas for the utter disappointment! The myth of Ixion and the cloud is true for all time. Even so does the expectant mind turn from the trashy mysticism of Porphyry and Jamblichus; from the unintelligibilities of German metaphysics, with its jargon of the *I* and the *not I;* in short, from all that papists, heretics, and infidels have put forward to corrupt or supplant the Gospel of Christ.

Origen, in his answer to Celsus, writes thus of the Egyptian temples:

"When you approach, there are indeed glorious fanes, and groves, and majestic and goodly vestibules, and wondrous temples, and lofty dwellings on all sides, and rites most mystic and religious: but when you enter, and are fairly within, behold, a cat, an ape, a crocodile, a goat, or a dog is the deity there reverenced."

Let us enter the temple: but before the mysteries are disclosed, let us gather what we can of the qualifications of the Hierophants.

It is usual to praise them for a meek and humble spirit, much charity, and great reverence for sacred things, for boldness of mind, and strong powers of reasoning: whether rightly or not, let any honest man judge from the following specimens.

1. *Contradiction of the Bible.* The Spirit of God declares, as needs must be, that his own word "*is* able to make us wise unto salvation," and that by it, "the man of God may be perfect, *thoroughly* furnished unto all good works." Further, to remove every difficulty, an infallible interpreter is provided, even the Spirit of God. "If any man lack wisdom, let him ask of God,—and it shall be given him." Again, "if ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." Luke xi. 13. Who then shall challenge either the rule or the interpretation? It is not so, says Mr. Keble; Tradition holds joint rule. It is not so, says the Church of the Fathers, p. 194—

"*Catholic tradition has been mercifully given to supply to Scripture, what it does not supply to itself, its true interpretation.*"

Yet this sentence is said to be written by the very man, who, when the Anglican interpretation is demanded, turns away, muttering something about "the stammering lips of ambiguous formularies?" Clear indeed must the formularies be, which are clearer than the inspired words, and the illuminating grace of God.

Again we read in the Scriptures, that while Christ preached and taught continually, he himself baptised not: we find Paul thanking God, that he baptised not, but was sent to

preach the gospel, and in the fulness of his heart, breaking out into a "Wo is me, if I preach not the gospel." But we read in the Tracts for the Times, that "the sacraments, and *not* preaching, are looked on as the *sources* of divine grace," vol. I. p. iv: and Mr. Oakely boldly declares, that "Preaching is rather an adjunct of the Church's divine system than a leading feature of it." Sermon on Col. ii. 10. Are not such glaring presumptuous contradictions of the word of God, enough to stagger the most infatuated admirers of Puseyism?

2. *The new centre.* Tract 49, notices the accusation that the Puseyites give 'undue prominence' to particular texts, which are thought to occupy a subordinate place in the New Testament. The charge is allowed, and thus met—

"*We find ourselves called upon to adopt an opposite theory* (that is, opposite to the Protestant, or, as they call it, Ptolemaic theory); *to take, for the centre of our system, a body which we had been used to regard as a mere satellite, attending upon our own orb. No wonder if we feel our notions deranged; if every thing seems put into a new place: that which before was primary now made subordinate; and vice versa.*"

No wonder indeed! for the *new* centre of a system devised in the eternal councils of the God-head, (I write in horror, not in irony) is the Apostolical Succession; the doctrine dethroned and henceforth to be preached "covertly, and with reserve," is the ATONEMENT OF CHRIST!

3. *The Atonement.* What must, I will not say a Christian, but any impartial man, that reads the Bible, think of the following passage?—

"No one sanction can be adduced from scripture, whether of precept or example, in behalf of stimulating the affections, e. g. of gratitude or remorse, by means of the atonement, in order to the conversion of the hearers: on the contrary, it is its uniform method to connect the gospel with natural religion, and to mark out obedience to the moral law, as the ordinary means of attaining to a Christian faith."

Again—

"If the Epistles of St. Paul, appear to favour it (the preaching of Christ crucified), it is only at first sight."

Therefore Paul did not preach Christ crucified openly, even though he determined to "know nothing else;" therefore Christ is not lifted up on the cross to draw sinners unto himself; and therefore faith springs from works, not works from faith. It is humbling even to read such melancholy falsehoods.

4. *Jesuitical mode of interpretation.* When Paul speaks of Christ crucified,

"It is our being crucified to the world, it is our humiliation together with him, that he meant."

If so, it is difficult to conceive how the preaching of Asceticism, should be a "stumbling block" to the fasting, praying,

tithe-giving Pharisee, or "foolishness" to the Greeks, with many of whom (the Stoics and Pythagoreans for instance) it was counted high wisdom.

As it would be vain to allege Scripture against these views without the authoritative interpretation of the Catholic church, they shall have both modern and patristic authority on this subject.

Hooker in his 5th Book of Ecclesiastical Polity writes—

"That which must save believers is the knowledge of the Cross of Christ, *the only subject of all our preaching.*"

Chrysostom also (see their own Library of the Fathers, vol. iv. p. 40), in commenting on the preaching of the cross, writes thus—

"When, saith he, we say unto the Jews, believe; they answer, raise the dead, heal the demoniacs, show unto us signs. But instead thereof what say we? *That He was crucified and died who is preached.*"

Again, p. 41:

"In like manner also with the cross, He hath drawn the world to himself."

Again "There is nothing inconsistent," says Mr. Newman, "in faith being the *sole* instrument of justification, and yet baptism, *also* the *sole* instrument, and that at the same time, because in different senses."

This quibbling is worthily followed up by a disciple from the banks of the Ganges.

Mr. Newman says, baptism *creates* faith: to this is objected the command, "believe, and be baptized." 'True, writes Riparius, but the faith, that goes before baptism is not justifying faith.' It is objected to this, that Abraham's faith was counted to him for righteousness before circumcision. 'True again, says Riparius, but the Apostle is speaking neither to, nor of Christians!!'

The Articles of their own church are treated in precisely the same way. From tract No. 90, I quote a very few specimens of the Puseyite reading.

Art. 6. Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man *that it should be believed as an article of the faith.*

In the sense, in which it is commonly understood, at this day, Scripture, it is plain, is *not*, on Anglican principles, the Rule of faith. p. 11.

Art. 21. General Councils * * * *may* err, and sometimes *have erred*, even in things pertaining unto God.

St. Gregory Nazianzen well illustrates the consistency of this article with a belief in the *infallibility* of Œcumenical Councils. p. 22.

Art. 31. The sacrifices of *masses*, in the which it was commonly said, that the priest did offer Christ *for the quick and the dead, to have*

On the whole it is conceived that the article before us neither speaks against the mass in itself, nor against its being *an offering for the*

remission of pain or guilt, were blasphemous fables, and dangerous deceits.

quick and the dead, for the remission of sin. p. 63.

There is much else to the same purport: but enough has been quoted to show, that it is as easy to chain the sea with fetters, as a Puseyite with words. Language, in the hands of these Anglican Jesuits, seems but a fortuitous concourse of symbols, to be jumbled about at pleasure.

4. *Pharisaical and Unchristian Spirit of Puseyism.* In tract 36, Presbyterians, Independents, Methodists and Baptists are classed together, as examples of

"The follies and errors, into which the pride of man's heart and the coils of Satan have beguiled so many of those who call upon the name of the Lord Jesus Christ."

And the churchman is called upon, (like the Pharisee in the parable) "to give hearty thanks to God," that he belongs to the "one Holy Catholic and Apostolic Church*." In tract 47, Protestant sects are generously assured that even Paganism has its light and shade, and that, perhaps, they may "lie between us and heathenism!"

* As I can find nothing in the Bible, or in the standards of the Church of England on the subject of Apostolical Succession, I may shortly notice it here, without infringing the rules of the *C. C. O.*

The Church of Scotland left the Church of Rome,—and she never left other, about the same time, and for like reasons, with the Anglican Church: therefore, unless along with that Church, is she neither heretic nor schismatic: and as she finds that in the New Testament Bishops and Presbyters are convertible terms, as even the Puseyites allow, her claim to the Apostolic succession, if she choose to make it, is at least as good as any other. But she manifests no such desire for the following, amongst other reasons.

The succession passing through so many channels, is, to say the least, very difficult to prove.

It is allowed by the Roman Catholics to have been frequently interrupted, and, in the case of rival Popes, sometimes doubtful.

It has descended through the foul channel of an Apostate church, against which the curse of God hath gone forth.

It is at best a matter of order and discipline: for the Spirit that converts and sanctifies, "cometh not with observation," and is always to be known by its fruits.

As a dogma it tends to superstition and uncharitableness: thus we find the Puseyites, on the one hand, unchurching those whom we know Christ owns and blesses, and calling those "common whom God has cleansed;" and on the other, seeking to revive the primitive practice of giving the Eucharist to infants and to dying and apparently insensible persons, Tracts, Vol. 2. Advertisement.

Lastly, the Roman Catholics say, and with some justice, that if they can give the power of ordaining, they can also take it away; and that they have so taken it away from all Protestant churches.

Let us then leave Papists and Puseyites to contend for this new centre, careful only, with the Protestant dissenters, and many ministers and good men in the Anglican church, to approve ourselves members of the church of Christ by holding to the head, by sound doctrine, fervent charity, faith unfeigned, and the other fruits of the Spirit of God.

For all, moreover, in common with the wildest savages, there is the hollow mockery of an appeal to the "uncovenanted mercies of God,"—nay for the favoured church of Scotland, the Samaria to their Jerusalem, there is yet higher encouragement, —"Was not Elijah sent to a widow of Sarepta? did not Elisha cure Naaman? and are not those instances set forward by our Lord himself as *warnings to us* 'not to be high-minded, but to fear;' and again as *a gracious consolation*, when we think of our less favoured brethren?" These things are said deliberately: they are repeated again and again, and always, so far as I know, without one word of pity or regret for the millions they condemn. Granting that these millions were indeed "the offspring of heresy and schism," Christ himself wept over the sinners he doomed. But there is no pity in Ascetism: nothing loving, gracious, or compassionate in the Pharisee and the monk.

To such statements I have no wish to reply: they are to be read with humiliation and sorrow. I bring them forward with pain, and as a high duty, that it may be made manifest, of "what manner of spirit" these men are, who seek to lead souls astray "in a dry and parched land, wherein there is no water." Awful indeed must be the state of mind, which the tract No. 60 indicates. It is a sermon on LOVE TO CHRIST: and its whole object and aim is to prove, by hints, insinuations, and perversions of scripture, that every man out of the pale of *their* Apostolic Church, either cannot love Christ, or, loving him, is yet "accursed of God—anathema maranatha." The text is, 1 Cor xvi. 21. From such a cruel and unchristian spirit may God in his mercy deliver us, and all the church of Christ. HIS mark is love.

But it must not be thought that the Evangelical churches of Britain are singled out alone. Under the name of Ultra Protestants, they include nearly every reformed church on the continent, and all who differ from them in their own, which, in their opinion, greatly needs a SECOND REFORMATION! The Holy Bishop Jewel has been styled "*an irreverent dissenter*," poor Dr. Middleton is *brutally* irreverent, (No. 89,) and dark and cowardly hints are scattered through their writings against their own reformers, insinuating "covertly and with reserve" that after all they were little better than schismatics from the beloved Church of Rome.

5. *On the Invocation of Saints.*

"Invocations are not 'censurable' and certainly not 'fond,' if we mean *nothing definite* by them, addressing them to beings, which, we know, *cannot hear*, and using them as interjections." Tract 90, p. 36.

Is this an example of "reserve," or pure nonsense?

6. *Mr. Newman on the Virgin Mary.*

"And here perhaps we learn a lesson from the deep silence, which Scripture observes concerning the Blessed Virgin after the resurrection; as if she, who was *too pure and holy a flower* to be more than seen here on earth, even during the season of her son's humiliation, was altogether *drawn by the angels within the veil* on his resurrection!!" &c. Sermons, Vol. IV. p. 389.

7. *Mr. Newman on Fasting.* In another of his sermons he speaks of the Christian's state of mind during Easter week—

"As a *fearful harrowing dream*, because what *most forcibly* affected him came through his *irrational* nature, was not of the *mind*, but the *flesh*; not of the scenes of sorrow which the lessons and the gospels record, but of *his own discomfort of body*, which he has been bound, as far as his health allows, to make sympathize with the history of those sufferings, which are his salvation. And thus, I say, his disquiet during the week has been like that of a *bad dream, restless and dreary.*"

I leave these melancholy ravings to the compassion of those who read them.

8. *Catholic Tradition (so called) preferred to Judgment and Reason.* Let me request attention to the following extract: it is most instructive:

"Before beginning then, a word or two about St. Jerome. I do not scruple then to say, that, *were he not a Saint*, there are things in his writings and views *from which I should shrink:* but as the case stands, I *shrink rather* from putting myself in opposition to something like a judgment of the Catholic world in favour of *his saintly perfection.* I cannot, indeed, force myself to approve or like, against my judgment or feeling: but I can receive things in faith *against both the one and the other.* Church of the Fathers, p. 263.

And what are the "things" here received so slavishly? The foulest abuse of his opponents, miracles monstrous and improbable, the defence of gross corruptions, prayers to the dead, celibacy, monkery, and interpretations of scripture, were it not for the evil they produced, worthy only of laughter. But with Jerome we shall have afterwards to do. In the meantime here is the gauge thrown down. Let no one approach the Puseyite sanctuary, until he is prepared to prostrate his reason and his feelings to whatever he finds written by a (so called) Catholic saint!

9. *Specimens from Jerome.* These are introduced, in "the Church of the Fathers," by the remark—"The SCRIPTURAL tone of both should be observed!" In favour of fasting he observes—

"Adam received the command in Paradise to observe *fast* as to one tree, while he ate of the rest. The blessedness of Paradise could not be confirmed to him *without abstinence from food.* As long as he *fasted*, he was in Paradise: he *ate* and was cast out. * * Nor were the tables of the law inscribed a second time without a second fast. What excess

had lost, abstinence regained: to show that as *eating* forfeited Paradise, *fasting* recovers it. * * The prophet from Judah lost his life from not fasting; and the lion shamed him by *not eating the ass.*" p. 295.

Against Vigilantius, when excusing the practice of *lighting wax tapers in broad day for the honour of martyrs*, which Vigilantius compared to the idolatry of the heathen, he says, "that was done to idols, and therefore was *detestable;* this is done to martyrs, and therefore is *allowable.*" Besides, as he vigorously urges, lights are used as types in scripture; for instance, John the Baptist was "a burning and a shining light."

But truly, if his reasoning is weak, his epithets are strong. Vigilantius (of whom more hereafter) for holding undeniably *Protestant* opinions, and, so far as appears from history, none other, is "a dog, a monster, an ass, a sot, a glutton, a fool; a madman, disgorging a filthy surfeit; he has opened his fetid mouth, fraught with a putrid stench, *against the relics and ashes of the martyrs:* he deserves to be condemned to eternal darkness, and to be shivered, as a useless vessel, by the iron rod of *apostolic authority.*" I cannot help here being reminded of an observation of Taylor's to this effect; nothing more meek and demure than asceticism in repose: nothing that breathes, when provoked, more venomous.

To all these—the superstitious practices, the puerile perversions of God's word, the disgusting language, and the bitter and unchristian spirit, the Puseyites have set their seal. Jerome was a father and a saint, approved by the Catholic church, therefore, as I have already shown, ALL IS MATTER OF FAITH; and by this light we must read our Bibles. God forbid!

10. *Iniquities of the Ultra Protestants.* Ultra Protestants consider "bachelors the most selfish, unaccommodating, particular and arbitrary persons in the community" and

"Ancient spinsters the most disagreeable, cross, gossiping, and miserable of their sex." p. 255.

Are the demure Puseyites becoming jocular? Not at all, Protestant reader! They are paving the way, after their own jesuitical fashion, for MONKS and NUNS. Here is the moral—

"I know not any more distressing development of the *cruel* spirit of Ultra Protestantism, than the determined bitter and scoffing spirit in which it has set itself against institutions which give dignity and independence to the position of women in society." * * * "A maiden life, that holy estate, is not only left in desolateness, but oppressed with heartless ridicule and insult!" p. 253.

One more instance of the intensely absurd—

"A narrow and shallow system is that same Ultra Protestantism, which forbids all the higher and more noble impulses of the mind, and forces men to eat, drink, and be merry, whether they will or no." p. 340.

Cruel, cruel Ultra Protestants!

11. I have reserved for my last specimen, as a climax, *The contrast of the modern Protestant and the Primitive Catholics,* "with his societies *instead* (?) of the church; his committees, boards, and platform *instead* (?) of bishops; his Record or Patriot newspaper *instead* (?) of councils; his "concerts for prayer" instead of ANATHEMAS on heretics and sectaries! his harangues at public meetings instead of EXORCISMS; his fourths of October instead of FESTIVAL DAYS; his glorious memories instead of HOLY COMMEMORATION; his *cheap* religion instead of GOLD AND SILVER VESSELS; his *gas* and *stoves* (?) for WAX AND OIL; and his *denunciations of self-righteousness* for FASTING AND CELIBACY." p. 337.

Let these suffice. I could fill a volume with passages from Puseyite works of similar spirit and purport. Is this the spirit of Christ? Is this the voice that is to utter the oracles of antiquity? Is this the judgment that is to sift the fathers, determine Catholic tradition, and give light and authority to the WORD OF GOD? Is it not rather, as Foster somewhere says, as if one evoked some mighty spirit, and was answered by the rushing of the bats and owls of twilight? I, an obscure missionary, presume to pity and to mourn over these men, "world renowned," once the objects of my reverent admiration; and, for the glory of Christ, and the warning of unstable souls, to hold them forth, with what power is in me, as memorable examples of the "doom of seducers" ever "to wax worse and worse, deceivers and being deceived." The fundamental doctrines of Christianity, Justification by faith, and the Atonement of Christ are at stake: the one is denied, the other held back from sinners. The WORD OF GOD is degraded, as dead and unintelligible, and depending for its authority on the word of man. Salvation is not from within and above; but conveyed *exclusively* by external rites through an external succession, comprehending idolators, poisoners, and infidels. Baptism creates justifying Faith: the Eucharist itself is a source of grace, and to be administered of right to infants and apparently insensible persons. Again we are to venerate relics: again to worship the virgin and the saints; again to believe in an infallible visible church, and yield reason and conscience to her dictates. Again, we are to be edified by lying miracles: again are we encouraged to shut ourselves up in cells, or flee to the desert, like wild beasts, and so show our "love to the brethren." This is neither Romanism, nor Brâhmanism: it is Puseyism.

I come to the CHURCH OF THE FATHERS: for on "this rock" Puseyism professes to build. If we are to sit at their feet; if they are to be to us in the place of God; let their

claims be proved. There was a truly primitive antiquity, when Paul was the apostle of the Gentiles, and Peter and James and John "seemed to be pillars," and its written records are the inspired oracles of God. To their "thus saith the Lord,"—to their, "It is written," every Christian is bound to yield reverent and thankful submission; for in them, ALL is pure and holy; pregnant with divine love, stamped with the majesty and wisdom of God, full of grace and truth. The inspired apostles departed: the inspired canon was complete; one step more, the very next, and at once we are among the shifting sands of humanity, in the mazes of weakness, error, and falsehood. I speak not of wilful falsehood, but the falsehood of ignorance, credulity, or forgetfulness. Such for instance is the assertion of Irenæus, that our Lord was fifty years old at the time of his crucifixion, for which he not only pleads the authority of Papias, the contemporary of the apostles, and THE COLLECTOR OF APOSTOLIC TRADITIONS, but labours assiduously to prove that it *must* have been so. Such is the no less positive assertion of Clement of Alexandria; that Jesus died at thirty, and that his public ministry was for but one year. Such is that of Justin Martyr, when he authenticates the miraculous agreement of the seventy translators, and says that he saw the cells in which they had been confined. I shall have occasion hereafter to refer to their common and almost unanimous verdict for a gross and carnal *chiliasm*, "when there shall be 10,000 grapes in each bunch, and each grape yield 25 measures of wine; and each bunch cry out to the saints, come and pluck me," (I quote Irenæus)—to the general belief that Enoch and Elias were conveyed to the *very paradise* where Adam and Eve dwelt before the fall; to the loves of the angels: to the absurdities of Justin Martyr, and (the so called) Barnabas, about the cross, or to the stupid allegories of the Shepherd, which the Puseyites quote as if they were verily the genuine works of Hermas and Barnabas, the companions of the Apostles. Now these men were either contemporary with the Apostles, or but one remove from them. Yet of their utter unfitness (for even that one admirable epistle of Clement, the fellow-labourer of Paul, is not unalloyed gold), to be guides in the faith, or infallible expounders of scripture, to which some of them lay claim confidently enough, I shall bring forward proof that ought to satisfy the most sceptical, when I come to Vincent of Lerins, and the Rule of Faith. If I fail: never was better cause marred by a feeble hand.

But, as Minucius Felix most justly testifies; "If these men did not speak great things, they lived them;" and their writings

were valuable and seasonable helps to the Christian cause, for which many of them laid down their lives, "not accepting deliverance." The question, however, is not, were their lives holy and consistent, and their defences and apologies for Christianity serviceable, eloquent, and well-timed? That all allow, whether Papist, Puseyite, Anglo-Catholic, or Ultra-Protestant. There are facts before us. The Fathers as a whole have believed improbable fables. They have recorded and attested lying and senseless miracles, which even the Roman Catholics themselves reject. They have given false, childish, and unsound expositions of scripture. In the face of these facts, which the Puseyites know right well, it is difficult to repress the indignation of an honest mind, when we hear the godly and learned Reformers, and the sound, pious, and deep read divines of latter times, sneered at, and despised, and these clay idols set up to lord it, not only over Christ's servants, but over his own holy word! Let such slaves as will, bow down before their "saintly perfection" according to "the judgment of the Catholic church:" the Christian will say, with Joshua, "As for me and my house, we will serve the Lord."

But after all the humble and persecuted church of the first ages has few charms for the Puseyites; with them "the Church of the Fathers" is the church of the fourth and fifth centuries, of Ambrose, and Athanasius, of Basil and Chrysostom. Then she had her princely bishops; her basilics; her gold and silver vessels; her wax tapers; her crowds of attendants; her precious shrines, and her gorgeous and imposing ceremonies. Then the foot of the bishop trod on the neck of the Emperor of the world. Then Antony waged war with the demons; Christianity seemed to be rushing into the deserts of Egypt; and Virginity was in the first freshness of its glory. Else how absurd to look for the traces of primitive Christianity in an age *four hundred* years distant from the time of the Founder. About four hundred years ago, Bedford and Talbot were warring with La Hire and Dunois, and Joan of Arc had been cruelly murdered by the sentence of a Popish French bishop, confirmed by a French university, at the command of the English. Four hundred years ago, Constantinople was a Christian capital; the Cape of Good Hope had not been discovered; and the council of Basle was sitting, and propounding the immaculate conception of the Virgin Mary, as the creed of the Catholic church. Four hundred years ago, the university of Oxford complained that ignorant persons were thrust into benefices: the translation of the Bible had been pronounced "pernicious" by an Archbishop of Canterbury in convocation: and the Roman Catholic Church of England was engaged in condemning the Lollards.

With all the help of printing, the reformation, the light of true science, and the research and diffusive knowledge of late ages, how few know, not much, but any thing of the religion of England in those days? How difficult it is to discover, how men thought, and lived, and believed—nay even how they dressed, and talked, and went in and out amongst each other, in the age of Henry the sixth, when the war of the Roses was preparing! But if we interpose 400 years of greater darkness, when printing was unknown, when civil war, continual revolutions, and barbarian swarms swept away every trace of literature, and when the authoritative injunction to every Christian was, "Ab omnibus externis et diabolicis libris vehementer te contine:" Constitut. Apostol. Lib. 1. cap. 7.—that is, "vehemently avoid every book that is not Christian;" it appears no easy task to discover the spirit of the one age from the other. Yet the Puseyites are not content even with this: they insist that we shall *identify* both, and account the church of Christ and his apostles to be faithfully represented by the church of Ambrose and Chrysostom! What is this but to say, abstracting subtlety and mysticism, that the church of Henry VI. may be fairly judged of, and is fairly represented, by the church of Queen Victoria? It will be said, this is unfair, for great changes have avowedly taken place. Therefore I proceed to show that there is as great a difference, at the least, between the church of the New Testament, and the church of Ambrose and Chrysostom, as between the churches of 1440, and 1840, in the island of Great Britain.

The church of the New Testament did not venerate relics, or profess that miracles were wrought by dead men's bones; did not pray to dead men and women; did not look on the Virgin Mary, as the gate of heaven; did not attest falsehood, and record lying miracles. The church of Ambrose and Chrysostom did all these things.

The negative or former part of the proposition being indisputable; I proceed to prove the affirmative.

To understand what follows, a short sketch of a fourth century church and congregation is indispensible. The church or *Basilica* (so called either from its being dedicated to the King of kings, and its architectural magnificence,—or from the heathen *Basilicæ*, or public halls round the Forum) was built looking eastward. In front was the vestibulum or porch; and in it were vases filled with water, for washing the hands and face, before entering the church. This is the origin of the 'holy water' of later times. Here also stood such as sought to be taken as *Penitents*, in squalid habits, and with tears, begging for the prayers of the *faithful*. The interior of the church had

three divisions: the νάρθηξ (narthex) or part next the entrance; the ναός, or *nave*, occupying the middle of the church; and the ἱερατεῖον, or *chancel*, where none but the priests were allowed to go, at the eastern extremity. The font was in the narthex; and the *ambo*, or reading pulpit, in the nave. In the chancel stood a stone or marble *altar*, or holy table, under or within which were the *relics of martyrs, for without such, churches and altars were never dedicated.* Behind the altar, at the upper end of the chancel, was the *chair* or throne of the bishop, whence he usually preached: on both sides, but a little lower, the thrones of the Presbyters; the deacons were not allowed to sit down. Provision was made, either within the chancel, or in rooms by its side, for the custody of the plate, offerings, sacramental elements, &c, belonging to the church. In the time of Basil, the chancel began to be regarded as an *inviolable asylum for criminals;* and we are informed by Theodoret, the disciple of Chrysostom, that in addition to the flowers, and the wax tapers *which were lighted in the day time* at the reading of the gospel, and the gorgeous architecture, *golden figures of eyes, feet, hands, &c. were hung up in their temples as offerings of gratitude to the martyrs, and monuments to proclaim the power of the dead!* Paulinus, bishop of Nola, introduced *pictures* also to help the faith of the orthodox; and images, though not authorized, were commonly met with. Augustine says, he knew many who *adored* them.

Preaching was not undervalued; but it was of two sorts; one for the people; the other reserved for "the initiated" or "faithful," treating of the sacraments, the trinity, and the higher doctrines of Christianity (τὰ ἀπόῤῥητα, the things not to be published) "covertly, and with reserve." The congregation consisted of two classes of *catechumens*, four classes of penitents, besides the fifth or lowest, who stood without. Of these, the highest class of penitents only could communicate. The remainder of the congregation consisted of *the faithful*, the men and women having distinct seats. I pass over the various orders of the clergy from the lordly primate, down to the humble sub-deacon: but there are a few other attendants, whose names and services are unfamiliar to modern ears, to whom I request particular attention.

There was then the Acolythe, who received a taper and candlestick from the archdeacon (the bishop's eye), on his ordination, to teach him that his duty was to kindle the lights of the church. He lighted the tapers in the eastern churches, when the reading began, in broad day-light.

There was the Exorcist, who received from the bishop's hand a manuscript containing *exorcisms*, with the following

form of words; "*Take this, commit it to memory*, and have the power of laying hands on the *possessed*, whether catechumen, or baptized person."

Lastly (for I omit others) there were the ENERGUMENI, or Possessed. Their business was to sweep the pavement of the church; and the *Exorcists* were ordered to lay hands on them, and *feed them every day!*

Hereafter I may have occasion to speak of the immense influence of the higher clergy, of their splendid equipages, gorgeous robes, and profuse and "more than royal" tables: but I think already the most sceptical will admit *some* difference between the church of Ambrose and Chrysostom, and the church of the New Testament.

I now proceed to show that, in the fourth century, the church worshipped *relics*, and professed to work miracles by dead men's bones. The Puseyite reading differs from mine; it is this: the church of the fourth century venerated the relics of martyrs, and by these relics miracles were wrought. In the "Church of the Fathers" chapter 3, the finding of the bodies of Gervasius and Protasius by the celebrated Ambrose, bishop of Milan, and the miracles said to be wrought by them, are selected as the foundation for a very heavy superstructure. They are, so far as I know, beyond dispute the best attested of all the Patristic miracles. Ambrose, Augustine, Jerome, and Gregory the Great were the four lights of the Latin church: two of these, and Paulinus, the secretary of Ambrose, give personal testimony to their truth.

There is certainly nothing unreasonable in believing that God may have wrought miracles in the fourth century, if it so pleased Him; or in receiving at once every miracle for which sufficient evidence can be produced. It is however a hard thing to believe, that while saints of God, *living* temples of the Holy Ghost, and martyrs for Jesus, could do no miracle whatever; yet as soon as these same men died, every fragment of their dead clay, every drop of their blood, every rag or thread of their clothes, should work wonders innumerable; nay so powerful was the virtue, so *material* the influence that emanated from them, that it could be conveyed from place to place in a handkerchief, or anything else that had come in contact either with the relic, or with its shadow.

It is still harder to believe that God should sanction a practice, which leads men's minds away from Christ, the *one* mediator, to many mediators, to dead men, to dust and rottenness; and which, from the evidence of history, and the confession even of Mr. Froude, has brought multitudes innumerable to gross "RANK idolatry."

The story is as follows. The Arians claimed two of the churches of Milan, one within, and one without the walls: the emperor Valentinian, and his mother Justina espoused their cause, and ordered Ambrose to deliver up to them the churches in dispute. He refused: the people supported him; and so determined was their spirit, and so formidable the attitude they assumed, that the emperor gave way, and Ambrose was triumphant. Augustine adds that the result arose partly from the miracles now to be related: but this is at best doubtful. In June A. D. 386, Ambrose was about to dedicate a new church (now called "Ambrose the Greater,") in Milan, and, as usual, relics were wanted for that purpose. At this juncture, it was revealed to him, Augustine says, "in a dream," Paulinus, "by the Martyrs themselves," and Ambrose himself, "by a certain burning of the heart," that the bodies of Gervasius and Protasius were buried under the pavement of the church of St. Nabor. There accordingly two bodies were found, with the bones entire, and much blood round them. One, or both, had been decapitated; for Cave differs from the common version; and they were found, though *how found*, (as the author of the Church of the Fathers candidly owns,) *it does not appear*, to be the relics of two martyrs, Gervasius and Protasius, who were put to death either under Nero, or, at the latest, under Domitian; at all events, upwards of 300 years before. According to the usual custom, the relics were verified by an energumen: and next day, during their translation to the shrine, many of the energumens, or possessed, were cured, and a blind man, named Severus, who had lost his sight by accident, or disease, some time before, was miraculously recovered by touching the pall that covered them. For these facts Ambrose himself, Augustine, and Paulinus vouch: and all three appeal to Severus himself, who was taken into the service of the church, and continued attached to it for many years. Ambrose also in a sermon to the people triumphantly declares that "most men were healed by the very shadow of the sacred bodies. How many were the napkins," says he, "which passed to and fro! what anxiety for garments which had been laid upon the most holy relics, and *made salutary by the very touch.*" He further stiles them "his soldiers, his champions, his body-guard, the patrons of himself and his people*."

* It may not be uninteresting to compare modern miracles, fresh from the Romish mint, with the miracles of the fourth century. They have much in common; but the evidence preponderates most decidedly in favour of the later of the two. I proceed therefore to give a short account of the life and miracles of St. Philumena, or "the wonder-worker of the 19th century!" The little work,

This story the Puseyites place on a par with the miracles of Scripture, and build on it the following conclusion :

"If it did take place, a certain measure of *authority*, more or less, surely must thereby attach to St. Ambrose—*to his doctrine and his life, to his ecclesiastical principles and proceedings, to the church itself of the fourth century, of which he was one main pillar.* The miracle gives a certain sanction to three things at once, to the Catholic doctrine of the Trinity, *to the church's resistance of the civil power, and the commemoration of Saints and Martyrs.*" *Church of the Fathers*, p. 42.

Little does the unwary reader know all, to which an acquiescence in this sweeping and magnificent conclusion would

from which I quote, is reviewed in the Presbyterian Review for 1840. It has already passed through *fifteen* editions in Italy alone : it has the approbation of Peter Tobias, bishop of Lausanne and Geneva, given at Fribourg, July 14th, 1834. A larger account of Philumena was published by Don Francis de Lucia, and was presented to Pope Leo XII. in 1827, who expressed his admiration of it, and called her "a great saint." Further the Jesuit editor declares that her worship is extending every day, and that millions in Naples and its territories, including bishops, archbishops and princes of the church, with one voice call her *Thaumaturge*. Now, as her miracles have been wrought publicly, in the 19th century, and are so strongly attested, surely, as the Puseyites say, "to doubt is a sin."

1. *How the relics were found.* On May 15th, 1802, while looking for relics in the catacombs at Rome, a sepulchral stone of *terra cotta* was found, with several symbols referring to virgin martyrdom, and the following inscription,

LUMENA PAX TECUM FI—

happily filled up by a Jesuit thus, Philumena pax tecum fiat. On raising the stone, the relics were seen, and a small vase or vial, coated with dry blood. In detaching the blood, the small fragments broken off were turned into small bits of gold, diamonds, rubies, emeralds, &c. These relics however were left in a hall, appropriated for the purpose, till 1805, when Don F. de Lucia came from Naples to Rome, to *obtain relics for his domestic chapel.* The instant he approached the relics of Philumena, he was admonished, "by a certain burning of the heart," that the object of his search was attained : and, after some difficulties, in company with Bartholomew, bishop of Potenza, he carried her off in triumph.

2. *How her history was discovered.* It was discovered by immediate revelation to no less than three persons : and all three harmonize. They were an artisan, a priest, and a nun. I select the priest's story. While walking out one day, he met a woman, who asked him, if it was true that he had placed a picture of St. Philumena in his church. He said, it was quite true, but regretted that so little was known about the Saint. The woman thereupon recounted her whole history. The priest, much surprised, inquired in what book she had found it. "In what book?" said she; "what an odd question to put to me! do you think I do not know? Be assured, all that I told you is true." And with that she vanished! Of course the woman was Philumena herself.

3. *Who she was.* She was a Roman lady, put to death by the Emperor Diocletian, because she refused to marry him, having vowed to remain a virgin. Diocletian first of all beat her to a mummy : but two angels came to her prison, and made her stronger and more beautiful than ever. He next had her flung into the Tiber with an anchor fastened to her neck : but the angels again saved her. Thirdly, he ordered her to be shot to death with red hot arrows : but the arrows, *after going half way*, wheeled round, and killed six archers ; the others immediately became Christians. Lastly, he commanded her head to be cut off ; when she gave in and died : upon which the emperor tore his own beard, and snappped with his teeth at every thing that came in his way!

pledge him! But as an "if" is graciously allowed us, let us examine the story a little more closely. In the first place it is one of a class. In nearly every church, relics were deposited: these were discovered generally by a dream: they were tested by the exorcist, and his flock of energumens: miracles, to which these are as nothing, were working every where; and Christendom had then rejoiced for 60 years, in the possession and wonder-working energy of the true cross. Ambrose himself discovered at various times other relics of saints; for instance, in the year 395, the bodies of the holy martyrs, Nazarius and Celsus, who were found, '*but how found it does not appear*,' to have been martyred in A. D. 68: and, most conveniently for Ambrose, a *vial of the blood of St. Nazarius* was found in his tomb, as fresh, and as red, as if spilt that day! Ambrose formed this blood into a *paste*, according to the disgusting practice of the day, and sent a portion of it to Gaudentius, bishop of Brescia. He also gave some of the relics to his friend Paulinus of Nola, who received them with due veneration, as he himself testifies, both in his poems and letters.

4. *An awkward blunder.* During this persecution, the Virgin Mary appeared to her and said, "You are called *Lumena*, as your spouse is called *(Lumiere)* light, star, sun; and as I am called, Aurora, star, full-orbed moon, and sun." But alas, Philumena is a Greek name; and "Lumena" has no more to do with light, than with Lombardy.

5. *Her feminine taste in miracles.* The bishop and the missionary very disrespectfully put the box, which contained her bones, into the foreboot of the coach, in their journey to Naples: scarcely had they left Rome, when she began kicking the poor bishop's unsound legs, till he begged her pardon very humbly, and gave her a better place: upon which she saved them all from being upset.

At Naples her bones were carefully placed in a large pasteboard figure of a woman: she *miraculously* made this figure quite beautiful,—adorning it with flowing ringlets, a rosy hue, a handsome shape, fine features, &c. &c.: and thinking her altar too plain, she inflicted on a rich Naples advocate, such a fit of the colic, that he was glad to promise her a *marble* altar, when he was instantly relieved. One of her oddest fancies was during her removal to the church of St. Mugnano, to become as light as a feather, and set the bearers a running, if she liked them: if not, she became so heavy, as nearly to crush in their collar bones.

She *multiplies* her own paper portraits; and once one of them spoke to an infidel, and rebuked him for his impiety.

6. *Miraculous cures.* There are many, wrought publicly, and numerously attested.

I leave out the sudden death of two noblemen, who had engaged in a lawsuit, against a village devoted to her, the assassination of two wicked men by demons, and many other wonders. Now what shall we say? Shall we believe these monstrous and absurd falsehoods, or shall we reject the approbation of the Pope, and Cardinals, and Bishops, and the testimony of millions now living? Let the Puseyites decide. I challenge them to show that Philumena is not as real a personage, and as good a saint, as Gervasius, or Protasius, or any other similar miracle-monger of the fourth century.

In 393, he discovered the bodies of Agricola and his slave Vitalis, who suffered martyrdom *probably* about 304. Ambrose took for himself some of the *blood*, also the *cross* and *nails* found in Agricola's grave. Afterwards however he presented the whole to Juliana, a widow lady of Florence, bidding her three daughters receive with respect these *presents of salvation*. In both cases the relics were tested by the energumens, and with the usual success: and these four saints are inserted in the Romish calendar on the authority of Ambrose and the two Paulini. In the 9th century the relics of the father and mother of Gervasius and Protasius were discovered: their names were Vitalis, and Valeria, also martyrs, holding a place along with their children in the Romish calendar; but alas! not in the pages of history. Here is additional evidence to any amount: why was it not brought forward? The Puseyites perhaps may have their own reasons for silence.

In presuming to doubt, I shelter myself under the authority of Milner, the very object of whose work is to bring out the bright points of church history. He, speaking of the finding of the bodies, and "the *supposed*" miracles wrought on the occasion, brings them forward as a proof "that the superstition of the times was lamentably great, enough to *stain* the piety with which it was mixed," and blames Ambrose for "having too much encouraged all this," and "in language too, which favoured the introduction of other intercessors, besides the Lord Jesus Christ." This certainly is strangely different from the Puseyite conclusion, the evidence before both being the same. Were the Arians confounded by such an evident interposition of heaven against them? Far from it. "Worse than the devils themselves," as Ambrose writes of them, with one voice they denied that *any* miracle had been wrought: they scoffed at the hired energumens; they denied the well paid blindness of Severus; and congratulated the bishop, on the theatrical skill and tact, with which the thing was done.

Now, whether they were right or wrong, this fact completely dissociates the miracles in question from the Scripture miracles.

These last were neither denied at the time of their occurrence nor for centuries after: Jew and Gentile admitted their reality, but ascribed them to magic, or diabolical influence. Further they were attested by death, and recorded by witnesses, not credulous, and pledged to avoid the very appearance of doing evil that good might come.

To prove that the witnesses of the 4th century were very different, I do not appeal to Gibbon, or Dupin, or Mosheim,

or Milner: I do not appeal to every ecclesiastical historian of repute: I appeal to their own writings. I begin with Paulinus*.

In his life of Ambrose, he relates on the authority of a magician, that flames of fire surrounded that bishop's house, and no enemy could approach it: he declares, that while Ambrose was dictating to himself, a flame of fire, like a shield, spread over his face, and entered into his mouth: that when an assassin attempted to murder Ambrose, his extended arm (with the sword) became stiff and motionless, till he confessed and repented,—and that Ambrose appeared at Florence nine years after his death, and predicted that the siege should be raised next day,—which happened accordingly. This last story he gives on the authority of a lady of Florence. He also tells us, that the infant child of Decentius, a rich Florentine, died while Ambrose was living in his house; that the mother laid him on the bishop's bed; and that when he came in, and had stretched himself on the child, in imitation of Elisha, the dead was restored to life.

From his biographer, I turn to his friend. Paulinus, bishop of Nola, is said to have been "the delight of ancient Christian piety." Augustine, Ambrose, Jerome and Martin, Prudentius, Gregory of Tours, Apollinaris and others, vie with each other in praising him. There is "something like a judgment of the Catholic world in favor of his saintly perfection:" therefore, on Puseyite principles, his authority is of weight, and we must shrink even from doubt, and yield to it at once.

In his epistles to Severus, he boasts of the crowds that flocked to the shrines; he says, that they were adorned with flowers: that miracles were continually working; and that *lost things were found by the intercession of the martyrs.* Paulinus also introduced pictures into his own church, calling them "the books of the ignorant." But this even is as nothing to the following.

In the year 326, the Empress Helena, now eighty years old, went to Jerusalem to discover the CROSS. Three crosses were found, and the title or inscription separate. To determine the true cross, they were all carried, at the suggestion of Macarius, to the couch of a sick lady: two were applied to her in vain: but at the touch of the third, she instantly recovered. Now, in these same epistles to Severus, Paulinus

* Paulinus was a very common name in those times. There were many bishops and not a few authors, living about the same time, and bearing the same name. I speak only of two; one Paulinus, a Presbyter of Milan, the secretary and biographer of Ambrose; the other, Pontius Paulinus, the pupil of Ausonius, born about 353, and ordained Bishop of Nola in 409.

declares that though chips were continually cut off from it, the holy wood never diminished. He sent also to Severus a chip in a golden case, calling it "a great present in a little atom, a defence of our temporal, and a pledge of our eternal life:" and he positively asserts, in one of his poems, that he had seen with his own eyes a raging fire, which had mastered all human means of checking its progress, at once extinguished by a little fragment of this cross! Of the four NAILS, one was thrown into the sea by the Empress Helena in a storm, and saved the ship: one was fixed in the diadem of Constantine; and either one or two, on the bridle of his horse, as a defence. So say Ambrose, and Gregory of Tours. In the time of Calvin, the four had grown to fourteen. This Butler, in his Lives of the Saints, denies: but adds, "*Some multiplication* of these nails has sprung from the filings of that precious relic put into another nail made like it, or at least from like nails that have touched it!!"

Behold, Protestant readers! what is in reserve for you! what think ye of this first glimpse into the Church of the Fathers?

"Which alternative shall the Protestant accept? Shall we retreat, or shall we advance? shall we relapse into *scepticism upon all subjects* (mark this) or sacrifice our deep-rooted prejudices? shall we give up our knowledge of times past altogether, or endure to gain a knowledge which we think we fully have already, the knowledge of divine truth?" Church of the Fathers, p. 42.

Ere I proceed to consider the testimonies of Ambrose and Augustine, let me at once say that I look on both, and certainly on one of them, as sincere, learned, useful and Christian men: but they have the marks of their age. In the 4th century every one believed in miracles; credulity was excessive, and it was the prevalent opinion that the end, on certain occasions, sanctified the means;—even as in the times of the Reformers; every one believed in witchcraft, and it was the prevalent opinion that heretics ought to be put to death. Again it is certain that their works have been extensively *interpolated*, and that it is often difficult to discriminate the genuine from the false.

Nevertheless if they, or "an angel from God" teach us to pray to dead men, venerate relics, believe lies, follow unchristian practices, and make void, by following traditions, the holy commandments of God, I rise fearlessly against them and their authority, and though I may be accused of "brutal irreverence," denounce them and their followers as deceivers and seducers from the faith.

But whatever excuse may be made for them, what shall be said of those who now, with the full knowledge of the fearful fruits of these superstitious and idolatrous practices, attempt again to impose them on mankind? Let them read the 14th Homily, which they are bound to believe: let them read what is there written of saints and martyrs, and relics, of veneration of dead men's bones, of the "lewd distinction of *latria* and *dulia*;" of miraculous acts, whether "by illusion of the devil" or "feigned lies, and crafty jugglings of men;" let them read what is said of all who would venerate, or encourage others to venerate, relics,—"Now God be merciful to such miserable and silly Christians: who, by the fraud and falsehood of those which should have taught them the way of truth and life, have been made, not only more wicked than the Gentile idolators, but also no wiser than asses, horses, and mules, which have no understanding!!" Such is the voice of the Church of England: yet these men continue to be her ministers.

Much *worse* must be told of the church of the fourth century: and the Rule of Faith is yet untouched: but I must reserve what remains, for another paper.

W. S. M.

(To be continued.)

TEMPTATION.

Every means should be used to stop the avenues of temptation, or prevent its coming in contact with the evil propensities of the heart. If there be nitre in our habitations, it becomes us to beware of fire. Such was the counsel of our Lord to his disciples in a season of peculiar danger. "Watch and pray that ye enter not into temptation." He had himself entered that field, and came out a conqueror; but he knew what was in men, and counselled them rather to avoid than court the contest. In cases where the heart begins to be seduced by temptation, it will soon become restless, solicitous, and importunate; it will mourn after it, and be exceedingly fruitful in devices to get into the way of it. It will persuade conscience, for once, at least, to be silent; it will blind the mind to the evil, and paint the desirableness of the good, and if this will not do, it will promise to be only a looker-on, or that, thus far it will go, and no further. But if thou hast any regard to God and his cause, or to the welfare of thine own soul, consent thou not." Temptation leads to sin, and sin to death. Whatever company, amusement, occupation, or connection has frequently "caused thee to offend," that is the eye that requires to be plucked out, lest thy soul should bleed in the end beneath the stroke of God's displeasure.—*Fuller.*

THE

CALCUTTA

CHRISTIAN OBSERVER.

New Series, Vol. II. No. 21.—Old Series, Vol. X. No. 112.

SEPTEMBER, 1841.

I.—*Prospectus of a Christian Landholders' Society.*

In the presidency of Bengal, the Christian Native churches are composed of persons, whose income bears no higher proportion to that of other parties in India, than the wages of mechanics in England do to the profits of merchants and incomes of landed proprietors.

Men of respectability in property, when they have become Christians, have been baptized and sunk into the same grade and lived upon the same pittance as other converts.

By a regulation of Lord William Bentinck the law which, when a Hindu transgressed the rules of *caste* and apostatized from idolatry, transferred his patrimony to the next of kin, has been neutralized; but against the convert to Christianity such are the combinations and hostility of brâhmans and idolatrous relatives that he has no prospect, except by ruinous litigation, of recovering his estate, and if by these means he be successful, he enters upon his property as a bankrupt*.

In Calcutta, Serampore, Cutwa, Bírbhum, Burdwan, and Berhampur, most of the native converts, I believe, derive

* A few months before I left India, a young man said to me,—"I desire to be baptized, but in that case can any of my relatives seize upon my property?" To give him an answer on which he could rely; I addressed the judge of the district, and inquired if the Regulation of Lord William Bentinck could secure the possessions of the youth. The Judge replied, That the feelings and the prejudices, &c. of the Hindus were such that every artifice to which his relatives could resort would be used against him, and rather than enter upon litigation, he would advise the person to sell his property before his desire for baptism could be known.

Hingham Misser, a native of Monghyr, was by violence ejected from his house and lands. He litigated the affair in several courts. I found him at Moorshedabad a walking skeleton: by the kindness of friends I cancelled his few debts and sent him to Monghyr, but the work of persecution was complete,—the famished martyr lived only a week after his arrival at Monghyr.

their employment and support wholly or partially from resources provided by the missionaries, whose liberality and ingenuity have been taxed to the utmost to protect and support their Native Christian brethren*.

I have not yet heard of a Native church able to pay its own Christian school-master, or catechist, or a Native preacher. If therefore other means than those now in operation be not devised, the Native churches in Bengal must continue to depend upon societies in Britain; which societies, whilst in expending their funds in the support of these churches, cannot extend their operations as they would, if liberated from such an incubus, the continuance of which must not be permitted to interfere with the general spread of divine truth. Means are required whether missionary, semi-missionary, or by what name soever they may be designated, which shall render these churches independent of foreign aid. Could these means be devised, the churches in Bengal would become self-supported, and might expand their influence and numbers to an indefinite extent, whereas now they can do so only to the limits of foreign aid, and every new church calls for assistance either from the missionary or the British public. The children now growing up among them cannot, as things now are, rise above the condition of their parents. One account says 11-12th of the population of India, another account states 9-10th are in this abject state.

There are in Mission stations and in other Asylums perhaps 3000 orphans, who in seven years will be men and women. Thrown upon their own resources, or distributed as domestics among the civil, military, and mercantile communities, they cannot be influential as a body. They cannot all be made school-masters and catechists, and not being possessed of that moral stamina which characterises the European Christian, it may be feared they will sink into practices of cunning, fraud and lying; and that possessing the name of Christians, they will become a dishonor and blot upon Christianity.

Speaking in general terms, India has no middle classes†. The rich and the poor, with a fraction of the population in

* Delicacy prevents me from giving the name of a most indefatigable missionary who has for seven years been struggling with debt incurred solely by devising means to support the native members of his church.

† The wealth of India is divided between the zemindar, the merchant, and the usurer. The zemindar under the native Government was a tax-gatherer. The East India Company in 1793 constituted him a landed proprietor, with hereditary possession subject to a land-tax.

Should the zemindar fail to pay this land-tax he forfeits his right of possession, and the Government transfer the estate by public auction to the highest bidders. The amount realized by the sale passes in the exchequer; should the

towns and cities, compose her inhabitants. The peasantry of India strive (each man for himself) by just and unjust measures to feed their starving families. The injustice of supplanting or over-reaching another, never seems to enter into the calculations of the ryot. His poverty drives him to expedients which make him shudder at the idea of a future state, though sometimes he stifles conscience by believing that fate has placed him in circumstances which sanction crime and violence.

The amount realized by zemindars is upon a fair average double that of the Government land tax*, an enormous per-

price thus given exceed the arrears of revenue, the surplus is handed over to the former zemindar, if less the deficiency is regarded as irrecoverable, unless the zemindar have other property from which it can be realized. It is obvious, therefore that Government has never cancelled its right in the soil, and has transferred nothing beyond the authority to collect the revenue. This authority gives the right of occupancy to the zemindar, and constitutes him lord of the estate. The demand in the shape of rent extends to the utmost capabilities of the soil. By Regulation viii. of 1819. A new proprietor is under no obligation to abide by the leases of his predecessors: hence the ryot has no security in his tenure.

Transfer of land may be made by one zemindar to another; but they are made most frequently by Government for defalcation of revenue. Transfers are frequently obtained for the amount of two years' revenue and sometimes one year's revenue.

I consider the zemindar to be the greatest extortioner in India, and that little difficulty would be required to trace up to him the calamities of the country.

The merchants are generally wealthy, shrewd speculators and know well how to avail themselves of the necessities of the cultivator. The usurer, as his name indicates, lives by the improvidence and emergencies of the borrower. The number of usurers is not small. A writer observes that India is (as the *Friend of India* has pithily said), a nation of debtors and usurers. The rate of interest ranges between 12 and 75 per cent.; 40 and 60 per cent. are perhaps the ordinary rates of interest paid by the ryot.

"The case of the borrower becomes more grievous by the law of hereditary liability to debt, by which the son of an insolvent father or grandfather may be sued for his parents' debts, and by which many are born to desperate debt, and by consequence to desperate courses. The poorer classes composed of the ryot, artizan, day-labourers, porters, with many others, form an overwhelming majority of the population. The ryot in his impoverished circumstances can afford so small a price for agricultural and other implements that the artizan toils almost night and day in order to live; and has resource to the same duplicity and fraud to help out his necessities as the ryot. All may be considered whether ryot, artizan, mechanic, or labourer, as being in debt to the extent of one year's labour.

* The landholder's profits had remained concealed but for a regulation by which the Government becomes the guardian of all wealthy manors, and therefore takes charge of the estates until they obtain their majority.

The Government had charge of estates in fifteen zillahs belonging to minors.		
The rental of these estates was	rupees,	11,76,076
The Government revenue, ...		5,74,424
The profits of the zemindars, ...		6,01,652

centage for the privilege of collecting the Government revenue. Such an income would be supposed more than sufficient to keep them in luxury, but their household establishment (and most frequently two establishments, one in Calcutta, and the other upon their zemindary) their profligacy in expenditure to keep up their dignity, and more than all their gambling propensities, bring them to the limits of their income, so that like the leech, they are never satisfied; indeed they seldom have a reserve for extraordinary occasions, such as annual feasts to their idols, funeral and marriage ceremonies. To meet these (I have it on the authority of one who offered to produce witnesses for my satisfaction) it is usual to send round to their ryots for presents. What the meaning of presents is, the poor ryot well knows. To refuse these requests (demands in the shape of requests) would subject him to larger exactions in the landholders' power*.

Their funerals cost immense sums—10, 15, 20,000£ will be expended at a funeral. One small item in the funeral expenses of a man at Moorshedabad was to feast 100,000 bráhmans. Their dinner at one shilling each amounts to £5000. How many poor ryots must have suffered for this!

Their expenses at weddings are considered as a test of the parties' wealth and importance, hence every possible means is used and ingenuity taxed to lavish away their money at a marriage, which is seldom less costly than a funeral.

Besides the constant drain upon the zemindars' exchequer in the support of bráhmans to perform púja, building and

* A recent writer observes in reference to Government measures—"Nor have they given constitutional and defensive energy to the communities against zemindars and other robbers, the former of whom can command almost whatever tax they choose, when if refused, they can take it out in robbery or in any of the many other means of oppression against which the prostrate and abject though permanent and symmetrical municipalities can make no resistance."

Another writer says—"That zemindars can by buying up lands, particularly from ryots whom they purposely allow to fall into arrears, obtain the right of forming new terms; zemindars can also collect extra taxes (such as tax for a marriage, a tax for maintenance of their elephants, &c) and in most cases the ryots would think and perhaps, rightly, that it was advisable to submit to this tax, there being no means of associated resistance thereto, and no easy, or systematized means of associated defence against such vengeance, seeing that he has virtually the privilege to force supplies for troops, &c. &c. that he can be a most afflictive litigant and that he can say to any gang robber of his zemindary "Go there, and he goeth."

A native correspondent in the *Calcutta Courier* writes—"In spite of the peremptory injunctions and enlightened views, coupled with humane intentions of the Court of Directors to afford every protection to the helpless ryot, the powerful zemindar, the Bengal baboo, the new malik, the absolute lord of the soil, oppresses them with perfect impunity, without reflecting for a moment that he owes every thing to the sweat and labour of these helpless men."

repairs of temples, observance of numerous festivals, &c. the Durgá Púját annually costs an immense sum. The *Calcutta Courier* announces the expense of this feast in Calcutta October 1840 to have been £500,000. If therefore the land-tax be doubled by the zemindars, and if to these be added all the other exactions which zemindars not only can but (most of them) really do extort from the ryot, we cease to wonder at the abject famishing condition of nine-tenths of the population. But the zemindar is not the only oppressor. All his officials, and they are not a few, oppress to the utmost of their ability. The dewan, his factor (prime minister) never fails to make his fortune if he be prudent; and sometimes, the dewan will vie with the zemindar in the profusion of his expenditure. The dewan has the sole management of the estate. To him is confided the granting renewal and transfer of leases, the settlement and the collection of rent and other claims. He is virtually the lord of the soil, whilst the zemindar, as one justly observes, "If asked what is the actual produce of his estate, what are the rules for fixing the rent in his district, what is the assessment of a particular pergunnah (portion), how much the cultivation has progressed or declined, what is the moral and intellectual condition of the agriculturists, what is the population of his zemindary, how is the police administration conducted,—and in short what are the internal details of business in the mufassal; his replies, if he can give any without consulting his *sab-jántá* (all-knowing) dewan, would betray such a degree of ignorance as if he had never entered his zemindary. Accustomed to spend his time in pampered ease, and habituated to indulge in the voluptuous enjoyments of an effeminate Oriental, all his thoughts are absorbed by the single consideration of where he shall find the wherewithal to support his expensive establishment and keep up his extravagant style of living."

The dewan is diligent, plodding, intriguing and subtle in the extreme, and all his ingenuity is exerted not to benefit his master; but to keep him in ignorance and mystify the accounts, in order that whilst he brings into his master's treasury a certain annual amount, he may apply the screw for his own benefit to the already over-taxed and famishing ryot. He takes his per-centage upon all receipts not deducting such per-centage from the zemindar's account but exacting it from the ryots. The dewan has also his festivals, his funerals, and marriage processions, as well as the zemindar, the expenses of which are extorted from the oppressed ryots*.

* I believe on inquiry that a great proportion of the establishment for idolatry in the country belongs to the dewans. I recently saw a splendid temple

The dewan has under him a host of inferior officers through whom he receives intelligence of the zemindary affairs, and to whom is generally confided the measurement of lands, the collection of the rents, &c. &c. The principal of these are the Gomastas and they also prey upon the ryot* in a variety of ways. Such as "By promises (never fulfilled) to obtain remittance of arrears—to forward their petitions to the dewan and to advocate their cause before the zemindar—by threats to remeasure the lands and increase the rate of rent, to subpœna them on causes before the criminal and judicial courts, to give evidence in cases of which they are totally ignorant and thus to place them under the surveillance of the Government officers, where, removed from the culture of their lands, they must wait for two or three months till the trial comes on. By these and numberless other measures they exact upon the ryots, till in a few years they emerge from hirelings to men of affluence."

Below the gomastas are several other grades of men down to the chuprassee (messenger with a brass or silver plate upon his breast to denote his authority), who goes from tenant to tenant to convey orders and bring *nolens volens*, any defaulter in rent or offender in other respects, into the presence of the dewan where he is not unfrequently kept in confinement till he has satisfied the claims made upon him.

To resist such oppressions would ruin the ryot. How upright soever the judge the poor ryot is sure to be cast. Witnesses to disprove his statements would always be in attendance, and one suit, even if he were successful, might ruin his farm; could he survive the expense, in a month he would be in charge of the police under a factitious charge of felony or assault.—Strange as these things may appear, yet if true they

erecting in Moorshedabad at the expense of the dewan of the late Rájá Oodawunt Singh, the monthly expenditure of which, including attendant bráhmans, offerings, &c. could not be small.

* Almost all the affairs of a zemindary managed by his confidential servants, who taking advantage of their masters' ignorance and inattention to business often rise from a state of poverty to that of affluence. A gomasta, receiving from 20 to 25 rupees per month, always finds means by his nefarious practices to accumulate a fortune after a service of 10 or 12 years.

The ryots have seldom access to the leige lord of the soil, they may force an intrusion with petitions, but they are dismissed instanter; with reference to the superintending dewan who is the only important personage that disposes of, after the most summary process imaginable, the complaints of the ryots.

He often sits in secret conclave with the purse-proud zemindar, and concerts means how to obtain an abatement of sudder jumma, by pleading to Government his inability to pay it on the score of the decline of cultivation and other frivolous excuses.

alone are sufficient to account for the wretched prostrate condition of nine-tenths of the population. That they are true, no one acquainted with India can doubt—he who should affect incredulity on these points, would be considered destitute of discernment.

Such being the general condition of 150 millions, among whom our infant churches are planted, can we expect such churches to increase? Nay should they increase they will become a still greater burden upon our benevolence. Already they prevent us from occupying other important fields of missionary enterprize. Oh, how vast a portion of the world yet remains unvisited by the gospel!

Is it our duty to permit our infant churches to struggle with such fearful odds? If not, what can be done for the converts? Shall they continue prostrate in this state of abject poverty, (scarcely better than slavery) by cultivating the soil? If not, shall we make them artizans and mechanics? Were this possible, which it is not, that would not benefit their condition. The machinery of England has made inroads on the artizan labours of India, and will continue to increase; and will do so until India become merely a producing country dependent solely on the soil.

Our Christian brethren in India not merely share in the common adversities of the country, by which every thing noble, just or generous is borne down, but are exposed to cruel persecutions by caste*.

I believe that numbers already convinced of the folly of idolatry, who dare not yet publicly profess Christianity, would nobly come forward to brave ridicule and scorn, had they the prospect of earning with the sweat of their brow a pittance for their families.

Native converts in India are not deficient in generosity; but hitherto they have not possfessed the power to exercise it; gladly would they have come forward to support their pastors and extend the triumphs of the gospel—nobly would they have emulated the example of our West India churches: but poverty,

* Dacca has been said to have contained 300,000 inhabitants, all dependents to some extent on its manufacture of muslins. Its population is not now one half that number, and I have heard that only two families remain who retained the art of manufacturing these delicate fabrics which for centuries have defied the competition of the whole world. But British machinery can now produce muslin equally fine. The muslin prepared (by Messrs. Fetham, Blythe and Letham of Glasgow) for the Royal Princess will bear comparison with the fabrics of Dacca and the cost price of the former is not more than a-sixth of the latter.

"Poverty repressed their noble rage—
And froze the genial current of the soul*."

To assist our churches in India by placing it in their power to become independent of foreign aid, and to do this without taxing the benevolence of the British public the following outline of a scheme is proposed.

A CHRISTIAN LANDHOLDERS' SOCIETY TO BE FORMED WITH A CAPITAL OF £100,000.

The capital to be raised in shares of £10 each.

A third or fourth of the shares to be reserved for gentlemen in India.

A committee of management to be formed in London with a corresponding committee from among the shareholders in India.

The general management of the estate to be conducted by the corresponding committee in India, subject to the revision of the committee in London.

A European agent at a salary of £400 to be selected by the committee in India who shall live upon the estate and under the direction of the committee, there farm out the lands, collect the rents, &c. &c.

One or more estates to be obtained from the Government by the usual way of transfer, viz. at the Government sales†.

* "The helpless riots who have embraced Christianity together with their heathen neighbours are, in fact, nothing better than a prey to the zemindar, and even the laws of the country are not strong enough to protect them."* * * "Whenever the zemindar feels ill disposed towards any or the whole of the ryots, he has nothing more to do than to sue the ryots for ground rent." *** "132 cases of this nature have been brought before the Collector by one man in one day, 20th June 1840, out of which one will suffice to show the falsity of the charges. The father of a servant of the writer of this has been arraigned for a certain sum of rent, and has now a decree passed upon him for payment, whilst the poor fellow has neither resided in the village nor cultivated any ground. He formerly dwelt in the village but left it at the time of the famine. Having become a Christian, his name is entered on the offensive list. However respectable a ryot may be and whether the charge is true or false, his hands are illegally fastened by the chupprassee with ropes, and thus the man is brought before the zemindar who has it in his power to deal with him as he pleases. Sometimes heavy pieces of wood or stone are put upon the sufferer in order to squeeze out money, and if that does not answer, the man is sent to the nazir of the Collector, where his hands are loosened and then he is brought before the Collector. If he owns the charge he is set at liberty, but his property is sold to make up for the demand. If the arraigned person cannot avow (denies) the charge of rent brought against him, for very often instead of 5 rupees he is charged with having owed 50 rupees, then he is sent to prison in case of his being unable to give security.

† Narapet Singh, one of our native Christian teachers, is said to have suffered, by becoming a Christian, the loss of all his property amounting to £20,000.

In letting and subletting the land, a preference to be given to native Christians, and, so soon as practicable, the agents employed by the European superintendent to be selected from the Christian community.

The proportion of land assessed by Government at a higher rate than 3 shillings per biggah (9 shillings per acre) is small, I conceive, compared with that which yields a less amount of revenue.

Assuming, therefore, that the proposed Christian Landholders' Society has a capital of £10,000, and the estates transferred to it by the Government are made at the rate of 2 years revenue and that the average are double the amount of the land tax.

We then have a capital of £10,000.

£1,000 to be reserved for contingencies and deposited in the Government Bank of Bengal.

Supposing the transfer to cost 18 shillings per acre, then £9,000 will procure 10,000 acres or 15½ square miles, for which a revenue must be paid to Government of £4,500. If, instead of taking from the ryots double the amount of this revenue in rental according to the custom of the native zemindar, the rent be fixed at 50 per cent. than the gross annual income of the Society will be £6,750 as under

Revenue 4500£
50 per ct. 2250

6,750 the income of the Christian Landholders' Society.

The disbursements will be dividends to shareholders at 5 per cent. £10,000	500	0	0
Salary of European Manager,	400	0	0
Expense of collecting rents say 10 per cent. on £4,500 Government revenue,	450	0	0
Government revenue,	4,500	0	0
	£5,850	0	0

This sum deducted from the income of the Society, viz. £6,750, leaves a surplus in the receipts above the disbursements of £900. This surplus is at the disposal of the shareholders, and may be added to the sum of £1,000 held in reserve

Rámjí and Pirítrám, two deacons at Rámmákálchok, poor fishermen, (whose united earnings did not perhaps equal the wages of one mechanic in England) were in the habit of feeding at their own expense on the Sabbath day from 20 to 50 inquirers from the surrounding villages, this they did without ostentation or even a murmur. Their impoverished circumstances brought the fact to the notice of the missionaries.

What limits could be assigned to the efforts of churches imbued with such a spirit, were their industry rewarded as in our own country.

for contingencies, until in a few years by accumulation the fund will become adequate to the transfer of another estate, and by these means additions will be made to the Landholders' Society, or the surplus may be employed in the improvement of poor lands, experiments to improve the culture, and introduce European implements of husbandry, to the making of roads, assisting the necessitous by loans at a moderate rate of interest, the erections of schools, and a native hospital, with other such like benevolent institutions.

The ryots of this Society would sit down at a reduction in rent of 25 per cent.

They would also be exempted from the extortions and litigations of the zemindar, the per-centage of the dewan, and the bribes and exactions of the gomastas, the aggregate of which will not be perhaps over-estimated at 25 per cent. Thus the ryots' rent would be reduced 50 per cent.

The reduction of rent, the removal of anxiety lest further demands should be made upon him, the prevention of ruinous litigation on the part of the zemindar or his agents, and the increasing confidence of the ryot that no one could disturb him in the enjoyment of the produce of his grounds, would, it may be expected, give such an impetus to industry and honest exertion as would increase domestic comfort, the realization of property, the diminution of crime and gradually elevate the standard of morality.

If the manager of the estate be worthy of his appointment he will soon diminish the litigation so prevalent in India (even among the lower classes), by using his influence to adjust their differences by arbitration. The manager might discountenance the profuse expenditure of money at marriages, festivals, &c. which is generally obtained from the usurer at an enormous rate of interest. By dissuading from such prodigality and advancing at a moderate rate of interest a small loan, with the understanding that the ceremony should not exceed in expenditure the amount of the loan, the manager would not only save the ryot from the fangs of the usurer but teach him by degrees to perceive the folly of impoverishing his family for the unmeaning and profitless display of an hour's pageantry. The residence of the manager upon the estate would gradually diminish those horrible spectacles and processions in which lust is personified and obscenity exhibited in effigy.

By instituting competition and the annual disbursement of a few prizes for the best specimens and largest amount of produce on a given portion of land, the manager would greatly assist the ryot to throw off that apathy whose leaden sway is only disturbed by the cries of a famished family, to relieve

or mitigate which is the height of his ambition, for dreams of affluence and independence never solace his slumbers. Were a Missionary invited to itinerate in a zemindary under Christian management, people would not (as now) be restrained from listening to the gospel, and professing their faith in Christ. They would have no fear of losing their farm and occupations. Persecutions, if they did not involve a banishment from home and the ruin of his family, would fall comparatively light if not innoxiously upon the new disciple.

An infant church formed in such a zemindary would draw its members not merely from its own vicinity, but from the surrounding and persecuting districts and would speedily exert itself not only in supporting its own ministry but in extending the gospel to other portions of India.

It may be further observed that such a plan presents no bonus to the hypocrite to profess Christianity, as it confers no favour on the Christian ryot which heathen ryots located on the estate do not possess, except the blessings which religion confers on its real disciples. These blessings all desire to confer.

It is acknowledged that if contrasted with the necessities of all India, the operations of this plan are limited; but where are the philanthropists who can grasp the wants and exigencies of such an empire as our territories in the East? Ought we then to attempt nothing till we can reach the whole? On such a supposition no boat should be sent to the assistance of a wreck, unless it could contain the whole of the crew.

Limited as the scheme may appear, when contrasted with the wants of India, if abstractedly considered, it is no small beginning to render our churches independent of foreign aid.

The area of the Society's lands would be 15½ square miles with a population of 3700 souls*, the prosperity of such a community in Bengal would give employment to the surrounding agricultural labourers, artizans, and mechanics and would perhaps confer immediate benefits on 7000 of the population.

The Government is neither an unconcerned or an uninterested spectator of the prosperity of its subjects, and a zemindary so managed would present in the increased probity of character, the diminution of crime and litigation; and in the growing comfort and respectability of the ryots such a con-

* The aggregate population of Bengal, Behar, and Benares is estimated at 30 millions or 200 to a square mile, but the arable land of Behar is still more than a-third the area of the province, the population must therefore be small, and to make up the aggregate 30 millions for the three provinces, that of Bengal cannot be less than 250 to the square mile.

trast would present to the surrounding half-famished miserable inhabitants as to attract the attention of Government, in which case they might be desirous to transfer to the Christian Landholders' Society some of the estates under their own management, the revenue of which is collected from individual ryots, a labour which presses upon their own officers. The transfer would then be made without purchase, which would place a greater surplus at the disposal of the Society for improvements upon the land or the benefit of the ryot, and thus the plan would gradually be extended. Such a Society differs from other benevolent institutions, as it asks for no donations, no subscriptions. It appeals to benevolent feelings, but imposes no tax on the philanthropist, for it proffers as large a rate of interest on the capital invested as that realized by the proprietors of India stock.

The object of such a Society differs from that of private speculators or commercial companies, such as silk merchants, indigo planters, sugar and tea companies, who hold lands in India for their own profit, and whose gains do not enrich the natives of India.

The objects sought by this Society are, on the contrary, philanthropic, as it will hold lands solely for the benefit of the cultivators of the soil. It will seek neither to diminish the revenues of Government, nor to change its laws and regulations, nor to challenge the right of Government in the soil. Its object being to elevate, enrich and moralize the subjects of that Government would render it an humble auxiliary in establishing the British power in India.

(Signed) M. HILL*.

London, June 10th, 1841.

II.—*Calcutta Temperance Society—Suggestions.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

In the two last numbers of your valuable periodical there have appeared notices regarding the formation of a Calcutta Temperance Society, and I had entertained hopes that, the June number, which has just reached me would have contained something further, relating to the operations or intended operations of the new Society, which has such an abundant field before it—but my hopes have not been realized.

To every observer it must be evident, that in India no degree of intemperance equals that which is to be found amongst the European portion of our army, and this fact will no doubt come under the consideration of the Calcutta

* The foregoing prospectus has been forwarded to us by the Rev. M. Hill of Berhampore, at present in England. He has authorised the Editors to dispose of shares in this country,—see Intelligence department "Christian Landholders' Society."

Temperance Society 'ere long ; but as it is the subject that of all others, appears to demand its attention I cannot bear the idea of a day being lost, in commencing vigorous and untiring operations against this bulwark of Satan's power, for such spirit-drinking may be called, when we look at the awful ruination it is the cause of to thousands, nay tens of thousands of our fellow-creatures, annually. Some of these are brought to a premature grave from the effects of former intemperance, but by far the greater numbers die confirmed drunkards, leaving those behind them, without any hope as to their salvation. Feeling the greatness of the evil, I sit down to write you a letter, the object of which will be attained, if the early attention of the Society be called hereby to the subject of which it treats.

In every country, drunkenness is the fruitful source of misery and ruin to those who fall into the vice, but in India its baneful effects are multiplied twofold, for besides ruining those who practise it, the extent of this degrading habit among our European soldiery, may be classed amongst the very greatest obstacles to the spread of Christianity amongst the millions of India, who are as yet sitting in darkness and the shadow of death. So general indeed is this vice amongst the lower orders of those bearing the Christian name—that to the native mind, drinking wine or spirits is by most natives considered a certain, if not a necessary, consequence of embracing Christianity ; and I am very much mistaken, if, in many parts of India, this belief does not tend, as much as loss of caste, to retard the progress of missionary labour. Few there are, I imagine, of our missionaries in this country, who have not, more than once, when urging their heathen hearers to renounce their false gods, and embrace the faith of Christ, been asked the cutting question—" What shall we gain by turning Christians, are we not better than your drunken soldiers ? false though our gods may perhaps be"—or in other words—" go and make them better first ; and when we see Christians sober people, we shall think better of your religion and perhaps embrace it."

It is known, too, pretty generally, that the liquor drunk by the European soldier, is furnished him or brought within his reach by Government, and this naturally leads to the idea that drunkenness is allowable amongst us. How much more degraded must our Europeans have appeared to the natives, when the lash was abolished in the Hindu and Musalmán portion of the army, but retained for the Christian's back ! and surely this retention was necessary, solely on account of his habit of using intoxicating drink—which is the principal, if not only source, of those crimes which bring him before the court-martial, under the lash or to Botany Bay, nay even to the gallows. If each native soldier had been in the habit of swallowing daily, (supposing such a thing !) two drams of raw liquor (allowed by Government) would it have been possible for Lord W. Bentinck, to abolish flogging in the native army ? The answer is plain, so plain that one is induced to put other questions, which ought to be equally so. Has the Government any *desire* to abolish flogging in the European, as it has already done in the native portion of the army ? Has it any *wish* to see the number of courts-martial, which now disfigure the pages of our general orders, reduced nine-tenths ? Does the Government *wish* to put an end to transportation and the gallows ? If it does, then why does it not adopt what (it is known to every officer in the army) is the most certain method ? the discontinuing of the Canteen and daily issue of spirits, to the men. Let it try to put an end to *spirit-drinking*, and the above catalogue of evils would soon be reduced to nearly a cypher. And if the Government would decrease the number of patients and great mortality among the European soldiery in India, let it hear the voice of all the medical men, as to one of the *principal causes* of, and *remedy* for, the same. It will pronounce the former to be *liquors* and the latter, the *discontinuance* of *dram-drinking*.

Seeing then, that so many evils arise from the daily issue of spirits, to the European soldiers ; and also *nothing* of a beneficial nature, to counteract them ;

the next questions are—Can the discontinuance of issuing or allowing spirits to the army of India, be effected? and if so, by what method can it be done best? —That it can be effected, if Government *wish* it, there is not a doubt; for the two drams, are not now, I believe, served out as a part of his daily rations, as formerly; but the soldier receives compensation money, for two drams per diem which has lately been made part of his pay; and the price of his liquor, he pays for at the end of the month. So that if the order for the "non-issue of spirits by the Commissariat" was issued—the men would have the late compensation, as an increase of their pay with which to furnish themselves with the more wholesome beverage, tea, coffee or any thing else. The best method of effecting this most desirable change however, is a little more difficult of decision. It may be attained by two steps, I conceive, if not by one. Yet it would be advisable perhaps, to make use of two steps, in effecting this reform—and I would suggest that the first of these be an order from Government for the issue of *one* instead of *two drams* per diem, to each soldier, as the maximum allowance obtainable. Supposing each Infantry Regiment on an average about 900 strong, *the decrease* of spirits in barracks, whether from tub on service, or canteen in courts, *each day*, would thus be about 10¼ gallons, and—*annually* in each regiment 511¼ gallons. The increase of happiness, comfort and respectability, of the soldiers, would be in proportion. In the Indian three Presidencies then the daily issue being reduced one half, would give, as about the annual consumption 280,000 gallons, instead of 563,925 gallons of rum. The long string of camels now required for spirits alone, with Europeans in the field, would thus be reduced one half; and what is of more importance; we might find amongst our invalids, at Chunar, and elsewhere, many more steady, trust-worthy men, fit for many situations in the Post, Police or Commissariat Departments. At present these men are many of them, from their drinking propensities, quite unfit for such situations. Thus much for the first step—and a *few* of its advantages.

The effect produced by the order, would be different, amongst the men. The old hands would doubtless, unthinkingly curse father, mother and all his tetotal disciples, as being the cause of it; and think it rather hard that they may no longer be allowed to indulge so freely in a glass,—though by no means the worse for the loss of half their former daily quantum. Those of the men who have a desire to leave off dram-drinking, but dread the odium of the term "water-drinker," yet are in the habit of selling their liquor, would hail the order, as affording them an excellent opportunity for giving up both drams and saying that if they can get only one dram they may as well go altogether without any. The abstinence men will of course rejoice without ceasing, anticipate the great benefit arising from so great a decrease of liquor in daily use, see their numbers increase and long for the day when the issue of spirits shall wholly cease.

But it will here, perhaps, be objected, that though not supplied by Government yet liquor will be procured elsewhere, equally strong and more injurious in its effects, than that served out by the Commissariat. It may be the case for a time, with the long accustomed drunkard; but I would ask, could so large a quantity as 10¼ gallons be *daily* introduced into the barracks of each Regiment, without the knowledge and sanction of the commanding officer? certainly not. Others may consider it cruel to take away from the soldier, that which it is said cheers his heart, and keeps up his spirits amidst fatigue and hardships—besides being beneficial after exposure to rain, damp, &c. but, these persons forget, that nearly all the miseries, crime, and troubles are likewise the effects of this stimulant—and as to its being beneficial or necessary in wet weather, after great exposure, or fatigue; let it be served out then on those occasions, as a cordial medicine. It is the daily allowance that we are now condemning; which gives the men a relish for spirits, and a burning and constant thirst for more and more, even to those who on first landing, as recruits, have a real dislike to liquor—and its exciting effects.

It will appear I think, from what has been written, that the attainment of this *first* step towards temperance, in the army, would not be attended with much difficulty, and the Society in Calcutta being a Temperance, and not an Abstinence Society, will consider this perhaps sufficient; at least for the present, till a good supply of hops arrives from Cabul and its vicinity; when it would not object doubtless, to see a pint of wholesome beer proposed, as a substitute for the remaining dram; the discontinuance of which is the *second* step, alluded to. The experiment of hop-growing is now being made at Cabul, yet if it succeed (as I think it will) time will be required before a good supply can be obtained. In the mean time, therefore, I would call upon the Calcutta Temperance Society, to take the subject of this letter into consideration, and if it be aware of any probability of obtaining beer for the army, instead of distilled spirit; to strike at once at the root, and endeavour to get up both my steps, at one stride. Yet if it should become the mean of obtaining only the first of these, its formation will not have been in vain; but on the contrary, every "Friend of India" will have cause to bless the day, when it originated. And as the "*Friend of India*," I am sure, would be amongst the first to rejoice at the attainment of so desirable an object, let him bring all his artillery to bear against the evil of which we are complaining. He has certainly congratulated his readers, on the Society being a Temperate, and not an *Intemperate* one, but that is nearly all I think as yet. More certainly might have been expected, and I for one, shall not be content, till I see him bring all his eloquence to bear on this evil, as he has done, especially of late, with so much success, against many others; and batter away, till a breach is effected, in this system of placing in the possession of our brave European soldiers, what proves the source of nearly all their crimes, punishments, and often, very often, their total ruin—ardent spirits.

I am, my dear sirs,
Yours very truly,

June. D. M.

III.—*Fragment of the History of Missions in the Middle Ages*.*

Text: There are diversities of operations, but it is the same God, which worketh all in all. (1 Cor. xii. 6.)

The Gospel of Christ is spreading in our days in every part of the world; the Spirit of God is powerfully at work, and the number of Evangelists is greater now, than at any former period of the Christian dispensation. The way in which Missionary operations are carried on now is more or less the same all over the world. The Societies established in England, America and elsewhere all resemble each other in their constitution, and the Missions which they have established among the heathen, are almost all carried on on the same plan. Each Society at home chooses young men, and after having satisfied itself as to their attainments and fitness for the work, sends them out among the heathen. The Society promises them regular support, and they on their part engage to submit to the regulations of their Directors. The Missionaries leave their native land, supplied

* The following address was delivered at the Union Chapel at the Monthly Missionary Prayer Meeting for June 1841.

with every thing needful either for their usefulness or their comfort; they settle among the heathen, sometimes singly, sometimes two or three or more together; they form a station, study the language, establish schools, erect chapels, preach to Christians and heathen, have printing establishments, write, publish and distribute books, and endeavour by every means in their power to spread the gospel in their neighbourhood, and to collect a church of believers.

It is not, however, my intention this evening to speak to you of modern Missions, I wish to lead you into by-gone times, into the dark middle ages, and to give you an account of the Missionary operations carried on twelve centuries ago by Irish and British Missionaries, on the continent of Europe, principally in the countries bordering on the Rhine. To hear how Irish and British Missionaries acted in those days, how they went forth into the vineyard to work for their heavenly Master, how they, though perhaps not enjoying the light of the gospel in so high a degree of purity as we do,—how they toiled and suffered and spent their life cheerfully in proclaiming the truth, will, we hope, be neither useless nor uninteresting to any of us.

Great Britain and Ireland, islands highly favoured by Providence, and where at the present time the greatest efforts are being made for the spread of the gospel in the world, were *then* also the principal promoters of that good cause on the continent of Europe. Whilst the churches of France and Italy remained inactive and almost spiritually dead, hosts of holy and zealous men left the shores of Ireland and Britain, in order to carry the blessed gospel to the heathen.

It is well known, that Christianity was established and flourished in Britain before the invasion of the Saxons, and therefore long before the arrival in England of Augustin and the other Missionaries sent by the Pope of Rome. Who it was that first preached the gospel in Britain is not known, but it is very probable that it was carried over to that island from the churches established in France, which had received the truth directly from the East.

From Britain the gospel spread first to Ireland. Patrick, a native of Bonnaven, a village near Glasgow, then inhabited by Britons, went over to Ireland in the year 432, and laboured there among the heathen for a long series of years with great success. He well deserves the name of the Apostle of Ireland. Several celebrated monasteries in that island were founded by that remarkable man. The word monastery does, it is true, not belong to Protestant phraseology, it even sounds disagreeable in our ears, because it reminds us of Popery; but let it be remembered that monasteries are more ancient than Popery, and that in those days, principally in the northern part of Europe, they were highly useful institutions, being not only seats of piety, science, and industry, but also as we shall see afterwards, schools, from which many a well qualified Missionary went forth among the heathen.

The occupations of the people styled *monks*, who lived in the monasteries, were not only of a devotional and ascetic, but also of a scientific character; the monks studied the Bible, the Fathers, and also the ancient classics; they copied valuable works, which were either sold for the benefit of the monastery or deposited in its library and so

transmitted to posterity. Besides these intellectual occupations, they cultivated the ground and were otherwise engaged in labour. This judicious variation of mental and physical exertion, added to the temperance and purity of life of the monks in those days, was the principal reason why so many among them attained an uncommonly old age, not a few reached 70, some 80 and 90 and even 100 years. A vary objectionable feature in the conduct of those otherwise pious and enlightened Christians* was the extreme severity of the rules of life which they followed, and the extreme austerities to which they submitted and which gave to their Christianity a sombre and melancholy aspect. In their excuse, however, we may say, that their ascetism, by the contrast which it formed with the relaxation of morals then prevalent among all classes, was occasionally productive of good, for the monks were on that very account highly respected by all, even by the heathen, and their self-denying manner of living rendered them able to undergo, as Missionaries, all possible hardships and privations; moreover it is a pleasing fact, that they knew, at least many of them, perfectly well that "bodily exercise, without godliness, profiteth little." A certain Gildas, a native of Ireland who lived at that time, says: "Abstinence from material food without charity is useless. Better are those, who do not fast much, nor abstain beyond measure from the creature of God, but who keep carefully a pure heart before God, than those who neither eat meat nor use common food, nor drive in carriages, nor ride on horses, and believe themselves for that reason superior to the rest; to such people death, (spiritual death,) finds access through the windows of elevation†." But we return to our history.

Patrick was so successful in his labours, that Christianity spread rapidly over the whole extent of Ireland, where it soon prospered and flourished to such a degree that many young people flocked over from Britain with the intention of being instructed in the schools and colleges of Ireland, and the fame of the great number of pious and learned men living in Ireland secured to it the appellation of *insula sanctorum*, the holy island.

At that time and for a much longer period, the Irish and old British churches were entirely independent of Rome. Dionoth, the abbot of the monastery of Bangor, used without hesitation, when he and his people were requested by the Popish Missionaries to submit to the Pope, the following remarkable words:—"Be it known to you, that we all obey and submit to the church of God, whether it be to the Pope of Rome or to any other true and pious Christian, so that we love every one and assist every one in word and deed, in order to make every one

* I am afraid, they were not quite free from the leaven of relic worship.

† Abstinentia corporalium ciborum absque charitate inutilis est; meliores sunt ergo, qui non magno opere jejunant, nec supra modum a creatura Dei se abstinent, cor intrinsecus nitidum coram Deo solicite servantes, a quo sciunt exitum vitæ, quam illi, qui carnem non edunt, nec cibis secularibus delectantur, neque vehiculis equisque vehuntur, et pro his quasi superiores cæteris se putantes, quibus mors intrat per fenestram elevationis.—(Append. Synod. Patric. A. D. 456—Gieseler I. 361.)

a child of God. We know of no other obedience due to him, whom you call Pope, nor do we think it proper to call him father of fathers, and as to the obedience you demand from us, we are not prepared to yield it either to him or to any other Christian*."

Another Irish ecclesiastic, of whom we shall soon have opportunity to say more, had the boldness, though he was then himself in Italy, to write in a letter to Pope Boniface IV. the following words:—"It is true, that next to Jerusalem, where our Lord was glorified, Rome is the head of all the churches in the world, but if your honour is so great on account of the dignity of your see, you must take great care, lest you lose your dignity through your perversity. For your power will only remain so long as right reason (recta ratio) is on your side. He is the true key-holder of heaven, who in true wisdom opens to them who are worthy thereof, and shuts out those who are unworthy. Otherwise, he can neither open nor shut†."

In short we may safely conclude, that the Irish church at that period was comparatively pure, and that many of its members knew and loved the truth. But wherever true religion has taken possession of the hearts of men, there it will also create in them a desire to communicate the heavenly gift to those who are destitute of it.

The spirit of Proselytism is an essential work of true Christianity. It was emphatically the work of our Saviour and his apostles to make proselytes to their faith, and the best work that a Christian can perform, and in the eyes of God the most pleasing is, to bring others to the truth as it is in Jesus. "They that turn many to righteousness shall shine as the stars for ever and ever." A church which does not endeavour to spread the gospel around, either in its immediate neighbourhood or among the heathen, is a dead church, just as a Christian, who is indifferent to the salvation of his fellow-creatures is, spiritually speaking, a dead Christian. Those only are true members of Christ,

* Notum sit et absque dubitatione vobis, quod nos omnes sumus et quilibet nostrûm obedientes et subditi ecclesiæ Dei, et papæ Romæ, et unicuique vero Christiano et pio, ad amandum unumquemque in suo gradu in caritate perfecta, et ad juvandum unumquemque eorum verbo et facto fore filios Dei. Et aliam obedientiam quam istam non scio debitam ei, quem vos nominatis esse papam, nec esse patrem patrum vindicari et postulari, et istam obedientiam non sumus parati dare et solvere ei et cuique Christiano continuo.—(Wilkins, Conc. M. Brit. vol. I. p. 26—Gieseler I. 362.)

† Vigila itaque quæso, papa, vigila, et iterum dico, vigila: quia forte non bene vigilavit Vigilius, quem caput scandali isti clamant, qui vobis culpam injiciunt..... Vos magni (he is speaking to the pope) magni estis et clari, et Roma ipsa nobilior et clarior est; et si dici potest, propter Christi geminos Apostolos, (Peter and Paul) vos prope cœlestes estis, et Roma orbis terrarum caput est ecclesiarum, salva loci dominicæ resurrectionis singulari prærogativa. Et ideo sicut magnus honor vester est pro dignitate cathedræ, *ita magna cura vobis necessaria est, ut non perdatis vestram dignitatem propter aliquam perversitatem.* Tamdiu enim potestas apud vos erit, quamdiu recta ratio permanserit: ille enim certus regni cœlorum clavicularius est, qui dignis per veram scientiam aperit, et indignis claudin. Alioquin, si contraria fecerit, nec aperire nec claudere poterit. (Columban. Epist. V ad Bonifacium IV. cap 4—Gieseler I. 363.) And Beda, complaining of the British clergy says: Sed et alia plurima unitati *ecclesiæ contraria* faciebant.

who not only believe in their hearts, but also confess Jesus with their lips, and those only are true churches, which hold forth the word of life, that it may be seen from afar.

In the times of which we are now speaking, the Irish church was a living church, and its beneficial influence extended far and wide. Great numbers of true and faithful ministers (as we have said before) left the shores of Ireland, crossed the channel, travelled through France and settled in the midst of the wild forests of Germany, in order to preach the gospel to the savage hordes, which then inhabited them. Love to Jesus and love to souls, was without doubt the principal motive which led those good men to expatriate themselves and spend their lives among the heathen.

They remembered that their own country was abundantly provided with pious ministers, and that it would on that account not be easy for them to find in it an appropriate field of labour for their fervent zeal. And their evangelical and enlightened minds did not permit them to remain inactive in their monasteries. And lastly they felt a strong desire to travel and to see foreign countries, for it is a remarkable fact, corroborated by several ancient authors, and by the Missionaries themselves, that already at that time the people of Ireland and Great Britain were fond of travelling*. All these reasons combined determined them to seek in foreign countries a field of labour. Spain, Italy, Greece were already Christianized and so was France more or less. In some parts of Germany also, it is true, Christianity had formerly made some progress, and many churches had been established along the banks of the Rhine, but in the fourth and fifth centuries, when great armies of hitherto unknown nations poured down into Europe from the highlands of Asia, many hundreds and thousands of flourishing villages and towns were destroyed and levelled to the ground, the inhabitants slaughtered or led into captivity, and the name of Christianity was all but effaced from off the land. In its stead idolatry, ignorance, idleness, bloody wars and every vice filled the country. Germany was therefore the land which was most in want of the gospel of peace, and to it did our Missionaries direct their steps.

Let us now consider, how these Missionaries supported themselves in the forests of Germany. In a pecuniary point of view their difficulties were very small. In our days the Missionary with his family requires a thousand things, of which they had no idea, for they were all single men and not accustomed to the luxuries of civilized life. A few cloths, a few books and some implements of husbandry, fishing and hunting were all they required. In the present times people call it, perhaps justly, tempting God, to go out among the heathen without having previously attached one's self to a well organized Society and being sure of always receiving a sufficient pecuniary allow-

* Natio Scotorum, quibus consuetudo peregrinandi jam pæne in naturam conversa est. (Vita S. Galli 1, 2, § 47.) ——— Antiquo tempore doctissimi solebant magistri de Hibernia Britanniam, Galliam, Italiam venire et multos per ecclesias Christi fecisse profectus. (Alcuin. epist. 221.) ——— Postquam nos timor Christi et *amor peregrinationis* longa et lata terrarum ac maris intercapedine separavit. (*Bonifac.* epist. 31—Neander III. 39, 61.)

ance; but when they left their homes, they had no Society to look to for a regular transmission of salaries, they trusted for their support in the providence of God, in their own abstemious habits and in their own hands, which were well accustomed to hard labour. It is true, they had much to suffer on this account, but against hunger and thirst and cold and disease they provided themselves with abundant good store of patience and resignation. Occasionally however their friends at home did send them money, provisions, agricultural instruments, cloths and books. So we read of Eadburga, an English lady abbess, who used to send cloths and books to Boniface and his party, who were then labouring as Missionaries in Germany. And Boniface once requested her in a letter to send him a copy of the epistles of Peter written in letters of gold, and a copy of the prophets written in large letters, without abbreviations, because his eyes were weak.

After all this we can easily understand, how the Irish church, though its members were not rich, could without any difficulty send out hundreds of Missionaries to the heathen, for they had to incur no expense for their outfit and support; and it also becomes evident why the Missionaries very seldom, if ever, went out alone, but always in little companies of at least 13 members, (one being at the head of the rest,) for they depended chiefly on each other for support.

When such a little band arrived in the land of their destination, their first business was to fix on a proper spot for a settlement; in the neighbourhood of arable ground and good water. After having erected temporary sheds, they commenced at once to clear the ground, plough some fields and commit to the soil the grain they had brought with them for that purpose. This done, they went about building a more substantial house, with many compartments or cells, intended for themselves as well as for those who might come to them from among the heathen. Then they commenced their direct Missionary labours. They tried to attract the wild inhabitants of the forest by all means in their power, by friendliness, by kind treatment, by taking care of their sick, by distributing fish, grain and fruits among them, by teaching them how to plough, how to plant fruit trees, how to catch fish. By such means they generally succeeded in collecting great numbers of heathen around them. For these they established schools, in which they taught them how to read and write, and instructed them in the Christian religion, or they preached to them in the open air. They baptized those who believed and retained the most promising of their converts in the monastery to instruct them more particularly in order to fit them for the office of evangelists.

Neither was female education neglected in those days; the ladies of Ireland and Britain were perhaps even more zealous than now in advancing it. We read, that *many* pious ladies,—a contemporary writer calls them handmaidens of the Lord, (ancillas Dei)—left their homes and went over to Germany for the purpose of establishing female schools among its newly converted inhabitants.

The labours of these Missionaries were however not every where crowned with immediate success; they were often opposed by kings and by the people, they were persecuted and driven away; some were

killed, others undertook long missionary journeys, without seeing any good resulting from them, and were received with scorn and indifference by those they had come to benefit. Only 4 or 500 years after the first Missionaries had made their appearance in Germany, that country may be said to have been Christianized. This is an encouraging fact to us. If Germany, which then contained scarcely more than six or eight millions of inhabitants, was not evangelized till after such a long period, though a very great number of pious and devoted Missionaries laboured in it, how can we expect Bengal with its 30 millions, and Hindustán with its 100 millions, to be Christianized in 60 or 80 years by a handful of Missionaries ?

We will now give a short account of the life of some of these Missionaries and of their proceedings among the heathen. The first who is deserving of notice, and the first who carried the good news into Germany at the end of the sixth century was Columbanus. This man is not to be confounded with Columba, who preached the gospel in the Highlands of Scotland. Columbanus was a native of Leinster and had received his education in the monastery of Bangor. He had heard much of the ignorant idolaters who inhabited the tracts of land along the Rhine, and when he was 30 years old, he felt an inward call from above to go and help them, or as his biographer expresses it : "The desire to preach the gospel among the heathen was kindled in him by the fire of which the Lord says : I am come to send it on the earth." (Luke xii. 49.) The abbot of the monastery approved of his plan and gave him twelve young men to be his companions and fellow-laborers. With these he crossed the channel in the year 590 and arrived in France, with the intention of travelling through it to Germany, but seeing on his way, that much remained yet to be done for France, and being moreover requested by some influential persons to stay, he resolved to settle there, and having chosen a suitable spot in the mountains called Les Voges near the ruins of an old castle called Augrey, he settled there with his twelve brethren. At first they suffered great privations, living many days on the bark of trees and on wild herbs ; but Columbanus had great confidence in God, he was not dismayed by such difficulties, but encouraged his companions and exhorted them to endure and persevere.—Several years afterwards, when his establishment had increased and contained a great number of persons, he was once visited by a priest of the neighbourhood, who on seeing the small provision of grain in the convent, asked how so little could be sufficient for so many. Columbanus answered, If men serve their Creator in the proper way, they shall never suffer hunger, for it is written in the book of Psalms (xxxvii. 25), ' I have been young and now am old ; yet have I not seen the righteous forsaken, nor his seed begging bread.' It is very easy for Him who fed 5000 men with five loaves of bread, to fill our barn with meal. The fame of Columbanus soon spread far and wide in France, and the education of many sons of the most respectable families was entrusted to him ; for the number of monks soon increased to such a degree that he was obliged to establish two new convents, one at Luxovium, another at Fontenay. It is true the way in which he brought up his pupils, and the rule of conduct which

the monks under his control were obliged to follow, were very different from our own customs, and would not meet with approbation in our days; his Christianity was of a rougher cast, and he connected with it by far too much mortification of the flesh, a fault of which Christians in our days are not guilty; his people were obliged to labour hard with their own hands, to study hard with their minds, to fast much, to sleep little*; and the least disobedience was animadverted upon and punished. They were however not allowed to carry their abstinence so far as to injure their bodies. Columbanus says; "If abstinence exceeds its measure, it becomes a vice not a virtue†." He never neglected to remind his pupils, that bodily exercises are in themselves of no value, that true religion has its seat in the heart. He says: "Let us not be like white-washed sepulchres, let us try to be adorned inwardly, not outwardly, for true religion is not of the body, but of the heart‡." Amidst his manifold labours Columbanus did not forget the sanctification of his own heart. He used often to retire alone into the woods, carrying with him on his shoulders a copy of the Holy Scriptures: there he meditated quietly in the word of God, prayed to the Lord and poured out his heart before Him, and afterwards returned to his toils with renewed vigour.

France and Burgundy had received Christianity long before the arrival of Columbanus, but it was only in name, true piety and holiness were very scarce; ministers and priests and monasteries and churches were everywhere to be found, but vital religion was almost extinct. Columbanus had much to suffer from the worldly-minded French clergy, for loving the works of darkness they hated him, who by his words and by his conduct testified so vigorously of the light. What increased their enmity was, that Columbanus belonged to the Independent Irish church; he would not submit to the Pope whose spiritual power was supreme in France. He did not believe in his infallibility, for he once wrote to Pope Gregory concerning some ecclesiastical abuses, in the following languages:—"Let not false humility prevent you from correcting any errors, which your predecessor Leo had committed;" and he adds: (Prov. ix. 4.) "A living dog is perhaps better than a dead lion, meaning by it, that those who live, might correct, what greater ones before them had neglected to correct§." And in a letter to Pope Boniface IV. he charged him by the unity of Christian communion, to permit him to follow in France the customs of his fathers; for, said he, doing so, "we stand in no one's way, nor do we, living in

* Quotidie jejunandum est, sicut quotidie orandum est, quotidie *quotidieque* est legendum. (Reg. c. II.)

† Si enim modum abstinentia excesserit, vitium, non virtus erit, virtus enim multa sustinet bona et continet. (Reg. c III.)

‡ Non simus tamquam sepulcra dealbata; de intus non de foris speciosi ac ornati apparere studeamus; vera enim religio non in corporis, sed in cordis humilitate consistit. (Instructio II.)

§ Antecessorum et maxime Papæ Leonis auctoritate contentus es. Noli te, quæso, in tali quæstione humilitati tantum aut gravitati credere, quæ sæpe falluntur. Melior enim est Canis vivus in problemate Leone mortuo. (Eccl. ix. 4.) Vivus namque sanctus emendare potest, quæ ab altero majore emendata non fuerint.

the woods, create any disturbances.—But the French clergy, dead as to spirituality, and indifferent to the conversion of the heart, were very jealous of the preservation of their ecclesiastical usages and ceremonies. One of the chief differences of the Irish Missionaries and the French ecclesiastics concerned the time of keeping Easter*.

To settle these differences a synod was convened in the year 602. It does not appear that Columbanus was personally present, but he wrote a very remarkable letter to the assembled clergy, of which we will give some extracts. At first he expresses his sorrow that they did not hold such synods more frequently, 'because,' says he, 'such synods are very useful to reform abuses;' and thanking God, that this Easter controversy had led to the convocation of such a synod, he expresses the hope, that more weighty and important matters might be transacted at the same time. He exhorts them as shepherds to imitate in all things the example of the Chief Shepherd. He says, 'He who does not himself practise what he preaches is a mercenary, and the voice of such a mercenary cannot penetrate into the heart of his hearers; preaching without a corresponding holy life is useless.' And then he says again—'It is true, the difference of usages and ceremonies has greatly injured the peace of the church, but if we only imitate the humility of our Lord, we shall soon succeed in loving each other cordially and in not taking offence at each other, for so to do becomes true disciples of Christ. And we shall soon know the truth, if we all with equal ardour pursue it, and if none of us thinks too highly of himself, but glories in the Lord alone.' He further writes—'It is true, I am the originator of these quarrels, but having come as a stranger to this country for the sake of our common Lord and Saviour, I request you to permit us, to live quietly in these woods, as we have done for the last twelve years, in order that we may always, as in duty bound, pray for you. May the same French ground receive our bones, as also the same heavenly kingdom will receive us, if we be worthy thereof. May the free grace of God grant us, that we all forsake the world, love the Lord alone, and desire after Him and the Father and the Holy Ghost.' After having requested them to pray for him, he adds—'Do not consider us as strangers, for we are all members of one body, French, Irish, British or whatever nation we be.'

The hatred and malice of his enemies was however not so easily allayed by such exhortations. The French Bishops could not brook it that a foreign Missionary should find fault with their life and conduct, and treat them in his letters as inferiors or at least as equals. It was however not in their power to do Columbanus any harm, for he enjoyed at that time the favour and protection of king Theodoric II. Soon

* The Britons paschæ diem in die quidem Dominica, alia tamen quam decebat hebdomade celebrabant..... paschæ diem a decima quarta usque ad vicesimam lunam observabant. The Romans on the other hand, adstruebant, quia Dominicam paschæ diem a quintadecima luna usque ad vicesimam primam lunam oporteat inquiri. (Beda hist. eccl. 3, 4; 2, 2, 19.) The cause of this was, that the Aquitanian Victorius (A. D. 457) and the Roman abbot Dionysius Exiguus (A. D. 527) had made new tables, which in succession were brought into use, first in Italy and then in the other Western churches, whilst the British church still retained the old Cyclus of 84 years.

afterwards Columbanus forfeited the royal protection. He went one day into the royal camp and presented himself before the king. When there, Brunehilda, Theodoric's grandmother called for the king's sons who were the offspring of an unlawful connection, and desired Columbanus to pronounce his blessing over them, but he refused adding that these children could never become heirs to the paternal throne. At this Brunehilda became incensed and demanded of the king to punish the man, who had the impudence to insult the royal family. Now Theodoric feared Columbanus, knowing that he was a just man and an holy and observed him, but at last he was prevailed upon to pronounce the sentence of banishment against him, and Columbanus was to be taken away by force and carried back in a ship to Ireland. But the veneration in which he was held, was so great that the king was afraid to put his order into execution in a direct way. This we hear from Columbanus in a letter which he writes to his monks. He says in it—" Whilst I am writing, a messenger comes to tell me, that a vessel is preparing to carry me back to my native country, but I may make my escape, for I am not kept like a prisoner and they (the king and his people) seem to wish that I should make my escape." His biographer informs us after this, that the ship which was to have carried him to Ireland was driven back by wind and waves to the French shore, and remaining there wind-bound for several days, the captain at last thought it was a manifestation of the divine displeasure, and refused to undertake the voyage again with Columbanus ; so he remained in France, and the king who had never been in earnest about his expulsion did not molest him any more. But after all this Columbanus did not think it safe, to remain in Burgundy any longer. He took his departure with a few companions and directed his steps towards Lombardy, where he intended to establish a Mission and spread the pure gospel among the inhabitants who were almost all Arians. But in passing through Switzerland, one of the chiefs of the Allemanni begged him to remain there and preach the good news to his subjects. He accepted this invitation and settled in the neighbourhood of Zurich. Bnt having either out of holy indignation or from a desire to show the heathen palpably that their idols were but wood and stone, put fire to one of their temples ; the idolaters became so incensed that Columbanus and his followers were obliged to leave the place precipitately. They travelled eastward, till they reached the lake of Constance, on whose shores they found in an old Roman castle, called Arbon, a Christian brother, an ecclesiastic, whose name was Willimar. This man was exceedingly rejoiced to be visited in his solitude by Christian brethren. They stayed with him seven days and he treated them with the greatest hospitality. They were informed that not very far from Arbon, on the opposite shore of the lake, there was another old and ruined castle, called Pregentia, which had been destroyed probably during the devastating inroads of the Huns, and that near it there was a plain, which on account of the fertility of the ground and the neighbourhood of the lake was a very proper site for a settlement. Columbanus and his party went and settled there. They rebuilt an old church, whose walls were yet standing ;

they erected houses round about it for themselves; they laid out gardens and fields, by the cultivation of which they obtained fruits and grain for their livelihood; and the neighbouring lake furnished them plentifully with fish, not only for their own use, but also for distribution among the heathen, whose confidence they tried to gain by such means. Among the companions of Columbanus there was a young Irishman of a respectable family, called Gallus, who was a pupil of Columbanus and had learned the German language during their stay in Burgundy. This young man, it is mentioned, preached to the people the gospel of truth in their own language as soon as they arrived there. They laboured in Pregentia for three years, after which period, the hatred of his enemies, and perhaps the influence the Burgundian king had in the country, obliged Columbanus to leave this place also. Now he carried out his former intention, crossed the Alps in the year 613 and settled near Pavia in Lombardy, where he founded the convent of Bobbio, afterwards a celebrated seat of classical learning. He died in 615. So far the history of Columbanus. We now add a few words concerning his disciple Gallus. When Columbanus left Pregentia, Gallus was prevented by illness from accompanying his beloved master on his arduous and dangerous journey over the snow-clad Alps. He accounted it a very great trial to be left behind alone; he did not understand the kind dispensation of Providence which never afflicts the children of men without a good reason, and whose strokes are always fraught with blessings. Pregentia appeared dull and desolate to Gallus after Columbanus had left it, nor could he muster sufficient courage to stay there any longer. Feeling that he required the advice and care of a kind friend, and hoping to find it at Arbon in the company of Willimar, the priest who had received them so well four years previously, he took his net, to procure food on the way, and sailed in his boat towards Arbon. He was not mistaken, Willimar's affection for him was still the same. He received him with open arms, and ordered two Christian brethren to take care of him and attend him. Amidst these kind friends Gallus soon recovered. Disease and his recent affliction had not abated his courage, and the kindness he experienced at Arbon did not make him forget his vocation as a Missionary. After his recovery, he requested the deacon Hiltibad, whose business it was to provide his brethren with game and fish, and who on that account was well acquainted with the neighbouring hills and valleys, forests and rivers, to go with him into the adjoining great forest in order to show him a fit locality for a new settlement. Hiltibad disapproved of his undertaking, reminding Gallus that the forest was full of wolves, bears and wild boars. Gallus answered: "Who can be against us, if God be for us? That God, who delivered Daniel from the den of the lions, is able to deliver me from the claws of the wild beasts." Before entering on his dangerous journey he spent a day in fasting and prayer, and on the following morning, after having again lifted up their voices in prayer to God, these two men set out on their journey. When they had travelled till 3 o'clock in the afternoon, Hiltibad requested Gallus to sit down a little and partake of the provisions they carried with them. But Gallus said he would not taste

anything till he had found a resting place, he meant a place for a new Missionary station. They walked therefore farther on till sunset, when they came to a place where the river Steinach, rushing down from the mountain, forms a cascade and a deep basin abounding with fish. Here their wearied limbs and exhausted strength forced them to take rest and refresh themselves. With their net they caught a quantity of fish. Hiltibad struck fire with a flint, and so they cooked their simple repast. When it was ready, Gallus was going to kneel down for prayer, when he stumbled over a shrub and fell. Hiltibad stepped forward to raise him, but Gallus said, " let me alone, this is my resting place, here I will remain." In this place he laid the foundation of the celebrated Abbey of St. Gall, which proved so eminently useful in the clearing of the forest and the cultivation of the land. A few years afterwards, in the year 615, Gallus was nominated to the bishoprick of Constance, but preferring to stay in his convent in the wilderness, he did not accept of it, and caused one of his disciples, called John, who was a native of the country, to be nominated to it. At his installation great multitudes assembled, and Gallus had an opportunity of preaching to them, which he did in Latin, using John as interpreter. He said in his sermon—" We unworthy servants of the divine message, entreat you in the name of Christ, that as you have renounced in baptism the devil and his works, so you may renounce them throughout your lives, and live as becomes children of God. The Almighty God, who will have all men to be saved and come unto the knowledge of the truth, He who has made known to your ears this truth through my preaching, grant the needful grace, that it may bear fruit in your hearts." In this way Gallus laboured for the good cause in Switzerland and Swabia till the year 640, when he again fell ill; his old friend and colleague Willimar heard of it and invited him to come to Arbon. Gallus accepted the offer and spent his last days at Arbon, where he preached once more, though very weak, to the assembled multitude. Soon afterwards he died. Not long after Gallus' death a man called Fridolin went over from Ireland and laboured in Alsace, but his history is very uncertain, his biography being of a more recent date and filled with fables. Another Irish Missionary, called Thrudbert, settled in the black forest and was murdered there by the labourers he employed in cutting down the wood. Kilian is another, but his history also is involved in obscurity. It is said that the words of Christ to forsake all and follow him determined him to become a Missionary. He laboured in Wurzburg with great success, the Duke Gozbert and many of his people becoming Christians. But when he reproached the duke on account of a marriage he had contracted with the widow of his brother, and the duke was ready to dissolve it, the injured woman, profiting by the absence of her husband, ordered Kilian to be murdered.

Another Irish Missionary laboured among the savages of Brabant, in Holland and died there as a martyr, in the year 656. His name was Livinus*.

* He predicted his own death in a poetical letter addressed to Abbot Florbert in Ghent:

So far the history of the Irish Missionaries. We ought now to give an account of the English Missionaries, who about 100 years later entered into the work of their brethren and accomplished it; but we should not be able either so cordially to sympathize with these men in their afflictions, nor so fully to rejoice in their success, for, within that century, religion had undergone great changes. The Anglo-Saxons, in Britain, conquerors of the land, were converted to Christianity by Missionaries sent to England from Rome; and consequently acknowledged the supremacy of the Pope. The subjugated Britons soon followed their example, and the Missionaries who went out from England to Germany in the 8th and 9th centuries, partook of the same error and propagated it in Germany, so that it soon overspread the whole country. The principal promoter of this fatal change was the celebrated Boniface, in other respects a pious and holy man, who laboured for forty years in Germany. This man, in the beginning of his Missionary career, went to Rome and there took a solemn oath, that he would in all things obey Peter, the Chief of the Apostles, and the pope, his vicegerent, and that he would endeavour as much as lay in his power, to suppress heresy and dissent in Germany. He was scrupulously, terribly faithful to this oath to the end of his life.

But we must conclude. What has been said will, I believe, sufficiently show, that there are diversities of operations in the church of Christ, but it is the same God that worketh all in all.

May the Lord grant that we, who enjoy the full light of the gospel and the full liberty of the children of God, may be as zealously devoted to the cause of Christ as were Columbanus and Gallus. Let us therefore lift up the hands which hang down, and the feeble knees and make straight paths for our feet. And let us lay aside every weight and the sin which doth so easily beset us, and with patience run the race that is set before us, looking to Jesus, the author and finisher of our faith, to whom be glory for ever and ever, Amen.

R.

Impia barbarico gens exagitata tumultu
Hic Brabanta furit meque cruenta petit.
Quid tibi peccavi, qui pacis nuntia porto?
Pax est, quod porto, cur mihi bella moves?
Sed qua tu spiras, feritas, sors læta triumphi,
Atque dabit palmam gloria martyrii.
Cui credam novi, nec spe frustrabor inani
Qui spondet *Deus est*, quis dubitare potest?

(Neander, III. 59.)

IV.—*Details of Labours and Events at the Rath Festival of* 1841.

I departed for Purí on the evening of the 18th of June, and arrived at that place on the morning of the 19th, about half past eight o'clock. Passed sixty dead bodies recently thrown there, in the bed of the Katjury river. The beasts of prey, and the vultures were fattening upon human flesh in many places. The bed of the river was a valley of bodies and bones, and they were many. I did not see many bodies on the first stage of my journey, besides those above mentioned; but from Ballunta to Purí they were numerous; especially near Purí. I passed many pilgrims moreover crawling along, diseased, haggard, and trembling at every step, hoping to reach Purí ere they die, which they are likely to do. I have with me Rámchander, Bámádeb and Sebo-niak, and 12,000 tracts for distribution.

19th. I attempted to do something among the people this afternoon, and for some time they behaved pretty well. Some Purí people, however, soon joined the assembly, and directly commenced pelting with sand and pebbles. This threw the people into confusion, and many commenced attempts at ridicule and abuse, so that the opportunity was lost. I felt that it was worse than useless to distribute books, and got away as well as I could. Some few people were lying about sick of the cholera; but I saw no dead.

20th, Lord's-day. Went to the town at six o'clock. All was crowding and bustle. I stood first near the temple, but the people were all so engaged with their morning ablutions in the various sacred tirths that they could not find time even to look at me; and lower down in the town even, I could collect little more than the rabble; and I could do but little.

In the afternoon, with my native assistants, who arrived about noon, I retired to a place a little apart from the crowd. Bámádeb and Sebo-niak commenced the opportunity by singing part of a Christian poem. A very intelligent man, a jogí, came forward and commenced a defence of the prevailing idolatry. During the conversation with him, much information, and, I hope, some conviction, were imparted. We then distributed about 200 tracts, which were eagerly received. As I walked away from the place, one of the tracts was doubled up and thrown at me;—on opening it I found it torn through the middle. Some dead have been carried away during the day, and many more are sick, and will soon fill their places. In some few cases the dying were watched by a daughter or sister, but the heedless crowd passed insensibly by them; there was no pity for the dying, and no sympathy for the afflicted.

21st. This morning I proceeded to the place which we occupied last night, and there obtained a still better hearing. Bámádeb and Sebo-niak and Rámchander were all engaged. The people appeared serious at the thought that amidst all their ablutions, and darsans, and gifts, their hearts burned with lust, and overflowed with almost every sin,—and that the mighty power of God alone could renew and sanctify them. The plan of salvation was clearly pointed out to them—the remedy at once for the removal of their guilt, and the sanctification of their souls. I distributed many books without difficulty and retired without abuse. This was a great favour. The cholera, the fatal cholera, is raging to a fearful extent. In some places the victims were numerous, and everywhere the sick and dead were to be seen. In one of the narrow streets, running down with the filth of a thousand bodies,—washed by the hurried showers,—lay a poor woman in the agonies of death; forming a dam to the insufferably filthy streams. She was quite naked, and threw about her hands and head in the uneasiness and pain of death. A man was pouring water into her mouth from his lota, an act of kindness few are disposed to perform for the thirsty dying pilgrims. The cars have moved up to the temple door ready to receive the divinities this evening. Yesterday, on occasion of the

" netra utsab," or feast of the eyes, the rush into the temple was so great that several people were crushed; and some were carried into the hospital in a hopeless state.

In the afternoon, about four o'clock, I proceeded to the large road, and with my three native assistants, commenced my labours among a large crowd of people. Some of the native preachers spoke with much affection and propriety; and the hearers were attentive. As soon as we had done speaking, I mounted on the top of my palanquin, and gave away about 800 tracts. Then we removed to other places, and went through the same services: by this means we left the old and obtained new hearers. I confined the distribution of tracts to such as could read, judging from their caste and peculiar marks.

In the evening, about six o'clock, the three idols were rocked and pushed and pulled out of their temple, into their cars, amidst the shouts of 200,000 people The vicinity of the cars, in the wide streets, was closely jammed with people; they lined the roofs of the adjacent temples, houses and maths, the whole scene was one living mass. Amidst this immense assembly, and as eager to see the idols as any, were a number of Europeans mounted on elephants, covered with scarlet cloth. The hum of " Hari!" " Hari!" floated on the air, and died away miles off from the scene of guilt. The magistrate, I am told, ordered the ropes to be untied from the cars to prevent the idols being moved this evening, under the expectation that if they should be moved to-night, many would be unavoidably crushed to death under them. The pandás did not like this, as Jagannáth has never been known to remain fast this evening, at his temple door. The people expect to see what they call " Undhara-hejaya," a movement in the dark, that is, that Jagannáth will move on to-night, by his own volition.

The mortality rages with great virulence and fury. Many were lying about the streets fatally sick; and many were dead lying in the most disgusting and shocking forms and circumstances. As soon as the idols mounted the cars, and the people became too excited to listen, I retired from the scene, thoroughly tired, and glad to escape to my peaceful residence on the sands, where not a soul was to be seen. Brother Sutton joined us to-day.

22nd. This morning we sought the Attharanálá, the chief entrance to the town, and where the people were rushing out in one unbroken stream. They were almost all Bengálís. Thousands of Bengálí tracts might have been distributed to great advantage, and much useful labour performed among the people, and it is matter of great regret that there were no Bengálí missionaries, able and disposed, to embrace so favourable an opportunity of making known the " blessed gospel of the grace of God." For more than 18 years have I visited and laboured at this popular festival, but have never seen a Bengálí missionary there to meet the tens of thousands of Bengálí people who yearly attend the Rath festival. We remained talking to the people and distributing books till nine o'clock, when we left the native brethren to occupy the post all day, till we could relieve them in the afternoon. My poor hackery-man, who brought down our books, is taken with the cholera, and has returned to Purí, only just alive. Many wretched cholera patients were carried through the gate on dúlís, and numbers of poor worn-out pilgrims tottered past, all of whom will fall within a few miles of the town. Many dead are lying about in the narrow, dirty, crowded streets, and by the side of the large road. Two of the cars have moved on their journey, and the people this morning found to their astonishment, that Jagannáth had not Undhara-hejayad, or moved on in the dark, by his own volition.

In the evening the rain prevented our labours entirely, but I could not rest without going through the town to ascertain the state of the people. I started therefore about 5 o'clock and went first to the Attharanálá, where I found the operations of our native brethren suspended by the rain; next I went up the large road, past the cars, and home by the Singhdwár, and Dawlmundeecie.

I found many people lying dead; some in almost every place. They were generally quite naked, and lying in the mud and water of the streets. The uttermost filthiness exists in the town and the stench is insufferable. Great numbers of sick lie about; some under the partial shelter afforded by the eaves of sheds and houses; and others wrapped up in their clothes on the open ground. Their clothes so battered into the ground with the rain, that many are utterly unable to extricate themselves and will rise no more. Many of the strong and healthy pilgrims are gone, the weak and sick remain. The old hospital into which the people appear to go at will, presented a sickening sight, being filled by a mass of much diseased, and sick, and many dead people. The vigilance of the magistrate keeps the dead carriers at work, and upon the whole the town is well cleared from the dead, not an old corpse is to be seen.

23rd. This morning we all repaired to the Attharanálá where we distributed books for two hours, occasionally addressing the people as they stood for a few minutes. A good number of books were taken, but there are comparatively few Oriya pilgrims. They do not exceed, exclusive of the town people, 20,000. Near the tree under which we stood we found six persons dying of cholera. This may serve to exhibit the extent of the mortality. One woman, conscious of her uncleanness, and suffering from her mortal thirst shuffled herself to the edge of the pakká tank just at hand; then, after resting, she descended step by step by the same mode of movement till she reached the depth of four feet. She could not maintain herself erect and leaned against the steps with her head only above water, and was just sinking, from mere weakness when I saw her condition. By the help of some police officers, we saved her from a watery grave, which however would only have shortened her misery, and would perhaps have been an easier period to her pain. She was carried with the rest of the sick to the hospital. And from thence to be taken dead to the sands: in the mean time she will have shelter, and a dry floor to roll and die upon.

About half past 8 o'clock I walked home by way of the cars. As I passed the car of Jagannáth the pandás invited me to worship and take a darsan as all my tribe had done, and I returned the invitation by spitting upon the ground. "Oh!" exclaimed they, "what a pity!" "How unfortunate!" Many fresh dead were laying about this morning in the large road, and in the narrow streets. I made a stand at a small distance from Bhalbudra's car, and distributed a number of tracts.

In the afternoon I walked to the Attharanálá, but found the native brethren just retiring. They had been able to distribute but few tracts: there being but few Oriya pilgrims. Those few were chiefly persons living in the villages round Purí, and who are deeply imbued with the spirit of the place. Several tracts were abused by them. We walked into the large road opposite the new hospital, and collected a large congregation. They heard with some attention, but were mixed up with too large a portion of Purí people to admit of the opportunity being a good one. God, however, can cause the seed of his word to take root and vegetate under circumstances of little hope in the view of man, and we preached, and argued, and talked on, and closed by the distribution of a good many tracts. Brother Sutton left Purí this afternoon, and I have laid my own dák for to-morrow evening. I returned from the town sick and ill by sight of the dead pilgrims. On the edge of the sands, I suddenly came into the midst of forty corpses, besides numbers of skeletons presenting, with the association of their guilt, their miseries, and their future destiny, a sight too appalling to be borne. The vultures were sitting on the sand hills and the tops of the neighbouring trees filled with flesh and holding carnivorous festivity on the slain; and the wild dog, ere while slumbering at his ease, rose and uttered his frightful howl at sight of me. I held my breath and hastened away, but not to forget the sight.

24th. My native helpers left Purí to-day, and this evening I followed them. There is little to relate of my journey home except the exposure and

suffering of the living, and the numbers of the dead, about which I have already said more than enough. But a relation of the misery and mortality of Jagannáth's pilgrims is, I consider, a business which may not be resumed or dismissed as our feelings may dictate; it is a duty, an imperative duty; and once a year, that is, on every recurrence of this wasting festival, so long as I am spared to attend upon it, I shall let the world, let the friends of humanity know something of what is doing here. In the former part of my journey, while the light of day enabled me to see them, I saw very many lying dead, some were in the mud on the road, others had crept under trees or beside the houses under the eaves, and had died there; some were beside the road on the grass with their eyes picked out; and others again seemed to have died in the act of drinking water from the jhíls and the trench beside the road, not being able to leave their situation. In the towns and near the saráis by which I passed, there was a large accumulation of corpses, about which the wild dogs howled and the vultures screamed. The circumstances of the pilgrims were most pitiable, and greatly productive of the fatal disease which was thinning their numbers. The incessant and heavy rain had completely soddened their clothes and their skin. They lay by hundreds in rows on the road side, and the pelting, battering rain had amalgamated their clothes with the sand and mud of the road. Weak, and weary, and without proper food, they were fully prepared for an attack of cholera; and were soon carried off by it when attacked. When their companions arose to pursue their journey, how many they left to rise no more! My wonder is that, considering the destitution and exposure of the people, they are not destroyed in much greater numbers. When the light of the morning returned, the same miserable and destructive scenes presented themselves to my view, till I arrived at my home, which I did about 11 o'clock, June 25th. I cannot close this Journal without noticing the depression of my own mind, arising from the conviction of the entire failure of any good arising from the abolition of the Pilgrim tax. The influx of pilgrims to Jagannáth this year in consequence of the tax abolition must be pronounced to be great; and had not a pressing famine afflicted the province, so as to prevent the Oriyas from attempting the pilgrimage, instead of 200,000 there would have been 400,000 pilgrims. The fact is, that a grand delusion has been practised upon the world in reference to this abolition of the tax. The support of the government having been drawn from the tax, it was supposed, as a matter of course, that on the abolition of the latter, the former would cease. Had this been the case, the anticipations of the Christian world would certainly have been realized; but while the tax has been abolished, the sum of 35,000 rupees annually as a direct donation to the idol,—and the sum of 1000 rupees annually to purchase cloth for the idol's cars, have been devoted for the purpose of supporting the establishment of Jagannáth. This sum is amply sufficient to support the idol in all his influence and glory. The consequence is, that the disabilities arising from the pilgrims having to pay the tax being removed, they will flock to Purí in much greater numbers than they have ever heretofore done; and, inasmuch as the allowance for each department of expenditure connected with the idol has been fixed, and paid for many years, by the arrangements of the British Government, the same will be continued by the Rájá of Khurda; and the pilgrims will see an equally vigorous display of glory in their favourite idol as that they have ever witnessed.

C. LACEY.

V.—*The Festival of the Beṛá, or Illuminated Raft.*

To the Editors of the Calcutta Christian Observer.

Dear Sirs,

Many of your readers have doubtless noticed a custom which prevails among the Musalmáns in Bengal, of placing, (on certain evenings during the periodical rains,) numerous lighted lamps on small rafts or flat earthen dishes, and floating them down the stream of the Ganges. The writer of the following notice has endeavoured to collect in one view the whole of the particulars relative to this custom, which have come to his knowledge during several years' residence in the country; and he hopes the information thus presented may not be unacceptable to the readers of the *Christian Observer*.

In those parts of the country which are at an inconvenient distance from the Ganges or other running streams, the lighted rafts are set adrift on the principal tank or jhíl in the neighbourhood; any body of water being considered equally fit for the purpose, as the sacred river of the Hindus. In Bengal, this ceremony may be observed on any *Thursday* evening in the month of *Bhádra;* but from Mrs. Meer Hassan Alí's "Observations on the Musalmáns of India," it would appear that a similar custom is observed at Lucknow on the *Fridays* of the month *Shrában*.

The festival of the Beṛá, or (Illuminated) Rafts, is observed throughout Bengal generally, but nowhere with such splendour as at Murshidábád, the ancient capital of the lower provinces. The anniversary of the Nawáb Názim's great Beṛá is always held on the evening of the *last* Thursday in Bhádra, (which corresponds this year with the 9th of September) when the river is usually full to overflowing. On this occasion preparations are made on a grand scale for rendering the spectacle worthy the presence of the residents of the neighbouring station of Berhampore, who are annually invited in the name of His Highness to attend the fête. Dinner is provided for the guests at the palace, the Názim himself presiding at the table. On the western bank of the river, just opposite the royal residence, an immense bamboo frame work is erected, to the innumerable points of which are suspended lamps of all the various hues of the rainbow, which when lighted up, as the evening advances, produce a most pleasing effect. The banks of the river are crowded with spectators of all castes and ranks in society, on foot, or horseback, and in vehicles of every imaginable description; while on both sides of the sacred stream itself are closely grouped together boats and budgerows, chíps and pinnaces, each loaded almost to the sinking point with

eager throngs of visitors*. At a given signal—the hour of eight, duly notified by the discharge of the evening gun, the Great Raft is loosed from its moorings, and piloted into the centre of the stream, from a point of the river at a considerable distance above the palace. The following is Miss E. Roberts' graphic description of the imposing scene which now bursts on the view of the assembled thousands:

"Numerous flights of rockets announce the approach of a floating palace, built upon a raft, and preceded by thousands of small lamps, which cover the surface of the water, each wreathed with a chaplet of flowers. The raft is of considerable extent†, formed of plantain trees fastened together, and bearing a structure which Titania herself might delight to inhabit. Towers, gates, and pagodas, appear in fantastic array, bright with a thousand colors, and shining in the light of numerous glittering cressets."

"Two angles in the river only admit a transient view of the passing pageant; there is no time to detect the human hand in its erection, or to doubt that fairy spells have been at work: amid the blaze of rockets, which reveal nothing but its beauties, the clang of innumerable instruments and the animated shouts of thousands raised to the highest degree of excitement by the interest of the scene, the splendid fabric disappears, and the river is left to its own placid beauty, the sky to its lovely stars, and the atmosphere around to those splendid meteors which brighten the evening air in Bengal." "The whole, (she observes,) presents a fine spectacle scarcely to be paralleled in beauty."—"The effect is perfectly magical"—"and they are happy who have had an opportunity of witnessing a scene which transports the spectator to fairy land‡."

During the remainder of the evening, the guests are gratified with a magnificent display of fire works in front of the palace, and the usual accompaniment of all Oriental entertainments, the singing and dancing of nách-girls.

The Beṛá is properly a festival of the Shíite sect, to which body the descendants of the ancient reigning families belong; but it has become generally adopted by Musalmáns throughout Bengal, who with few exceptions are Sunnites. Its origin is differently related. An amusing and highly romantic account of its introduction into the country is given by the talented authoress whom I have just quoted, I have not found any native acquainted with the story as told by Miss R. The following tradition is current among the people of this neighbourhood.

Several generations ago, before the English took possession of the country, the reigning Nawáb was one evening, during

* As might be expected, in so great a concourse of people, accidents, serious and sometimes fatal, occur—but not frequently.

† Besides the "floating palace," the raft bears a company of sipáhis, &c. who as they pass opposite the royal residence, discharge a whole volcano of rockets, blue lights, and fire works of every sort.

‡ Characteristics of Hindoostan, chap. v. at Berhampore. The extreme beauty and truth of the above description, must plead our excuse for inserting it at length.

the freshes, sailing, unattended by other boats on the river, when by the springing of a leak or some other accident, the royal barge became filled with water, while midway from either bank. In this emergency, the prophet *Ḳhiẓr* (of whom more below) appeared, and miraculously conveyed the sinking boat to land. To commemorate this event, the grateful monarch instituted the festival of the Beṛá, in honor of his mysterious deliverer; and in deference to the wishes of the sovereign, the observance was adopted by the faithful throughout the kingdom, by whom it is still kept up "because it was the custom of their fathers!"

Of this Ḳhiẓr (or Ḳhiddar, as his name is commonly pronounced), many strange legends are told, some of which it will be necessary to refer to, as illustrating the true character of the Beṛa festival, which is held in his honor, or, as Shakespear says, (Dict. page 168) "is offered to propitiate him."

His genealogy is thus given. Ḳhiẓr (خضر) properly signifies *green*, and the prophet is so called from the circumstance that wherever he sits, the grass becomes fresh and verdant. His proper name was Balyán (بليان), the son of Kalyán (كليان), the son of Qáne (قانع), the son of Shálaḳh (شالخ), the son of Arfaḳhshad (ارفخشد), the son of Shám (شام), the son of Núh (نوح). Compare Genesis xi. 10—13, and Luke iii. 35, 36.

By some he is said to have been cotemporary with Abraham; by others, with Moses. He was born about four miles or two kos from Shiráz in Persia.

Richardson (Dict. vol. i. p. 403) says, that he is by some confounded with the prophet Elias, and by others with St. George the patron saint of England, whom they call Ḳhiẓr Elias, imagining that the same soul animated both. He also states that, according to Oriental tradition, he was vizier and general to Alexander (or Kaikobád) an ancient king of Persia. The more common belief here prevalent is, that Ḳhiẓr is a *mysterious* being, originally human, indeed, but for having drank of the water of life, now immortal and possessing superhuman powers; a sort of demigod, in fact, able, though invisible, to hear the vows and grant the requests of men.

The manner in which Ḳhiẓr obtained the gift of immortality is thus related. Ḳhiẓr one day accompanied Iskandar Sháh (Alexander) on a hunting excursion. After wandering long in the forests, he became very faint, and began to look about in search of water. At last he espied a well, to which he went, and fastening his lotá (pitcher) to one end of his turban, he drew up water, and drank till his thirst was assuaged. He not only obtained refreshment from the draught, but felt a miraculous increase of power and wisdom imparted by it; perceiving which, he drew up another pitcher full, and carried

it to the King, wishing him also to participate in the wonderous benefits of this life-giving fountain. Iskandar, however, requested the prophet to drink it himself, and to point out the well, that he might with his whole retinue enjoy the delightful beverage at his leisure. On coming up to the well, they found it dry; and thus the great monarch lost the opportunity of drinking of the water of life, when he had it in his power.

Since then Ḳhwája Ḳhiẓr (the illustrious Ḳhiẓr) resides in the waters, whence he occasionally appears to those who invoke his aid. He is employed by God as his chief agent in effecting the designs of his providence on earth. The following legend, illustrative of his general mode of executing this high commission, was related to me by an intelligent Musalmán, who assured me it was well known and universally believed by the faithful.

One day Moses said to God; "O Lord, show me thy greatness!" God said, "Wouldest thou see my greatness? go to the river brink, and call on Ḳhiẓr." Moses went, and invoked the name of Ḳhiẓr; on which he arose out of the water, and came up to him. "Who art thou?" said Moses; "and what is thy occupation?" "I am Ḳhiẓr," he replied; "and if thou wouldest know my occupation, come with me." They stepped together into a ferry boat, belonging to a poor widow, who rowed them across the river. Arriving at the opposite shore, Ḳhiẓr with a blow of his foot sunk the boat, and then went on; Moses followed in silence, wondering why the prophet should have so ill-requited the kindness of the poor widow. They next came to the house of a peasant, who with his wife and children had been starving for want of food for some days. They afforded the travellers shelter for the night in their wretched hovel; and next morning, before setting out on their journey, Ḳhiẓr threw down the wall of the peasant's house. Moses could scarcely conceal his surprize and displeasure at this second manifestation of ingratitude and cruelty on the part of his companion; yet he went on, following his guide. Ḳhiẓr and Moses then came to the splendid mansion of a rich man, who had an only son, of whom, on this account, as well as for his extreme beauty, his parents were dotingly fond. After being hospitably entertained, they departed; but just as they were leaving the house, Ḳhiẓr slew the lovely child. And now Moses could no longer refrain from expressing his indignation at the conduct of his fellow-traveller: "Is *this* thy occupation?" he exclaimed. "I had heard that thou wert commissioned by our Lord to do good and not evil to the children of men!" "Thou hadst heard the truth," replied Ḳhiẓr, "as I will now make manifest

to thee. Those acts of mine which have appeared to thee so cruel and ungrateful, are in reality acts of mercy and love. The King of the country having occasion for a large fleet of boats has just issued orders to seize every one that can be found. His messengers will be here presently. Had the widow's boat been available, it would now be carried off by them, and the poor woman left without any means of support. It is safely hid out of their sight, and after the empressment is over, she can draw it up out of the water, and resume her calling without fear. The poor family with whom we lodged, were, if possible, still more destitute than the widow, having neither money, nor food, nor clothing. In digging up the foundations of the broken wall, as will be necessary in order to rebuild it, a hidden treasure of great value will be discovered, which will be the means of saving the lives of the family from present death, and relieving them from the fear of want in time to come. That beautiful child, the darling of his parents, would have become in after-life a daring robber and murderer, and not only have come to a disgraceful death, but have been the cause of the destruction of all his race. To save the boy from accumulating such a load of guilt, and to save his parents from such unspeakable misery, I took him away in the innocence of childhood." Then Moses bowed his head and worshipped*.

Ḳhiẓr still occasionally appears, when entreated to do so, and never fails to grant the requests of those who honor him. In proof whereof the following story is told as a well known fact. There was a learned man, who wrote a very bad hand; on account of which he was much grieved. After many fruitless attempts to improve himself in penmanship, he bethought him of Ḳhiẓr; and repairing to the river, earnestly prayed for an interview. Ḳhiẓr appeared, and on learning the cause of his grief, enabled him forthwith to write so beautifully, that the forms of the Persian characters as improved by him, (known by the name of Nastálik,) are esteemed the very acme of perfection, and are carefully imitated by all who aim at excellence in chirography.

Vows of offering one or more Berás for several years successively, are made to Ḳhiẓr, in the hope of obtaining

* After writing the above, I found that the *substance* of this legend is given in the Qurán itself, chap. xviii. The name of Ḳhẓir does not indeed occur in the Qurán, but that he is the actor in this episode is asserted in the Hadis, and agreed on by all the commentators. Many of your readers will remember how beautifully Parnell has paraphrased this story, in his well known poem, commencing thus—

> Far in a wild, unknown to public view,
> From youth to age a reverend hermit grew, &c.

children, wealth, &c. Many Hindus, as well as Musalmáns, are found in the number of his votaries.

The Beṛas, or rafts, on which the oblation is offered, are of different kinds. Those of the rich are similar to the Nawab's great Beṛá, already described; only few if any, can equal it in magnificence and beauty. Those of the common people or middle class of society, are proportionately less expensive and less showy, being generally made of a few trunks of plantain trees fastened together with bamboo spits, on which a framework of split bamboo is raised, covered with talc, tinsel, and gaudy colored paper, forming a figure something like a peacock, so as to resemble the Nawáb's Mohar-pankhí, or barge of state. These may be bought for two annas, and upwards. The Beṛás of the poorest class of the people are merely flat earthen dishes, on which the offerings are placed with a small light or two, and thus launched on the stream.

The oblation in the latter case, consists of betel-leaves, betel-nuts, and a few cakes of raw sugar, folded up in a plantain leaf, and placed on the raft with a few cowries. In the others, the offerings are sweetmeats of various kinds, copper or silver or gold money, &c. according to the ability of the worshipper. Often one or more of the chirághs, or lamps, placed on the raft, are made of silver or gold. Prayer (fatíhá) in the name of Ḳhwája Ḳhiẓr is offered up by the mullá in attendance, who receives a fee for performing this ceremony, varying according to the ability and generosity of his employers, from a few cowries to several rupees. The rafts are then set adrift with part of the offerings, and the remainder is taken home and distributed among the friends of the worshippers. (See Dr. Herklot's translation of the Qánún-e-Islám, chap. xxvii. On Vows and Oblations.)

After the oblation has been presented, and it has once fairly begun to float down the stream, it is usual for many of the spectators to leap into the water, plunder the rafts of their contents, and carry home the gaudy spoils as toys for their children or younger brothers. The Bengálís, being excellent swimmers, enjoy this sport very much; and the capture of the rafts seems to give their owners no uneasiness.

The *lights* form no part of the offering to Ḳhiẓr, being added only that spectators may see the Beṛás. The splendid illuminations, fire-works, &c. which accompany the offerings of the rich, are therefore not considered as rendering them more acceptable than the simple oblations of the poor, but only to obtain a name (nám ke wáste) confessedly, "that they may be seen of men."

A question of considerable practical importance has occasionally been mooted among the residents of this place,

viz. How far is it *right* in Christians to countenance the Beṛá by their presence? The voice of the religious public in India has unanimously condemned the attendance of professing *Christians* at the idolatrous festivities of the Durgá Pujá, and other *Hindu* holidays. Is the anniversary of the Beṛá to be viewed in the same light, and shunned in like manner by the followers of Jesus?

On the one hand it is argued that the festival of the Beṛá is *merely* a grand tamásha, or spectacle, designed to gratify and amuse the public. The natives speak of it as such among themselves, and in this light only is it considered by European visitors, few of whom perhaps, have ever heard the name of Ḳhiẓr. To render it worthy of the approbation of the spectators, magnificent preparations are made, and great expenses incurred: and as it is known that the English come merely to witness the illumination and fire-works, their presence cannot possibly be construed into an approbation of any superstitious ceremonies which may privately be observed by the natives themselves on the occasion.

It is remarked, on the other hand, that there can be no doubt of the fact that the Beṛá is an idolatrous institution. The traditions relative to the person in whose honor it is celebrated, the oblations offered, and the vows and prayers made to him, on the occasion, &c. will prove this to a certainty. Nor is the fact of the Beṛá being called a *tamásha* any argument against the truth of this charge, for it is well known that both Hindus and Musalmáns are in the habit of applying this term to all public religious ceremonies whatever—to the Durgá Pujá, the Muharam, the Charak, and even (before it was happily abolished) to the Satí itself. In whatever light those rites may be viewed by the immediate actors, to the crowd of spectators they are nothing more than tamásha—mere sport—and as such they are spoken of in common parlance. Again, in those countries where the religion of Islám is preserved more pure, such superstitious reverence and honors are not paid to Ḳhiẓr. Even in *this* country, many learned Maulavís and other intelligent Musálmáns abominate the Beṛá, and scruple not to call it *but parastí* and *shaytánat*, "an idolatrous and Satanic custom," opposed alike to the letter and the spirit of the Qurán, and unsanctioned by any of their accredited books of traditions.

If therefore learned and conscientious Muhammadans condemn the practice on account of its "idolatrous and devilish" origin and design, and because of its inconsistency with their sacred books—can we, knowing the God of the Bible to be the only true object of worship and religious reverence, sanction by our presence a custom which, whether we are aware of it

or not, gives the glory to the creature which is due alone to the Creator? Is the worship of Khizr less displeasing to the one true and living God, than that of Kálí? or can Christians countenance either by their voluntary attendance, and be guiltless?

Either of the above views of the subject in hand may perhaps, be entertained by equally conscientious persons. The writer of the foregoing notice has, of course, his own ideas of what is the right course of conduct to be pursued; but he would not force their adoption on others. It is a question that will not be treated with indifference by any one who desires to have a conscience void of offence towards God; and while on this as well as on any other question of casuistry which may be raised, a *tender* conscience will always prefer to err on the safe side, it is certainly a duty incumbent on all Christians to observe the apostolic rule in all such cases: "Let every man be *fully persuaded in his own mind.*"

Berhampore, August, 1841. J. P.

Can our good correspondent not supply us with a similar account of other Musalmán festivals?—Ed.

VI.—*The Christian School Book Society.*

We regret that press of matter prevents our placing the second circular of the Calcutta Christian School Book Society before our readers in the present number; it shall appear in our next. In the mean time we would refresh the memories of all engaged in the tuition of youth, that the Society is now prepared to supply many of the most useful Christian School Books. The list of the Society's publications will be found on the cover of the *Observer*, from month to month. We trust that the managers and teachers of the schools will not forget that the Calcutta Christian School Book Society alone attempts to provide a complete series of school books on Christian principles for the youth of India.

BRIEF NOTICES, &c.

Lieut. Smith on Economic Geology, and Capt. Hutton's Geological Report on the Valley of the Spiti.

1st. In the April No. of the *Calcutta Journal of Natural History*, there is the first of an intended series of articles on Economic Geology, by Lieut. R. Baird Smith, Bengal Engineers. This first article is prefaced with the following very appropriate and judicious observations:—

"The doubts with which the claims of geology to economic importance were so long received, may, perhaps be traced to the unphilosophical spirit and perverted views with which its study was originally pursued. Founded entirely on extensive, minute, and careful observation, it required a degree of patient application uncongenial to the speculative tendencies which pervaded the scientific world at the time it first began to attract attention; and as all science was then commingled with polemical controversy, the leading doctrines of geology, intimately associated as they were with certain points of theological belief, furnished a ground on which the opposing parties could meet and struggle. The consequence naturally was, that, amid the bitterness of controversial discussion, observers, viewing the limited range of facts they possessed through a distorted medium, drew only such conclusions as were agreeable to their own opinions; while a spirit of wide and unwarranted generalization took the place of close and rigid induction from carefully observed phenomena. Under such circumstances geology was little more than a mass of fanciful and fantastic cosmological doctrines; and practical men, seeing theory succeed theory in endless succession, and remarking the useless and often mischievous tendency most of these speculations exhibited, naturally became prejudiced against the sciences in which they originated. In time, however, as generally happens in such cases, these controversies wrought their own cure, and men began to see that in order to form any correct notions of the original state of our earth, it was first essential to obtain accurate ideas of its present and actual condition. Devoting themselves, therefore, to observation and careful induction from that alone, geologists succeeded in rapidly rearing a fabric, second in solidity, beauty, and importance to but one in the whole range of physical science – establishing the claims of geology to high economical value by contributing numberless instances of its successful application to the purposes of man, and at the same time deriving from their discoveries such additional and convincing proofs of the *benevolence, wisdom,* and *power of God,* as in themselves to be sufficient to render 'doubt absurd and atheism ridiculous.'"

The first topic, selected by Lieut. Smith for illustrating some of the most common applications of geology to the useful purposes of life, he entitles, the "Geological Relations of Artesian Wells." A subject like this, he very properly remarks, possesses a *natural prominence* in southern or tropical regions, inasmuch as the welfare and prosperity of their inhabitants depend wholly on their possessing abundant supplies of good water. And as the method of boring, when

employed in subservience to certain general principles included within the province of economic geology, offers peculiar facilities and advantages, the development of these principles must prove at once interesting and useful. These general principles are very simple, and may be rendered easily intelligible. How does an Artesian differ from a common well? Is it not that, whereas the *latter* is of a considerable diameter, and its supply of water maintains a nearly stationary level, the *former* has but a small bore, seldom exceeding six or eight inches, and the water not only rises in it, but overflows with some force at the surface? To effect this *rapid* rise and overflow at the surface, it is clear that an hydrostatic pressure must be exerted beneath. But the exertion of such a pressure obviously requires a *peculiar* disposition of the under strata. Hence must it at once appear that the fitness or unfitness of any particular locality for boring operations must depend on its geological structure—and that, before such operations are commenced, the ground ought to be examined by an experienced geologist, who, on duly estimating the probabilities for or against success, might often save a profitless expenditure of capital. Should the district, for example, be found to consist chiefly of rocks of the primary formations, which are of a close, hard, crystalline structure, it would at once be pronounced unfavourable for boring experiments. Such rocks could not allow the water to percolate or collect in any quantity. If they happen to be covered with beds of loose sandy materials, which readily absorb and gather moisture, water may be obtained by means of common wells. What then are those dispositions of strata which most favour the adoption of the Artesian system? They are "the *alternations* of *porous* and *impervious* strata in *later* sedementary deposits, and the continuity of these over extensive areas, with their occurrence at high as well as low levels." Suppose the upper part of any elevation or hill to consist of a soft porous sandstone, which dips beneath and across the adjacent plain or valley.—Suppose this sandstone to be *underlaid* by an impervious stratum, and to be completely covered above by a bed of close adhesive clay, over which again a certain depth of surface soil reposes.—In an arrangement like this, it is clear that the rains which fall on the upper sandstone in the hill, being readily absorbed by it, will naturally seek the lower level of the plain, passing underneath the clay. By such a process of absorption the porous stratum will become highly charged or thoroughly saturated. And should any portion of the liquid element be any how withdrawn, the deficit will soon be supplied by fresh showers on the heights above. Let a bore now be made, through the

superincumbent mass of loose soil and impervious clay, into the "water-bearing stratum" of sandstone beneath, and instantly will the water be found to spring up, with "a force proportional to the perpendicular height of the source of supply above the point of issue." We thus obtain an artificial Artesian well. Such, then, is the *general principle* of the Artesian system. For its varieties and modifications we must refer to Lieutenant Smith's own excellent article—as such details do not properly fall in with the scope and design of the *Christian Observer.*

2nd. In the CXI. No. of the *Journal of the Asiatic Society of Bengal,* there is a deeply interesting and luminous paper by Captain Hutton, embodying his geological observations on the valley of the Spiti, one of the principal tributaries of the Sutledge. Of a paper so richly bestud with facts, our limits would not admit of furnishing any analysis, even if they did not lie so much beyond our peculiar province. We can only find space for the Captain's theory of the formation of the Spiti valley. From the beds of friable or earthy *gypsum, clays, sand,* and rolled *pebbles,* now left high in horizontal strata above the course of the river at the present day, he concludes that the valley was once the reservoir of an *extensive lake.* From the vast beds of *marine exuviæ,* found in the higher portion of the valley, he concludes that the waters of the lake must at one time have been *salt.* What origin, then, can reasonably be assigned to such a lake, at such an elevation? Was it formed *previous* to the Mosaic deluge and replenished with its saline waters? And when the general deluge subsided, did the melting snows, pouring down their limpid streams, cause the lake again to resume its pristine freshness? And did the marine animals left behind,—animals, exclusively formed and adapted to exist in salt water—unable any longer to survive in the freshened element, become deposited in one vast accumulation? No, replies Captain Hutton, for, had this been the case, "the exuviæ must have belonged to species *still existing* in the seas, *whereas* we find them all to be the spoils of *extinct animals;* and, again, had such been the case, they would have been imbedded in strata of the *tertiary formation,* whereas we find them in those of the *secondary deposits,* which are referable to a period *long antecedent* to the Mosaic flood." After returning a similar reply to the supposition that "the lake was formed *at* and *by* the deluge," our author thus proceeds to unfold his own theory:—

As it is therefore evident that the presence of the fossils can be attributed to neither of these sources, we are at once led to the conclusion, that the vast ranges of the Himalayan mountains were *not in existence*

previous to the Mosaic deluge, but that the rocks and strata which they now exhibit, were at that time horizontal, and forming part of the bed of the antediluvian ocean. Of this I shall adduce positive geological proof in the sequel.

The fossils therefore which are found imbedded in these higher tracts, did not become extinct at the deluge, but at a period long previous to that great event, when the secondary formations in which they occur were deposited, and which period, though hitherto passed by unnoticed by writers on geology, is nevertheless clearly pointed out by the Sacred Historian.

In order more satisfactorily to ascertain the causes by which animals once living in the depths of ocean have been left imbedded in rocks now towering to a height of more than 16,000 feet above its present level, and at a distance of many hundred miles from it, it will be necessary to skim lightly over the events which have occurred on the surface of our globe from the time of its creation, "until that last catastrophe" to which these mountains owe their existence. "Geologists," says Cuvier, "have hitherto assigned but two revolutions to account for the phenomena which the strata of the earth now exhibit, namely, the creation, and the deluge, which he *rightly* thinks are insufficient, although he *erroneously* pronounces them to have been numerous." Nor is it surprising that he should have deemed them inadequate to account for such phenomena, since the first of these periods was no revolution at all, but occurred *before* the vegetable and animal races, whose remains constitute the chief phenomena of our strata, *were created*, and therefore it could have been in no wise instrumental either to their destruction or deposition. It is, moreover evident, that this first revolution of geologists could in reality be *no revolution* but a *creation!* A revolution must imply the overthrow or upsetting of an *already established* order of things; while here in this first period we know that there was *no overthrow*, but *a setting in order* of things which had *not as yet existed;* therefore it was a *creation*, or calling into being an order of things which subsequently in after years *was to be overthrown* through the disobedience of created beings.

The separation therefore of land and sea, by which our earth was first called into existence, can be looked upon as only a creation, and such indeed it is termed by the sacred historian, for he tells us that in the *beginning* the materials from which our land was to be formed were called into being, and that on the third day, the interim being occupied in perfecting other arrangements all tending towards its welfare, the earth was separated from the waters, and its existence commenced. True, the record *mentions two* and *only two* distinct revolutions, but the Mosaic, equally with the mineral geologists, have disregarded and passed over the first of them which occurred, *not during* but *subsequent* to the Creation, when man first transgressed the commandment of his Maker, and drew down, in consequence, the *curse* of an offended God upon the *earth* and its *productions*. Thus it would appear, that geologists are right in referring the fossil exuviæ of the secondary strata to a revolution long prior to that of the *deluge*, and they have only erred in not assigning to it the actual period pointed out by the record.

The second revolution, or *deluge*, is too clearly marked, and its consequences too obvious to escape the notice of any one; but the historian enters into no details of the means by which the first was effected, although he clearly points out the effect of it. This difference in the seeming importance of the two revolutions may have arisen from the fact that the first did not, like the second, involve the loss of life to the human race, and therefore the record is content to point it out merely by its *effects*, leaving us at liberty to *infer* the causes.

Asserting therefore, with the inspired Historian, that our planet, together with all its goodly furnishing of vegetable and animal life was created and finished in the space of six days, each of the same duration as these of our present computation, and that on the sixth and last day the progenitors of the human race were also created, and were consequently contemporaneous with the whole animal kingdom, as constituted before *the fall*, I shall endeavour to point out the period when, in my opinion, the marine animals, whose exuviæ are imbedded in the secondary strata of the Spiti valley, ceased to exist.

Within the limits, however, which it is found necessary to assign to the present paper, it cannot be expected that I should much enlarge upon the time at which, or the causes by which, this first great change in the temperature of our earth occurred, and I shall therefore pass it over with a slight allusion only, and with the less regret, since I hope at no distance of time to lay before the Society a theory of the changes which have taken place on the surface of the earth, from creation to the present time.

If in succeeding ages a writer were to state that the various countries of our present earth had suddenly undergone a great change for the worse in the prolificness and character of their vegetation, would not our posterity justly look upon it as an indication of a well marked revolution and change of temperature?

And would they not naturally seek for a corresponding change and loss in the genera and species of the animate classes?

Assuredly they might reasonably do so; then why do not we, who have a parallel case presented to us in the pages of Holy Writ, seek for traces of that loss of animal life which must ever be a consequence of any great change or loss in the temperature and vegetation of the earth?

Such a revolution, although no details are given of its operations, is clearly implied in the effects which are recorded in this simple language of Scripture:—

"And unto Adam, he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying thou shalt not eat of it:—*Cursed is the ground* for thy sake;—in sorrow shalt thou eat of it all the days of thy life;—*thorns also and thistles shall it bring forth to thee;* and thou shalt eat the herb of the field. *In the sweat of thy face* shalt thou eat bread,* until thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

That earth which had hitherto profusely yielded, *freely* and *gratuitously*, its choicest productions, now shrinking beneath the frown of Him, before whose wrath all nature trembles, refused to supply even the common necessaries of life, unless wooed into compliance by the sweat of man's brow, and the toil and labour of his hands.

Can a more convincing proof be required of a change of temperature, and of the first great revolution on the earth?

Or, can it be thought necessary to assign to the fossils of the secondary strata a more remote period than this, in all probability, the first few months of man's existence upon the globe†?

Should such proof be required, it may at once be derived from the character of the fossil Flora of the earth's strata, which although now abundantly found in northern latitudes, is wholly of a *tropical form*, and

* That is—"by labour."

† I am well aware, that many will object to this, that man did not exist upon the earth until long after the period here spoken of; but I shall be able hereafter to give proof that such doctrine is not only unfounded, but actually opposed to facts.

consequently the temperature of those countries must undoubtedly have been much higher formerly than at present.

It is unnecessary to enlarge here upon the several means which were instrumental to this change, and enough has been said to show, that to this epoch I would refer the extinction, and imbedding in the secondary deposits of the exuviæ now under consideration, and it therefore only remains to state, that these marine formations as they are termed, remained in the bosom of the deep until the period of the second revolution or Mosaic deluge, when the mountains in which they now occur were upraised, for the purpose of throwing back the waters from the surface of the earth into their proper beds; to serve as agents, from their accumulations of snow, in reducing still more the temperature of the earth, and in furnishing those supplies to the rivers and streams, which are so essential to the welfare of organised creation; and, lastly, perhaps it may be added, to stand forth with their imbedded fossils as eternal and convincing monuments of man's fall and punishment, and of the truths so simply stated in the Scriptures.

My own opinions led me to conclude, that when the waters of the ocean had risen over, and, as in the beginning, again enclosed the earth in its cold embrace, and had effected the punitory offices for which it was permitted to transgress its bound, the lofty mountain ranges which now adorn the surface of our earth were successively upheaved through the agency of *submarine* volcanic powers, forming in the depths of ocean vast indentations or depressions, corresponding in magnitude to the masses which were upheaved upon the *opposite surface*, and into which *depressions* or *vacuities*, by the laws of nature still in force, the waters would have rushed or risen, forced down as they were by the pressure of the superincumbent atmosphere, and thus as each successive upheavement took place, the waters being *drawn downwards* would have again retired from the surface of the earth, into the place appointed to receive them; the same as on that third creative day when, as recorded in the Scriptures, they were commanded "to gather themselves together, that the dry land might appear."

Nor does this theory of submarine upheavements appear to be unsupported by the opinions of able geologists, for we find in the words of Dr. Buckland, "that *trachyte* and *lava* being ejected through apertures in *granite*, prove that the source of volcanic fires is wholly unconnected with the pseudo-volcanic results of the combustion of *coal*, *bitumen*, or *sulphur*, in stratified formations, and is SEATED DEEP BENEATH THE PRIMARY ROCKS."

Among the vast mountain ranges which were then upheaved, the Himalaya stands pre-eminent, and as it rose towering upwards from beneath the waters of the *deluge*, the lake in question, and doubtless many more, may have been borne on high enclosed among its loftiest ridges. If such were the case, its waters which at first were salt, would afterwards have become fresh, from the cause already stated.

We do not feel ourselves called upon to pronounce any opinion on this ingenious theory. We have copied it at length for two reasons. First, because of the reverential deference to God's Holy Oracles by which it is characterized. Secondly, because it brings out to view, with a vividness which we have not often met with in the annals of geology, the magnitude and extent of the *revolution* which the surface of the earth must have undergone, when,—blasted by the *curse* of the

Almighty,—it was transformed into a *fitting* abode for *fallen sinful* man. We do believe that the *moral* history of our globe is far more intimately connected or even interblended with its *geological* history, and especially its geological epochs and catastrophes, than men of science in general have hitherto been ready to acknowledge. Therefore do we hail such an interchange of good offices between Revelation and science as Captain Hutton has proposed to establish. An article like his ought to go far to convince the fanatic in philosophy, that, in order to study the volume of God's visible works, it is not necessary to despise the volume of His revealed word. It ought to go far to convince the fanatic in pietism, that, in order to honour the volume of His revealed word, it is not necessary to treat with suspicion the volume of His visible works. The two ought ever to be regarded as mirrors of different materials and of different powers,—both alike of divine workmanship—and both alike designed to reflect, with varied lustre, the glorious image of the eternal Godhead—as Creator, Preserver, and Redeemer. We rejoice, therefore, that Captain Hutton has been led so distinctly to recognise the connection between *moral* and *natural* evil—between *spiritual* and *physical* catastrophes;—the former as the *originating cause*, and the latter as one of the *punitive effects*.

The present is no system of *optimism*—either morally or physically. Man *was* once *very good;* and the world he dwelt in, *very good*, too. Man sinned, not by necessity of nature but by an abuse of the freedom of his own will, and became degenerated. The world which he inhabited, not by necessity of nature or the incorrigible pravity of matter, but as a *consequence* of man's transgression, became deteriorated, also. Man holy and happy,—then, a paradise! Man, a sinful, moral wreck,—then, a world blighted—a globe in ruins! By the study of geology we may learn *how*, that is, by what *secondary* causes, the crust of the globe *may have* become what it is. By the study of Revelation alone may we learn *why*, that is, *on account of what*, it became what it is. Thus the two beautifully harmonize. We behold a city in ruins. *How* and *why* did it become so? By earthquake, or hurricane, or the devastation of some foreign foe? Conjecture might supply many ingenious solutions as to the *how*,—none of them incredible—and all appealing to some established analogies in their support. As to the *why*, it is wholly silent. We turn to the authentic records of the nation. We there read that, in some former age, the inhabitants most causelessly and ungratefully rebelled against one of the kindest and the best of monarchs. Its destruction was therefore decreed and

executed. This at once solves the *why*, the *actuating cause*,—though it may tell us nothing as to the *how*, or *mode* of devastation resorted to. The geologist has fairly unmasked the beauteous face of our globe. He has revealed beneath, a strange and awful spectacle—scars and ruptures, fractures and faults, convulsion and collision, disorder and disorganization! What a contrast to the order, harmony and regularity that distinguish other parts of God's handy works! It is the crust of a world in ruins! *How* came it to be so? Geology may conjecture *the mode;* but as to the *why*, it is silent as the grave. Turn we to the volume of Revelation. There, we find the *why*. There, we read that the once happy lord of this lower world dared to rebel against the greatest, the wisest, and the best of Sovereigns. The world—his allotted domain and dwelling-place—was, *in consequence*, blighted and razed to its foundations—the ploughshare of destruction being made to sweep over it—converting, by igneous, aqeous and other agency, its magnificent strata into upheaved, contorted, and disrupted masses! Thanking geology and Revelation for the information which they respectively supply, let us resolve that, in indissoluble concert, they shall henceforth ever unite in celebrating the great Creator's praise!

A. D.

The Bengal and Agra Annual Guide and Gazetteer for 1841. 2 *vols., Rushton and Co.*

Taking it all in all, this is the largest, the cheapest, the most useful, and the most magnificent work which has yet issued from the Calcutta, or, we presume, any other Indian press. It is the *largest:*—for these two ponderous volumes contain between them not fewer than *two thousand five hundred and seventy-five pages* of variously printed letter press, with maps of the world, British India, and many of the provinces. Now this immense mass of matter is offered at the sum of *twenty* rupees. And when we consider how large a proportion of it is really *new*, that is, *original;* we see not how we can withhold the palm of *superior cheapness*. Indeed, it is a degree of cheapness, which, in the face of the enormous original outlay of rupees 30,000, could only be accounted for by the fact, that the spirited editor, with a nobleness of object surpassed only by disinterestedness of motive, has rendered the whole of his services without money and without price. As to its *utility*—it supplies a theme as fertile as has ever fallen to the share of a professor or disciple in the school of Bentham. Each volume consists of *three* parts. *Part first* of volume *first* may

be characterized as an *Almanac*—an Almanac, however, of a superior description,—exhibiting one of the culminating points of improvement which that species of composition has been progressively acquiring since the year 1474, when the celebrated Astronomer Regiomontanus ushered into being the first of the calendary race. Here is a learned analysis of the chronological eras of ancient and modern times, and of various countries, with a view to the comparison of their respective dates and computations of time:—the Greek and Roman eras—the Jewish and Christian eras—the Hindu and Chinese eras—the Abyssinian and Muhammadan eras—with many others, accompanied with minute calculations, details, and memorandums of corresponding dates. Then follow chapters of varied interest, that carry us alternately to the heavens above and to the earth beneath, and to the middle region of the atmosphere. Above, we are introduced to the Northern and Southern constellations, apogees and perigees, aphelions and perihelions, Nodes and Apsides. Beneath, we are made familiar with tides and latitudes and longitudes—with Amphiscii, Heteroscii, Periscii, Antœci and Periœci—and sundry other terrestrial inhabitants. Transported to mid-air, we are mingled with clouds and vapours, fogs and mists, dew and rain, snow and hail, thunder and lightning. Then, to make amends for our rough encounter with such warring elements, we are taught how to construct and wield Barometers, Hygrometers, Thermometers, for measuring heat, aërial weight and moisture, and such like meteorological phenomena. And as prevention is better than cure, we have opened up unto us the most secret penetralia of the numerous family of animal, mineral and vegetable poisons—corrosive and acrid—sedative, narcotic, and acro-narcotic. Being thus warned of the foes that lurk in ambush everywhere around us, we are next led into the society of our friends—the kitchen garden and the fruit garden—whose varied contents for every month in the year are temptingly spread out to view. And as money is the grand medium of exchange, being that which purchaseth all earthly goods, this part of the volume is appropriately closed with ample accounts of the Government Mint—its machineries and coinage, and tables of exchange.

To all who are interested in knowing the laws they live under, and especially to all public functionaries of every grade, the *second part* presents a mass of information of the most important description, selected, condensed and arranged with admirable judgment. The leading topics are—Acts of Parliament relating to India, Acts of the Government of India, the Civil and Military and Medical Service Codes, Rules of the

Department of Public Works, the Nizam's and Shah Shujah's Service Rules, and the Code of Ecclesiastical Regulations.

The *third* part of the volume commences with a lively and popular description of Calcutta and its environs—its fort and garrison ; its tanks, gardens, and public edifices ; its population, domestic and social habits. Then follows a Directory, including all those items of information connected with Banks, Trades and Commerce, Societies and Institutions, names and residences of British subjects, &c., which ordinarily constitute the staple *materiel* of this class of publications. It is but just, however, to add that this part of the work also has been enriched and enhanced in value by a good deal of original matter ; and more especially with fresh and varied details, respecting many of our Educational and other Institutions. At the same time, it must be noted that there is no part of the work that still admits of greater additions and improvements than that which relates to public Institutions of every kind and degree. First of all, we have an instinctive repugnance to the odd way in which some of these have been classified in the table of contents. There is a long section of about a hundred pages, under the solitary but expressive heading, "Amusements." The first item under this head does not contradict the title ;—it is designated, "Government-house entertainment." And, along the table of items, we find "the Theatre," "Sports," and such-like members, which are all in keeping with the general head. But surely it must give some slight shock to one's ordinary notions of uniformity and propriety, to find enrolled under the specific title of "Amusements" such *grave* subjects as the "Ochterlony Monument," "Bishop's College," the "Different Churches," and the "Calcutta Police!" Such a singular collocation or juxta-position of incongruities, under the common head of "Amusements," as "Government-house entertainment" and "Bishop's College," the "Theatre" and the "Different Churches," "Sports" and the "Calcutta Police," must strike home with all the force of that species of the ludicrous, or that class of ludicrous relations, which derive their ludicrousness, "not from the objects themselves, but from the mind of the hearer or reader, which has been previously led to expect something very different from what is presented to it." For what can well jar more ludicrously with the *previous anticipation* raised by the tempting title "Amusements," than the *unexpected* items "Bishop's College," "Churches," and "Police?" If, in a work which professes to be a record of existing facts, a chapter of "Amusements" be an indispensable requisite, it were far better to devote to such phenomena a separate sec-

tion. Probably all that was meant is, that strangers or tourists might find, "amusement," delight, or pleasure of some kind, in visiting the different objects so incongruously classified. Still, the classification is an unfortunate one; and may at once be obviated by splitting up the present section into *two*;—the one, devoted to "Amusements," properly so called —the other, to a description of "Public Edifices," &c. Somewhat similar remarks might be applied to the next department of miscellanies, entitled "Commercial Directory." It begins very appropriately with "the Chamber of Commerce," "Bonded Ware-house," &c. &c. But who, under the title of "Commercial Directory" could well anticipate such items, as the "Sanskrit College," the "Muhammadan College," the "General Assembly's Institution," and other Public Seminaries? This section, also, should be split into two—the one, a *bonâ fide* "*Commercial Directory*,"—the other, a chapter on "*the Statistics*" of our "Educational and other Institutions." But, besides improvement in the classification, the whole descriptional department, allotted to public Institutions, demands immense accessions and enlargements, to render it at all complete—or make it answer, in any degree, the purposes of a guide-book. To Bishop's College and La Martiniere, considerable amplitude of space has been awarded—and to these has justice been done in the description, probably not disproportionate to their respective merits. But, why should not the liberal-minded editor strive to obtain similar accounts of *all* other Institutions whatsoever? Such accounts are essential to the full completion of his own design, and the interest and value of his work would thereby be vastly augmented*.

The *second volume* of the work consists, like the first, of *three* parts. The *first* part especially is worthy of all commendation, from its prodigious condensation of matter, a large proportion of which is original, and, on account of the sources whence it has been derived, not less original than authentic. After an epitome of the statistics of the world, and a chronological table of the principal geographical discoveries of modern European nations, the opening section proceeds with "the Bengal and Agra Road Book"—including notes of territory, civil authorities, stages, distances, rivers, bridges, and sundry other details, useful and necessary for the traveller. This is followed by a mass of statistical memoranda relative to the Ultra-Regulation Provinces, such as, Tenasserim, Assam, Cachar, Nepaul, Oude, &c.—and all the Intra-Regulation territories—Calcutta, Hugli, Burdwan, &c.; —including notices of their extent and boundaries, soil and

* This part of the work needs the careful attention of the Editor, it is very defective.—Ed. C. C. O.

general appearance; rivers, harbours, and islands; climate, falls of rain, and natural productions; population, religion, and character; language, manners, and customs; resources and supplies; administration of justice and commerce.

The *second part* contains a brief but masterly review of the political position of British India—including a sketch of the rise and progress of the Anglo-Indian Empire—with notes of the relations of the British Government with the several native princes, whether under the direct or indirect superintendence of the Supreme Government of India. The *third* part consists of complete lists of the Civil, Military, Marine, and Ecclesiastical servants of the Company, with catalogues of British and other respectable residents.

Such is a meagre outline of this voluminous publication, which embodies more of massive and solid utilitarianism, in the form of accredited facts, than any other that has yet issued from an Asiatic press. Approving so highly as we do of the general design of the work, and admiring not less the spirit, zeal and talent, which have been brought to bear upon its execution, we are sure that the editor and the proprietors will excuse us for offering a suggestion which, in our view, would tend to render their undertaking still more useful. Their work naturally and necessarily divides itself into *two great departments*;—taking their *distinctive hue and character* from the essential nature and conditions of the facts and objects recorded or discanted upon. These we may conveniently term the *comparatively unfixed and changeable*, on the one hand; and the *comparatively fixed and unchangeable*, on the other. To the *former* class belong the Calendar; the Civil, Military, and other lists; the statistics of Institutions and Societies, in relation to the names of professors and teachers, presidents and other office-bearers, with their incomes and expenditures;—in short, all those miscellaneous items of a perpetually fluctuating character, which hitherto have formed the chief furniture of our Annual Almanacs and Directories. To the *latter* class belong topographical descriptions of cities and districts, with all the peculiarities of people, soil, and climate; accounts of the rise and progress of states, and Governments; notices of the origin, design, and objects of public Institutions and Societies;—in short, all those more elaborate details which hitherto have constituted the staple replenishment of our Guides and Gazetteers properly so called. By jumbling together, as at present, the subjects of these generically distinct departments, much confusion and loss must inevitably accrue to all parties. The merchant and man of business, in quest of names and addresses, is confounded and

irritated by impediments to despatch amid the most brilliant descriptions of a Guide and Gazetteer. The tourist and student, in pursuit of useful knowledge, is equally baffled and chagrined amid the dry and uninteresting dates, names, and lists of an Almanac and Directory. Besides all this, when the *first* and *second* year's publication has been purchased in its present form, by far the largest proportion of "the Guide and Gazetteer," properly so called, must, for *some time to come*, be *very much the same*—the descriptive accounts of the *third* year, and onwards, being either *verbatim repetitions* of those given in preceding years, or repetitions so *slightly* altered, enlarged, or amended, as to force on the minds of purchasers, the impression, that to pay for the same bulky matter over again is sheer waste—an expenditure without any adequate return. Under the influence of such an impression, what more natural for the intending buyer than to say;—"I do not wish every year to be paying for so large a work, one half or more of which is, from the very nature of the subjects, *comparatively* fixed and unchangeable. I am thankful to have been put in possession of so valuable a 'Guide and Gazetteer' as that for 1841 and for 1842. But having now obtained both, and seeing that the one for 1843 contains *substantially* but a repetition of these two, I can dispense with another. What I now want is, an 'Almanac and Directory' for 1843. And as I cannot obtain this portion of the work—which is comparatively unfixed and changeable, and requires, therefore, an annual renewal—unseparated from the rest, which, from the more stable character of its contents, does not stand in need of such frequent rectification—I shall apply elsewhere for an Almanac and Directory, at half the cost, and thus save myself an unnecessary pecuniary loss." That this prospective representation is no idle fiction of fancy, but a sober reality springing out of the very nature of things, time, if no remedy be provided, will, we are verily persuaded, amply prove. What, then, is the remedy? It is simply this:—Let the whole work, after the proposed improvements now in progress for 1842 have been completed, be at once divided into the *two great* departments of the *comparatively fixed* and the *comparatively unfixed*. For 1843, let two distinct works be prepared and advertised—the one, a *bonâ fide* "Guide and Gazetteer" in an enlarged and amended form—the other, a *bonâ fide* "Almanac and Directory," to be distinguished from other similar productions by the super-addition of "Companion to the Bengal and Agra Guide and Gazetteer," or some such expressive titular appellation. The "Guide and Gazetteer," will thus become a *standard* work—to be renewed, with improvements, every *half dozen* years; or more or less frequently as circumstances may warrant. A copious Alpha-

betic Index, containing the names of places and objects and leading topics, with references to the pages of the volume where notices or descriptions of them are to be found, would be highly advantageous. "The Almanac and Directory" would of course be *annual*. It may be that our suggestion is not a new one. It may have occurred to the editor and proprietors themselves, and may, from some sufficient but undivulged reasons, have been rejected. But be this as it may, we are assured that practically and ultimately no reasons will be found sufficient to counterbalance the manifold disadvantages of the present arrangement. Regarding the whole as a noble, and indeed, in one sense, a national work, we would press the suggestion on the mature consideration of those who, by their spirit and talent and labours, have already laid the community under the deepest obligation—an obligation, which can be tangibly requited only by an increasing patronage of this great undertaking. The minor errors of the work, considering its vast extent, and manifold usefulness, we have not the heart to dwell upon. Most of these were *inseparable* from a *first attempt*, conducted on so extensive a scale, and will, we doubt not, be fully corrected in subsequent editions. Knowing, as we do full well, the inexpressible difficulties which, in the first instance, encompass and impede such a design, our wonder is, *not* that the errors are *so many*, *but* that they are *so few*.

In conclusion, we cannot help noting two passages in the editor's preface. There, he assures us, *first*, that, in the work, he "has not any, the slightest pecuniary interest." Such generosity is beyond all praise, and would only be marred by any eulogy on our part, however richly deserved. Then, he assures us, *secondly*, that "the Head of the Indian Government not only permitted, but encouraged him to proceed with the work, and that free access was given to every record office likely to afford useful *materiel*." Such conduct also is beyond all praise. However unfavourable may be our view of certain parts of Lord Auckland's Educational policy, nothing will ever tempt us to withhold from his Lordship, the fullest credit for whatever good he has really done, or the still greater good which it may have been in his heart to achieve for India. It is clear, beyond all question, that the welfare and prosperity of this great empire must, under Divine Providence, run parallel with the interest awakened in its behalf in the mind of the British public. This interest can never be profoundly created or extensively diffused, except by abundant information from authentic sources, presented in cheap, inviting, and accessible forms. Such information can at present be obtained only from those authoritative documents which, with the best possible opportunities of observation, have been pre-

pared by British officers throughout every branch of the public service. These documents have to a considerable extent been already published. The remaining aggregate lie snugly piled up in the *penetralia* of our state offices. To unseal these fountain-heads, therefore, and throw them freely open to those who have the spirit and the power of contriving appropriate ducts for the distribution of their contents, over the entire surface of the popular mind in India and Britain and the world at large, must be accounted as a noble and magnanimous policy. Nor is this the only occasion on which such enlightened policy has been manifested by the present "Head of the Indian Government." When, about the close of the last year, Major Jervis, who has been appointed provisionally Surveyor General of India, published the prospectus of a great national work which he had long projected on "the Geography and Statistics of Asia," he sought and at once obtained free permission to explore the archives of the State, in quest of unpublished materials. And when necessitated by circumstances to return to Bombay, the same permission was generously granted, on his behalf, to the individual whom he was pleased to delegate as his substitute—though wholly unconnected with the Company's service, whether covenanted or uncovenanted. Yea more, to their praise it must be recorded, that the heads of the different departments, with their immediate subordinates, as if emulous of the example set by their common Head, proffered every facility in their power in rendering the search after suitable papers effective. Nothing could exceed their frank politeness, or ready attention to every reasonable request that might be preferred. Now, all this successive unfolding of the rich and varied contents of our State offices, cannot fail to operate beneficially in more ways than one. It will prove to the world, that the British Government has not been wholly idle in its inquiries into the condition of the people and the capabilities of the soil over which they exercise sovereign sway. It will prove to the world, how intensely anxious it has often been, amid the obloquy and scorn of ignorant demagogues, to ascertain how or by what means it could best regulate and adjust the conflicting interests of a singularly varied and divided population. It will prove to the world, that if it has so frequently failed in securing the great ends of administrative justice, it has very often been, not so much from want of will as from want of power—not so much from the absence of good intention as from the absence of upright native functionaries to carry its wishes and designs into effect. It will exhibit to the world, one of the noblest monuments that could well be reared to the zeal, fidelity, and intelligence of so many British officers in discharging the responsible trust committed to them. Above

all, it will, by the dissemination of a knowledge of authenticated facts, redound to the welfare and prosperity of India. Altogether, despite our storms and our controversies, the signs of the times seem ominous for good to this long,—ah, too long,—neglected land! After ages of an oppressive despotism, in its ravages surpassed only by those of a giant superstition, there is at length the cheering hope of intellectual, moral, and religious liberty for India.—The soil is even now preparing, in which the seeds of freedom are destined hereafter to germinate, and all India experience a social resurrection. After ages of worse than Cimmerian darkness, there is at length the joyous prospect of the dawning of the Sun of Reformation over the multitudes of this benighted realm. And what friend of man is not ready to join in the earnest prayer that the hallowed influence of its reviving beams may speedily be felt, throughout all their sects, and castes, and tribes, and families? May He, who is King and Governor among the nations, hasten on the glorious day!

A. D.

Poetry.

THE KANGALUNE AND HER DEAD CHILD.

On Sabbath eve I paced my garden path
And thought upon the word of God, which saith
"Ye will not come to me," when a loud wail,—
The Hindu wail of death,—fell on my ear
In notes so sadly mournful, that my eye
Involuntary sought the sandy waste;
Where lo! a widow poor, all clad in rags,
Bore slowly on, upon her bosom plac'd
A little girl, her daughter. Now and then,
The mother took her child from off her breast
And eager look'd upon its pallid face,
As though she would recall some thought of what
Her infant used to be, or ascertain,
(Fond hope,) if yet, perhaps, her infant liv'd?
But ah! alas! that look drew forth new grief—
More deep,—a wail more loud,—the deep sad woe
Of keen despair, which spoke a mother's heart!
Well, on she passed, near to my garden hedge;
And, as she passed, hugging her cold dead child,
She wildly sung its funeral dirge; and sobb'd,
And bathed its face with many bitter tears.
"And art thou gone, my babe? and hast thou left
Thy mother poor, my babe? and in whose face
Shall she now smiling look, and say, my child?
And wherefore art thou gone, my child! my love?
Could thy poor mother give thee naught? and so
Thou'rt gone? and would this hungered bosom yield

No milky food? and so thou'rt gone, my babe?
And art thou gone, my lov'd one? and to whom
Shall now thy mother look, and say, my child?"
And on the mother went, turning aside
T'wards where the river winds its shallow stream.
And there she sat her down, and took her babe
Upon her knees, and clasped its hands and feet
Within her hands, and looked on its face,
And wailed anew her funeral dirge, and cried,
"O art thou gone, my babe? and now to whom
Shall I, my baby! my lov'd baby! say?"
And long she sat before she could prepare
To put her baby in its sandy bed:
At last, necessity prevailed; and with her hand,
She dug a little hollow in the sand,
Then took some rags, and laid them o'er her child
So smooth and gently, that I thought she fear'd
To wake it,—all the while wailing aloud,
Shedding warm tears, tears of a mother's love
Upon those wretched rags:—and so embalm'd
She gently laid her infant in its grave.
Then once again, righting its pauper coffin
She drew the white sand, (and the dry, except
As moistened with her tears,) first on the feet,
Then on the body; then with gentler hand,
She covered up its head, and raised a mound,
Which carefully she formed and smoothened o'er.
When this was done, she fell upon her knees,
And placed her forehead on the little grave
In act of worship, lest the little spirit,
Unlaid by offerings and funeral rites
Should seek revenge and work its mother ill.
But not all superstition was this act,
For much it seem'd like, "the last kiss," or look,
Or "Fare thee well, my babe!" for as she rose,
And dashed the big tears from her sable check,
She louder wail'd, "And art thou gone, my babe?
And whom shall I, with mother's accents, now,
My child! my child! my lov'd one! fondly call?"
And thus, loud wailing, slowly walked away.

Weep not poor Hindu widow, thy lov'd child,
Wasted, like thee, by famine's withering hand
Shall shine, ere long, in brighter worlds; and there,
In beauteous array, for ever blest
Shall dwell. Whilst thou, ere many days are past,
Worn out by famine, under some hedge or tree
Shalt lay thee down and die, thence to be dragg'd
To the same sand which covers thy poor babe.
But not like her, wilt thou be wept by friend
Or by relations' tears; but stript quite bare,
Be left, (the fate of thy poor child) the food
Of hungry dogs, and ravening jackals' mouths.
And thy poor soul? Ah! I forbear to trace
Its path, its destiny! O didst thou know
His grace, whose blood can wash the foulest clean,
And even raise such souls as thine from sin,
And misery, and hell, to live in heaven!

Cuttack, July 13th, 1841. C. L.

Missionary and Religious Intelligence.

1.—Missionary and Ecclesiastical Movements.

Intelligence from Europe has reached us by the last mail from which we gather that the Rev. M. Hill, and the Rev. Geo. Pearce with their families were on the eve of departure for this country.—The Rev. H. Budden, appointed to the London Society's station at Benares, had sailed on the *Pekin*.—The Rev. W. P. Lyon, formerly of Benares, will not, we understand, return to India.—We regret to announce the following movements in consequence of sickness:—Dr. Judson and family have been obliged to visit Calcutta: they have since proceeded to the Mauritius. Dr. J. lost one child, while in Calcutta.—Mrs. Schürman and family, from Benares, leave for Europe on the *Marquis of Hastings*.—The Rev. M. Leupolt and Mrs. L. have arrived in Calcutta with a view to proceed to Europe.—The Rev. J. Panting has proceeded as chaplain to Singapore.—G. Udny, Esq., formerly of the Bengal Bank is, we understand, studying for the Church.—The new Cathedral and the Hindustáni Church in Wellesley-square are both making rapid progress.—The Bishop of Calcutta has held confirmations both at the Cathedral and at Christ's Church since our last.

2.—Re-baptisms—Practice ceased.

The *first* re-baptism (in Calcutta) in accordance with the Puseyite doctrine took place at Christ's Church during the past month. The subject of it was the Maulaví convert but recently baptised by the Baptist Missionaries. Much discussion has been excited on this painful subject during the last month in the *Advocate* and *Friend of India*, principally in the former; the result of which is that the Bishop of Calcutta has determined that the practice shall receive no sanction from him in his Diocese. We sincerely rejoice at this decision, strengthened as it is by the judgment of Sir H. Jenner, the Judge of the Court of Arches, who has decided that unepiscopal baptisms are held valid by the Church. The controvery has now closed, we trust to be revived no more.

3.—Proposed Christian Landholders' Society.

The first article in the present number is a prospectus of a Christian Landholders' Society. The plan is drawn up by the Rev. M. Hill, for many years the indefatigable Missionary of the London Society at Berhampore. The prospectus has been sent out to this country with a view to invite discussion and suggestion, as well as to obtain shareholders. Our pages will therefore be open to any suggestion or discussion on the subject—or we shall be happy to receive the names of any persons who may feel disposed to take shares in the new Society. Benevolence and not the hope of gain must in the first instance be the prompting motive. That the plan is open to objection, and the practical part of it fraught with many difficulties, we do not pretend to deny, but it is a beginning, an attempt to do something for the wretched ryots—Christian ryots of India. Who will not lend his aid to such a plan? Difficulties will visit every effort to do good in a temporal point of view, to the people of this country, but let it not deter us from making a beginning. We would rather that the suggester of this plan had formed a society for bettering the condition of the ryots of India and of Christian ryots in

particular—for assisting them in every hopeful way to become independent and self-acting beings; and if not too late, we would still suggest this to our esteemed friend; this might be done in a variety of ways at a comparatively small cost, the whole being attended to by an agent both in the way of personal inspection and through correspondence.

The plan of the Christian Landholders' Society has been submitted to some of the most acute Indians in Britain who have approved the design and signified their intention to become Shareholders, should it actually be brought into operation. We suspend further remark until we shall be put in possession of the sentiments of "the many minds" on this subject.

4.—Church Building Fund Society.

The fourth Annual Report of the Church Building Fund has been forwarded to us. We are glad to learn from it that aid has been rendered from the fund towards the erection of several new churches, and that Christian sanctuaries are rearing their heads not only on the plains of Bengal, at the Military stations, but also in the Hill stations and at the Sanatariums. May the Lord soon thrust forth able labourers into the vineyard that in every sanctuary there may be a faithful minister of the New Testament.

5.—The Report of the Coal Committee.

We have been favored with the Report of the Coal Committee, for which we return our sincere thanks. It must be gratifying to every well-wisher of this country, to find its ample resources thus sought after and brought out under the superintendence of Government. The discovery of such large and ample veins of Coal in different parts of India at this particular juncture is of the first moment, just when the manufacturing and scientific necessities of the country are making demands on the fuel of the land which it would be unable to supply, and hence must it be fetched from distant lands and at an immense expense—just at this period have we, in the providence of God, discovered to us the means by which the fires of commerce and science can be amply fed, and the resources of India applied to her own improvement and the aggrandisement of her own children. The report on these grounds alone affords us pleasure, but the industry and research displayed by the compilers render it worthy the attentive perusal of all who feel an interest in the welfare of India.

6.— Sailors' Home.

A document connected with this Institution, and drawn up, we understand, by the President, has been some time in our possession. The object of the document is to refute the charges brought against that Institution in the public prints. We do not doubt, that, as the report states, much good has been effected through the Home, but the great subject to which the committee ought ever to look and on which all their energies should turn, is the utter and entire up-rooting of the crimping system, and the inducing the men to carry home their savings. To those, the chief objects of the Home in its establishment, no reference is made in the report. It states that the sum of 11,007 rupee has been deposited with or has passed through the hands of the committee. How much of that sum has been saved by the men? or what amount of it was carried home by them either in cash or goods? what proportion do the inmates of the Home bear to the lodgers in the crimping houses? and have those houses increased or diminished, since the year 1838? What proportion of men are shipped from the Home, when contrasted with the men shipped by the crimps? What proportion find

their way to the Home on their first arrival in contrast with those who find their way to the crimping houses? To this might be added the testimony of captains, officers, pilots, and preventive officers as to the character of the men shipped severally by the Home and the crimps. We suggest these questions to the committee as sincere friends to the institution and with a view to urge them to strike at the root of that system which is the bane of the port; until this is done, all the efforts of the Home will be in vain, a few solitary instances of good may be effected, but on a large scale, such a scale as shall affect the best interests of the port, good cannot be expected. That the Home has done good, we are ready to testify, but that it ought and might do much more we are convinced, and that it will never have answered the end of those with whom it originated, nor commend itself to the confidence of all, until it shall make a strenuous effort to check the evils of the crimping system. Could the managers but induce Lord Auckland to give other aid than funds, viz. the co-operation of the police, in rooting out the crimps, and could they obtain a pledge from all the mercantile houses, which we think they might, to ship no men but through the Home (for a twelvemonth as an experiment at least), and employ some four or five diligent and trust-worthy anti-crimp agents who shall visit the ships as they arrive, and on their *first* arrival; if this were done, we are convinced of the complete and triumphant success of the Home as the destroyer of the whole crimping system. Until this is done, we repeat but little has and but little permanent good can be effected.

7.—The Himalayan Missionary Society.

A few devoted servants of Christ, residents in the lofty Himalayas, have formed a Missionary Society for the hills, the object of which is the conversion of the hill tribes in the neighbourhoods of mountain stations and sanatariums, than which there can scarcely be a more commendable undertaking. The tribes inhabiting these fastnesses, as well as all the hill people throughout India, are a race of people amongst whom the Christian missionary may labor with the best hopes of success; and if he does not cast in his lot with them *now* and bring them to the knowledge of Christ, the wily bráhman will soon bring them under the withering influence of Hinduism. They at present more resemble the South Sea Islanders or the inhabitants of Africa in a religious point of view, than the people of the plains. They have no caste, no idols, no prejudices, save those common to fallen and untutored humanity. A medical missionary is, we believe, to be a part of the establishment of the Himalayan Missionary Society. This is as it should be: with such a people, or with any people, the blessing of temporal healing will always pave the way to the reception of those truths which are designed to bless the soul; an acquaintance with the healing art will inspire confidence and command respect, amongst a rude and superstitious people, when the beneficial effects of theory shall have been experienced in practice. We trust the Himalayan Society will prosper, and that the day will soon appear when on every hill and in every valley the praises of the Redeemer shall be sung by every inhabitant.

8.—Dr. Duff and Lord Auckland's Educational Minute.

The papers which have appeared in the *Observer* under the signature of Dr. Duff and addressed to Lord Auckland, on the subject of education, have excited considerable and varied discussion in the various periodicals of the presidency. We had designed noting some of the more prominent features of that controversy as marking the signs of the times in reference to missions and missionaries. In the present number, want of

space and time have prevented this; we hope however to attend to it in the next or an early issue, but in the mean time we would not have it supposed that we have been or are now neutral in the matter because we have not expressed an opinion on the subject in debate—it was in the hands of one quite capable of discussing it with its most powerful antagonist, and with him for the time we left it, but it is not our intention to allow it to pass, either as considered in itself, or in the feelings and views which it has elicited on the subject of missions.

9.—THE JAGANNA'TH FESTIVAL.

We are again indebted to our excellent friend Mr. Lacey for an account of this fiendish festival, for we put it whether the account rendered by him deserves any milder appellation, and yet it is to the upholding of this iniquitous temple, whose victims are mankind and whose priests are the murderers, that the present Government of India have sanctioned an annual stipend of Co.'s Rs. 35,000 and 1000 rupees as an annual grant for clothing the idol—!!! And yet this same Government has been commended for its wisdom and promptitude when compared with the Madras authorities in carrying out the intentions of the Court. What a mockery is all this parade of indignation and philanthropy? Has the neutrality of the Government come to this then? that it is to add to the overflowing treasury of a heathen idol to maintain its tinselled finery at the cost of the state, and that thousands of its subjects should gather around it to perish from hunger and disease? If the Government are still to sanction these degrading idolatries attended as they are with so many and foul murders under the sanction of religion, all we can say is, let them expend the money in compelling the brâhmans to the exercise of humanity. Surely the Government of India and Britain have the cry of suffering humanity enough in their ears from Chusan and Canton without needlessly swelling the cry from the plains of Orissa. Is the state a parent? and can its parental feelings suggest or invent no measure for preserving its unhappy children from falling victims to harpies equally cruel and much more undisguised in their work than the Thugs? Government of India, the blood of the murdered ones in the name of injured insulted religion calls from the plains of Orissa to you for redress; oh let them not go past you to the throne of Him who will assuredly avenge him of his adversaries and require at your hands restitution for blood. Let not our good friend and valued correspondent faint by the way, because of the influx of pilgrims,—this will be for a little while, but the time is not far distant, when he or his brethren shall court the muse to record the wailings not of the *Kungalune* over her dead one, but to celebrate the triumphs of the cross on the bone-paved plains of Orissa.

10.—SALE OF FEMALE CHILDREN—HUMAN SACRIFICES.

We have once and again adverted to the practice of traffic in female children for the purposes of prostitution—on enquiry we find the practice is not limited to Calcutta, it pervades the whole country, and will require, if it be suppressed at all, the strong arm of the civil power to check or uproot it. An order from the Government, and a public example made of one of the guilty parties, might go far to suppress so horrible a trade—without this we fear benevolence can do but little. The facilities for disposing of destitute or abandoned children are so great, and the chances of detection so few, that benevolence had need have the eyes of Argus and the hands of Briareus to keep pace with the abettors of crime. Were the Police at all a means of preventing crime, humanity might look to it for assistance—as it is, we fear this, as well as every means by which grist can be brought to the mill of the darogah

and the thannadar, will not only never be touched by them, but will rather be held under their special patronage and care. One class of suffering and helpless beings might, by one stroke of the Governor General's pen, be spared from the hands of the butchers of Baal; we refer to the children purchased or pilfered from the plains for sacrifice by the *Khunds*. Let the Government remember that in their immediate vicinity children are purchased or pilfered, are fed and prepared for the purpose of sacrifice to heathen demons—and that it is in their power by one stroke of the pen and a small establishment, to suppress, for ever, a practice so revolting to every feeling of humanity.

11.—Murders on the Banks of the Ganges.

We have frequently noticed the horrible atrocities which are daily perpetrated by the natives on their sick and dying relatives on the banks of the Ganges; it is needless therefore to go over the ground again in order to express our detestation of the inhuman practice or to strengthen our appeal to a Christian Government for the abolition of such abominable deeds—we revert to the subject at present with a view to introduce some sensible and just remarks on the subject by an English contemporary (the *Quarterly Review*) in his notice of Dr. Henry's lately published and exceedingly well written work, entitled "Indian Experiences:"—

"But the horror of horrors is the fact that the voyager can never keep near the shore for an hour at a time without seeing some old, worn-out, decrepit grandfather or grandmother, carried to the verge of the stream by the hands of their own offspring, their mouth stuffed with the holy river-grass, and the yet gasping bodies tumbled into the flood. We are weary of hearing that such usages could not be interrupted without alienating the minds of the Hindoos. No superstition was supposed to be more deeply rooted than the horrid one of the suttee—but a single rescript put that abomination down—and, except from certain sleek Brahmuns interested in the matter of burning fees, not one voice has been heard to complain of the abolition: the same as to infanticide in some extensive districts, where it had prevailed from a remote antiquity. Who can doubt that all these diabolical atrocities have always been perpetrated amidst the sacred loathing of the priest-ridden population of India? It is of the very essence of such tyranny that it succeeds in suppressing all outward show of aversion on the part of its victims;

'Ducitur iratis plaudendum funus amicis,'

The feelings of humankind are the same every where; and we are well convinced that the authority of a civilized Government could in no way be strengthened so effectually, as by making itself felt wherever it extends, to be the immitigable enemy of every usage that wars against the instincts of natural affection.

"Nay more—we venture to say that the English Government in India can never gain any thing by authorizing spontaneously any act that tends to compromise it in the eyes of the natives, as if it were, as a power, indifferent to the distinction between Idolatry and Christianity. The majority of the better educated natives are, we may rest assured, infidels to the creed of their ancestry. These of course are very apt to suppose that the same is the condition of professing Christians, who do not hesitate to collect revenues and superintend processions for the benefit of Hindoo or Mussalman temples. Sincere Hindoos and sincere Mussalmans, on the other hand, must be shocked with our interference. Nobody but the priest who pockets the money, will ever thank us, and he despises us too. Where any thing has been undertaken in a distinct *Treaty*, with an as yet independent state, the obligation, however unfortunate, must be discharged; but we should never step one inch beyond what the exact letter of the compact binds us to."

We sincerely hope, now that the subject has been taken up by more than one writer at home, the true state of the case will gradually be made manifest to the minds of the rulers in Leadenhall Street, and at length this practice of deliberate murder may share the same fate as has befallen Sati and Infanticide—and that soon the natives themselves will feel as great a disgust at the idea of murdering their relatives rendered helpless by disease or age, as they are now averse to Infanticide. A mother, by the kind interference of the British Government, knows now what it is to have true affection for her offspring, and would sacrifice any thing rather than allow it to be sacrificed to superstition or fanatic zeal—and there can be no doubt, but that a parent or relative (when this murder-sanctioning institution shall be abolished) will be as much beloved and respected by his children, when enfeebled by age and disease, and drawing to end of life as in the palmiest days of manhood.

12.—THE ORISSA MISSION.—OPENING OF A NEW CHAPEL AND MISSIONARY LABORS.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

It has occurred to me that the following notices may prove interesting to the friends of the Orissa Mission. If you are of the same opinion I shall be obliged by your giving them a place in the *Calcutta Christian Observer*.

June 6th, 1841, was to us a day of peculiar interest and pleasure. It was the day in which our newly erected Chapel was opened for divine service. In the morning at half past ten I preached in Oriya from Exod. xx. 24. "In all places," &c. Enjoyed a good degree of liberty while I noticed the place, the promise, and the blessing. As several idolaters were present I embraced the opportunity of noticing some of the differences between the temple of the true and living God, which was then being opened for divine service, and the temples of heathen deities, the difference of the place, worship, scenes, &c. That here from time to time the sacred worship of the ever-living God would be performed with holy reverence and spiritual delight—faithful believers in our Lord and Saviour Jesus Christ would assemble to present their most ardent thanks for the inestimable blessings they are made to enjoy—sincere and anxious enquirers would come to be directed in the way to everlasting bliss—and here too the unbeliever would be faithfully warned to flee from the wrath to come:—that an idolatrous temple was not unfrequently a place of most diabolical resort where the worst passions of fallen nature were especially excited and indulged,—in the worship in the Christian temple, the praises of God would be celebrated with feelings of deep devotion—prayers and supplications would be addressed to his throne, his ordinances would be duly and reverentially performed, his word proclaimed, its encouragements, threatenings, instructions, all made known in truth and faithfulness. But what is the nature of that worship which is offered in an idol temple? There frequently the most obscene songs are sung in praise of the vilest gods; celebrating the curse of Bramhá for defiling his own daughter—of Síba for committing adultery with Rishís' wives—Vishnu's Máyá, Sitá's elopement and Ráma's consequent distress—the vile and incestuous sports of Krishna—Jagannáth's fornication with his own sister—Hanumán carrying the mountains on his tail, &c. There too was the dancing of prostitutes with every obscene gesture, sacrifices and various bloody rites.

After enlarging on the second head, I shewed also the difference in the presence of the gods. Here God as a spiritual being though invisible, was as really present beholding our conduct and listening to our words

as if we could behold him a visible and intelligent spectator—he also was acquainted with the thoughts of our hearts, and knew every motion, every hidden feeling and passion. "He that made the eye, shall not he see?" Idolators had their gods in their temples, some of wood, some of stone, some of brass, some of iron, silver, gold, but they see not with their eyes, nor hear with their ears. The *blessing*—here God through Christ dispensed such blessings as sinners need, pardon, peace, consolations, spiritual direction, comfort, hope of heaven, but all the blessings idolaters sought or even expected from their gods related merely to the present world, such as riches, children, houses, as their own sage has acknowledged, "man meditating on pleasure worships many gods."

In the afternoon the ordinance of the Lord's supper was administered. Purushutam (a native preacher) commenced the service by a short but excellent address founded on 1 Cor. iii. 17. "The temple of God is holy, which temple ye are." He first made some remarks on the temple of God at Jerusalem and then referred the subject to the Christian Church. After him brother Wilkinson delivered a short address in English. I then spoke a little on the nature of the ordinance of which we were about to partake and the frame of mind necessary to be cultivated, and administered the Lord's supper.

In the evening brother Wilkinson preached in English. His sermon was founded on Job xxii. 21. "Acquaint now thyself with him and be at peace." His sermon was well calculated to impress the mind and lead all to seek an interest in that religion which inspires with peace and joy.

I regret to say that but few Europeans, even from the station itself, were present, compared with what we might reasonably have expected on so interesting an occasion.

The body of the Chapel within is 44 by 38½ feet. Baptistry in front of the pulpit, two vestries and one retiring room at the back. The roof is tiled, except the front verandah which is pakka.

May it long stand as a house for God and prove the birth-place of very many souls!

June 20th. Preached this morning in the Chapel in Oriya, and in the afternoon started for Jarirda, accompanied by brother W. to visit the Rath Játrá which is said to be one of the largest local Játrás in this neighbourhood. No sooner had we started than it came on one of the heaviest showers I ever remember. Rested a few hours during the night in the Police Cutchery verandah at Ishwarpur to allow our bearers to cook and rest.

21st. Procured masálchís and started about 3 A. M. but in consequence of the heavy rains which have lately fallen, and our road lying chiefly through fields, we did not arrive at our journey's end till 10 o'clock. Our native preachers, tent, &c. arrived a little before us. When some little distance from the town, my attention was directed to four fissures in a slightly projecting rock; they were about 100 yards long and straight as a line could be drawn. The natives say that nobody knows how many ages ago they were made. They say that after Sárati (Jagannáth's coachman) had driven Jagannáth's car at Púrí on one of his Gundichá excursions, he told Jagannáth that he was desirous of taking a tour to see what the world contained. He travelled as far as Jarirda, when he became so enamoured with the place (a scene of lofty mountains and dense jungle—the delight of wild beasts), that he resolved to take up his abode there. After reconnoitering the place, he returned with the car to Púrí and told Jagannáth how delighted he was with the place, and requested permission from his godship to reside there, promising to return every year at Gundichá to drive the car. To this Jagannáth consented, and off he started. He resides there eleven months in every year where he receives divine honor and

worship from the inhabitants of the surrounding neighbourhood and from many pilgrims from the south who go to visit Púrí. It is said the marks or fissures in the rock were made by the wheels of his car on his first excursion and this in their estimation is indisputable proof of the truth of the story.

After breakfast we went into the town accompanied by the native brethren and had a long interview with a number of people collected together. The following extract I copy from the Journal of Lakhana Dás. "Standing near the door of the Rájá's Pátra, Stubbins Sáhib first preached and the people heard well. After him Lakhana Dás. While he was speaking, the Pátra's brother rebuking the people gave them abuse, saying 'you have all come to behold Mahá Prabhu, why do you stop to hear the Sáheb's words, or why receive his books? These (alluding to the native preachers) have lost caste, and have eaten cow's flesh with the Sáhib, will you eat cow's meat with them?' Two or three of the Játrís replied, 'these men speak the truth—the true God no man can see—this god is wood—yea, all our gods are of wood, stone and brass, and can never save us. They are evidently without life. Man made them; therefore how can they give salvation to men?' Hearing this, the bráhman (the Pátra's brother), becoming very angry, said, 'wherefore then have you come to this place? Get out of it every one of you—go and eat cow and drink liquor with the Sáhib. Get out immediately; for no longer shall you remain in this Sansár.' One Játrí replied, 'we are not of your country; what can you do to us?' He then asked 'why have you come to this place?' One said 'if that is what you ask, I will tell you, some of us come to trade, some to commit adultery, some to steal, some to eat plantains, cocoa-nuts, and sweatmeats, and others for other sports; for such things as these we come—but these (alluding to ourselves) have come to teach the true religion; their words indeed none hear, because none are disposed to walk in their way. You, bráhmans, are all rascals,' and (taking one of our books in his hand) said, 'the religion of this book is true.' Hearing this, the bráhman becoming more enraged said, "get out, get out, go eat filth with the Sáhib, you—.' The Játrí replied, 'will you bráhmans swallow human bones—a dead man's bones are mixed with rice and milk which you bráhmans for the sake of gain eat.' Hearing this the bráhman being greatly ashamed fled." (It is said that on some occasions, when performing shráddha, the bones of the deceased are ground to powder and mixed up with rice, and that the sinful soul of the departed may be delivered from hell by a part of his body passing through a holy bráhman. The bráhman is called Hárda Gilá. It is reported that this practice obtains a good deal in some parts of Bengal. I should be very glad to see an account of this rite as it was new to me.)

After dinner we returned to the scene of labor, but instead of going into the town, we took our stand at the Fort gate, the only entrance; and distributed very satisfactorily 4000 books to people returning to their homes, while one or two of us was incessantly engaged in exhorting the people, as they departed, to abandon their refuges of lies and seek salvation in the Lord Jesus Christ. About 12000 or 14000 people attended the festival. I trust our labors amongst them will prove to have been of some benefit to their immortal interests. I visited that neighbourhood once last cold season; before that, they had never heard the sound of the gospel. The Lord follow his own word with his everlasting blessing!

We expect a Missionary and a Missionary printer with their wives, and another young lady, who probably all have ere this left England, to join us in the Orissa mission. They were to sail at latest early in June. The God of Missions come with them!

Yours in Christ,

Berhampore, July 11th, 1841, *near Ganjam.* J. Stubbins.

THE

CALCUTTA

CHRISTIAN OBSERVER.

New Series, Vol. II. No. 22.—Old Series, Vol. X. No. 113.

OCTOBER, 1841.

I.—*Dr. Chalmers, as a Christian Philanthropist.*

The name of "Chalmers" has long been associated with all that is great and lofty in intellectual and moral attainment—with all that is great and beneficent in intellectual and moral achievement. In him we have at once revealed unto us one of *nature's own nobles*—one, who derives *his* nobility from a much higher source than mere hereditary right, or the favour or caprice of earthly sovereigns. Of the range and versatility of his extraordinary powers, however,—or of the number and variety of those inestimable services which he has rendered to moral, theologic, social, and economic science, it is not our purpose, at present, to attempt to furnish even the faintest sketch. Our simple object is, for a moment, to glance at him in his own peculiar career as a Christian philanthropist.

One of the first steps in that splendid career was his unanswered and unanswerable defence of Bible Societies. It was indeed a defence which swept away the wretched sophisms of the indifferent and ungodly, like chaff before the whirlwind. It demonstrated to the world that, if such Societies threatened to become popular, it was not from poverty of intellect on the part of their friends, or from a drivelling irrational pietism on the part of their champions. From Bibles the transition was easy to the translators and distributors of Bibles, and the promulgators of Bible truth. Accordingly, at a time when Missions were most despised, and Missionaries held most despicable by the great and the wise and the mighty of this world, he stood forth the intrepid and triumphant vindicator of both. Take the following as a specimen of his pleading :—

"I have," said he, "I have been among illiterate peasantry, and I have marked how apt they were, in their narrow field of observation, to cherish a kind of malignant contempt for the men of another shire or another county. I have heard of barbarians and of their insolent disdain of foreigners. I have read of Jews and of their unsocial and excluding prejudices. But I have always looked upon these as the jealousies of ignorance, which science and observation had the effect of doing away; and that the accomplished traveller, liberalized by frequent intercourse with the men of other countries, saw through the variety of all these prejudices and disowned them. What the man of liberal philosophy is in sentiment, the Missionary is in practice. He sees in every man a partaker of his own nature, and a brother of his own species. He contemplates the human mind in the generality of its great elements. He enters upon the wide field of benevolence, and disdains those geographical barriers, by which little men would shut out one half of the species from the kind offices of the other. His business is with *man*; and let his localities be what they may, enough for his large and noble heart that he is bone of the same bone. To get at him, he will shun no danger, he will shrink from no privation, he will spare himself no fatigue, he will brave every element of heaven, he will hazard the extremities of every clime, he will cross seas and work his persevering way through the briers and thickets of the wilderness. In perils of waters, in perils of robbers, in perils of the heathen, in weariness and painfulness, he seeks after him. The caste and the colour are nothing to the comprehensive eye of a Missionary. His is the broad principle of good will to the children of men. His doings are with the species; and, overlooking all accidents of climate and of country, enough for him if the individual he is in quest of, be a man—a brother of the same nature—with a body which a few years will bring to the grave, and a spirit that returns to the God who gave it. But this man of large and liberal principle is a Missionary; and this is enough to put to flight all admiration of him and of his doings. I forbear to expatiate; but sure I am that certain philosophers of the day and certain fanatics of the day, should be made to change places; if those only are the genuine philosophers who keep to principles in spite of names, and those only the genuine fanatics who are ruled by names in spite of principles."

This *is* eloquence;—eloquence, which does not lead us to the goal by slow marches of argument, or parade of verbal logic, or ingenious devices of subtilty. No; it flashes upon the subject like lightning, and at once makes every understanding to perceive, and every heart to feel. In the whole range of Missionary literature it would perhaps be difficult to meet with any treatise which, within a shorter space than that occupied by the discourse now quoted, exhibits a finer delineation of the Missionary character, or a more powerful exposition and defence of the great object of the Missionary cause.

But it may be, as it has already been, more than insinuated that the noble author's own example belies the glowing portraiture of his pen. Of this we never could be persuaded. If, by general consent, he is now acknowledged, in point of *real intellectual and moral greatness combined*, to be the MASTER-MIND of his own country, if not of his own age;—we would further add, with little fear of contradiction, that, though not a Missionary himself in the ordinary literal and

technical use of that term, in all that constitutes the real grandeur of wide, all-comprehending, God-like philanthropy, he is at this moment, the leading Missionary spirit of Christendom. As one of the few that have been raised up in any country or age, gifted from on high with a sight of mind that is telescopic among the millions endowed with ordinary vision, he is constantly liable to be misunderstood in his plans and doings. The schemes of such a man, rightly interpreted, would be found to affect, not Scotland or England alone,—not the present age only—but the world and all posterity. And centuries hence, the truth not less than the magnificence of his conceptions, may be appreciated and admired by the grateful descendants of those who now join the vulgar throng in vilifying the man, and in ridiculing or condemning his measures.

Mighty, however, though he be in performance, his mind is as much, if not more, of the legislative caste, than the executive. Using "speculation" in its highest noblest sense, he may truly be said to be at once the most speculative and the most practical of living men. In religion and morals, as well as general philosophy, he is an experimentalist and theorist on the largest, surest scale. He first began, or rather, God in mercy to his country and mankind, enabled him by His good Spirit to begin with himself. His own personal experience he generalized and instantly rendered available in his management of human nature in a rural parish. His rural experience he generalized and applied to the unravelling of the more arduous complexities of an urban and suburban population. His rural and civic experience combined he next generalized, and has now transferred with giant power to the scaling of almost insurmountable difficulties, in the erection of new churches and the establishment of a vigorous parochial economy, with a view to effectuate and complete the Christianization of a kingdom. But will he stop here? We have, indeed, most woefully misapprehended the character of the man, if he will. No: it cannot be. When, through the blessing of Heaven, he shall have succeeded in rearing a monument of his present labours, in the land of his fathers, mightier and more enduring far than that of the monarch whose boast it was, that he found the capital of his empire of *brick*, and left it of *marble*: when he shall have established the means of every where converting that "bulky sediment," which now putresces in all the loathsomeness of moral corruption at the base of society, into materials more precious than the gold of Ophir—materials enstamped with the name and superscription of the King of Zion:—then, if spared by

the kindness of a gracious God, then, it is that the church—the world—expects that he will generalize his national experience and bring it to bear, in the full breeze of triumph, on the countless outcast population of a globe. And if privileged by Providence so to do, with a field so vast for the range of his excursive powers and an object so transcendant for the sympathies of his benevolent heart, is it too much to hope, that he will be empowered from on high, to speak in such a voice of thunder, and lighten in such flashings of love, as to arouse all Christendom from its guilty slumbers and the awakening nations to seek their God?

A. D.

II.—*Mission to the Aborigines of New South Wales, with some Account of the tribes in the Vicinity of Moreton Bay.*

The vast continent of New Holland is inhabited by numerous small native tribes, differing considerably in habits and disposition, but evidently belonging to one race, and in the lowest stage of barbarism. This race, of which the purest type is found in the Papuans of New Guinea, is generally known as the Austral Negro, and is spread, not only over New Holland, but through New Guinea, the Louisiade, New Hebrides, New Caledonia, New Britain, and others, the fairest the most fertile, and least known islands in the world*. In the immediate vicinity of the rising British Empire of Australia, with every advantage of scenery and climate, and a soil of exhaustless fertility, they seem destined at no distant period to show what European skill and energy can do, when furnished with natural and mechanical facilities hitherto unparalleled. It is glorious even to think of a British Christian empire in these lovely islands of the sea, rolling upwards and onwards till it meets the Anglo-Indian Empire in Asia: but it is glorious only in so far as the religion of Christ, and the blessed fruits of that religion, follow wherever the English rule prevails.

But for this, there is nothing for the poor savage to expect but oppression, warfare, and inevitable destruction. What the sword and the gun spare, European vices, and European spirituous liquors, cut down. Not to speak of races that have perished long ago, the North American Indians are rushing to the same fate; the natives of the Society and Friendly Isles, of New Holland, and New Zealand are thinning with appalling rapidity, and the entire native population of Van Diemen's land (it is a thing but of yesterday) is blotted out from the face of the earth. Of all these there are none in a more pitiable state than the Aborigines of New South Wales. Driven back upon the more desolate portion of the country where game is scarce; necessarily at war with each other, sometimes from superstition, but more frequently for food; scarcely clothed, and unable to build even a hut to cover them, it is too much to expect from human nature that they will die quietly of hunger, when the flocks and herds of their white neighbours are at their mercy: hence resistance, bloodshed, and murder. Nor is this all. The atrocities of the crews of whalers, and of the convict servants at the extreme limits of the settled districts, are almost beyond belief. Instances have been known of native females having been carried off by the whalers, employed in every drudgery, beaten like beasts of burden, and at last tied to trees on some desert island, or uninhabited part of the coast, and left there to perish

* The same people are found in the Andaman Islands, and in the interior of the Malay Peninsula.

in slow agony. Not more than three years ago, a number of overseers and convict servants (I think sixteen in all), being annoyed by the natives, invited the poor creatures with their wives and children to a feast, under the pretence of making an agreement with them. When they were merry with eating and drinking, they were secured without resistance, bound, and imprisoned for the night in a large barn: next morning they were taken out to a neighbouring wood, murdered in cold blood, men, women, and children; and the bodies burnt in fires kindled for the purpose. But this atrocity was not suffered to go unpunished: such of the murderers as did not escape, were apprehended, tried, and found guilty: and, in spite of the demands, nay the menaces of a party by no means inconsiderable, not fewer than seven of them were hanged at Sydney in one morning.

To the natives the crime was well known: not so its punishment. Is it any wonder that they retaliate indiscriminately? Is it any wonder that a murderous strife is now going on, that the whites are never safe in these districts, and must often defend themselves by violence, and that such horrible massacres, as that of the unfortunate crew of the *Maria*, should from time to time take place? It is impossible for Government to interfere with effect or successfully. What more melancholy than to see a miserable savage brought before an English court, often without an interpreter, in utter ignorance of what is passing, and breaking out on the scaffold into an agony of tears and entreaties, when he first knows that he is to die. Add to this, exposure, fatigue, and hunger; scarcely any definite notions of God, or the future; cruel and merciless habits, and well established cannibalism; and I appeal to every thinking man, whether any thing can save them except Christianity;—whether there is not necessity laid on us to send Missionaries to them. Little, I regret to say, very little has hitherto been done for them by Christian England. Scarcely a beginning has been made, and the difficulties, from their wandering habits, are very formidable. These being overcome, there is good hope of success. In many parts of New Holland, the natives are naturally a merry, lively, and intelligent race, with great power of mimicry, and well disposed to exercise it. Towards King George's Sound especially, where the best understanding has hitherto subsisted between them and the colonists, I was much struck with their quickness and good-humour. There they seldom wander far from the settlement, and they voluntarily offered to leave their children with me always, if I would stay and teach them; and, though generally it must be allowed sufficiently ill-favored, many of the little boys and girls I saw would be accounted handsome anywhere.

The following report of a Mission to this unfortunate race will be read with interest. It is a most clear and graphic account of the natives, and the peculiar difficulties in the way of a Mission to them. This Mission originated with the Rev. Dr. Lang: and now, that he has returned to Sydney, he is lending to it the aid of his untiring energy, and powerful influence in the colony. In addition to the German Missionaries, he has secured the co-operation of the orthodox American Presbyterian church, and one or more Missionaries from America are immediately expected. He has requested me to ask assistance from the Christian public of Calcutta; and surely they could not employ their money for a nobler purpose. Any subscription sent to the Editors of the *Calcutta Christian Observer* or the Rev. W. S. Mackay, will be thankfully received and forwarded. W. S. M.

"The Mission to the Aborigines at Moreton Bay was projected and undertaken in the year 1837, at the instance of the Rev. Dr. Lang, who, when in England in that year, obtained assistance for the establishment of the mission from Her Majesty's Government, and was enabled to secure the services of a corps of missionaries—both clerical and lay-assistant—from the continent of Europe, who, with one or two exceptions, had been trained up for missionary labour under the superintendence of that truly apostolic man, the Rev. Johannes Gossner, of Berlin, in Prussia.

"A few of the missionaries arrived at Moreton Bay in April, and the remainder in June, 1838. At present the mission consists of two Clerical missionaries, the Rev. C. W. Schmidt, a regularly ordained minister of the Prussian Church, educated at the Universities of Hallé and Berlin, and the Rev. C. Eipper, educated at the Missionary College, at Basle, in Switzerland, and ordained by the German and French Protestant Clergy in London, with their wives and children, and nine assistant missionaries, six of whom are married.

"The locality which this band of labourers have occupied is that of Moreton Bay, which, from its physical character, and from the number of natives residing in its neighbourhood, or occasionally visiting it, is peculiarly adapted for a Mission Station, and affords every desirable facility of intercourse with the civilized world; its distance from Sydney being only 480 miles. The climate, which is not subject to hot winds, is perhaps superior to that of Sydney. The country flattens towards the sea-coast, and affords a vast amount of land available for cultivation, especially along the banks of the Brisbane River. The penal settlement, called Brisbane Town, is situated on the left bank of that river, at a distance of about sixteen miles from its mouth. The Bay is reckoned to be from sixty to seventy miles across, over which a number of small islands are scattered, diversifying its aspect agreeably; some of them being covered with a soil fit for cultivation, while others exhibit only clumps of mangroves, or cyprus pine. Besides the Brisbane River, two or three others empty themselves into the Bay, of which, however, little is as yet known; the Brisbane River is navigable up to the settlement, and even still higher, but it is not accessible to large vessels, as a bar with only nine feet water on it crosses its entrance. The navigation of the Bay itself is obstructed in a similar way, as at its entrance at Amity Point a bar with fourteen feet water, and heavy breakers on it, very often presents a serious impediment to vessels either entering or going to sea; while the sand banks within it are constantly shifting, so as to render the assistance of a pilot absolutely necessary. A passage to the northward has, however, been discovered lately, and tried successfully by some vessels, both in and out.

"The missionary settlement is situated seven miles northward from Brisbane town, and about two miles north-west from Eagle farm, now a Government cattle station, but formerly an agricultural settlement and female factory. It is, from its situation, peculiarly adapted for missionary exertions, as it lies at the great thoroughfare of the Aborigines, when proceeding either from the north or south along the sea-coast, as well as of those coming from the interior; it may safely be said, that nowhere are there so many natives met with together as at Moreton Bay, which makes it as important a locality for a mission, as it is in other respects a favourable one.

"The number of the Aborigines in the district is not easily ascertained, as the occasions are rare on which they assemble in great numbers. At fights, which have taken place in the neighbourhood of the settlement, and even of the missionary station, as many as from 200 to 300 have been present. They are subdivided into small tribes; each of which has a certain territory allotted to it, from which they generally derive their names. Each of these tribes may number from 50 to 60 souls. On the right bank of the river are the Amity Point, Malúrbine, and Moppé's tribe, who number, together, about 200; on the left are, the Duke of York's tribe, the Pine-river natives, the Ningé Ningé, Umpie Boang, and Yun Monday tribes, which, including the mountain tribes in their neighbourhood, amount to about 400 souls. The tribes are distinguished from each other by the direction of the incisions which they make on their breasts and arms; but the fishing tribes have, from their peculiar occupation, a fleshy protuberance on the wrist, to which they are often found referring to prevent their being confounded with other natives.

"The Aborigines change their place of abode very often, sometimes from necessity, and sometimes from superstition or caprice. They seldom pitch far

from the missionary station now, whenever they are in the neighbourhood at all. To remove from one place to another costs them little trouble, as they have only to fix three sticks in the form of a triangle in the ground, and to cover them with the bark of the tea-tree, of which the women have always to carry a quantity on their backs, as they might not fall in with any of these trees at a place otherwise eligible for their abode. Their hut, when complete, assumes the form of a bee-hive cut asunder in the middle, and is from three to four feet in width, and six in diameter; the floor being covered with a piece of the same bark, upon which they lie down, in the only position which the shape of the hut will allow of, namely, with the body bent into a semi-circle. One family only occupy such a hut; in the front of which a fire is always kept up for warmth, light, and cooking. Skins, and sometimes blankets, serve for their covering at night; but in want of these they keep themselves warm, if necessary, by lying close together. Spears, shields, nets, water-utensils, and bags called *dilly*, are generally stuck or hung up on branches of trees around the hut, or, like the *waddies* and *womerams*, deposited in it; but their most formidable weapon—a stone knife or blade of steel, carried about in the girdle, or in a small *dilly* under the arm—is scarcely ever laid aside. Their water-utensils are either made out of a peculiar kind of wood, and nearly in the shape of a three-cocked hat, or from the large leaf of a plant resembling the banana, with this difference, that the fibres run longitudinally, whilst those of the banana run transversely or across the leaf; this leaf is gathered up at both ends, each end, being made into a bundle, through which a stick is forced to serve as a handle. Some of these vessels will hold a gallon of water; but generally they are not so large, and the smallest are used to collect honey. Their camps, although irregularly scattered over the ground, always show a distinction of the tribes, in the several groups of huts, which are fixed at some distance from each other.

"The Aborigines derive their food both from the animal and vegetable kingdom; of the former, almost every creature the bush affords is eaten, as kangaroos, opossums, snakes, lizards, birds, and even worms; to which must be added the produce of the sea, fish and shellfish, seafowl and seahogs. All these articles undergo a certain course of preparation over the fire to singe the hair off, &c., sufficient, in their opinion, to make them eatable. Their cooking therefore resembles that of under-done meat; but when hungry, they will not disdain even raw flesh, and you may see them occasionally tearing asunder a small snake with their teeth, which a few minutes before had crossed their path. From the vegetable kingdom they derive, amongst other edibles, two roots, which constitute their chief food, and which it is the daily occupation of the women to dig out of the swamps; the one is called *Bangwall*, the other *Imboon;* the plants somewhat resemble the fern tree, but the imboon is more farinaceous than the bangwall. They are found in pieces of the size of a man's thumb. When the root is roasted on the fire and the black skin pulled off, it is not unpalatable; but to increase its relish, the good housewife has a smooth stone with which she pounds it into small cakes, and then hands them to the different members of her family, or to a guest if he should fancy the dish. It is a homely sight, when you proceed in a clear evening to a camp of the black natives, to behold them occupied in taking their frugal, or it may be even plenteous meal; for they regulate their appetite by the scarcity or abundance of food at hand. As you approach you will hear a noise as of many small hammers; but on coming close up to them, you find it is the busy wife or mother pounding cakes for the family. Every other eatable is then produced, according as the good luck of the day in fishing or in the chase, or from their labour otherwise, may have filled their dillies; but however plentiful their repast may be, and however great the supply, no provision is made for the next day: what they are not able to eat is given away to such as have not been so fortunate in their exertions. Should any of the tribes on the sea coast have been so fortunate as to catch a sea-hog—called *youngun*—which sometimes is of the size of

a young bullock, intelligence of the event is immediately sent along the coast to invite the neighbouring tribes to the banquet; this lasts, between incessant eating and sleeping when quite gorged, two or three days, until the whole animal is consumed; their gluttony then obliges them to change their place of encampment, and sometimes oftener than once, as their olfactory nerves seem to be very sensitive, notwithstanding their voracious appetites.

"At certain seasons the fruit of certain trees, especially a nut called *bunya bunya*, of the size of a large walnut, and at other times wild honey, which is very plentiful in the mountains, serve them for food; but as they are only the children of chance, they have plenty of food at one time, and grow quite fat upon it, while at other times they are half starving; and then, in want of any thing better between their teeth, they will chew and suck the cloth with which they have wiped their hands and caught up drops of honey, when revelling in this luxury. Since Europeans have cultivated the ground, and introduced grain and vegetables, they have become exceedingly fond of potatoes, maize, pumpkins, melons, &c.; but they have never imitated their practice in raising a supply of food for themselves, by tilling the ground. They prefer robbing the gardens, if they can, to earning their bread by the sweat of their brow. Such as have mixed much with white men will eat any thing they see them eat. They find also great delight in smoking a pipe of tobacco, for which there has of late been a great demand, which has not, however, been complied with on the part of the Missionaries, who do not use any themselves.

"More than half of their time every day is taken up in procuring their food; and the fishing tribes often go out in the night, or at daybreak, to their occupation, for which they make up by sleeping in the day-time. If not engaged in procuring food, they employ themselves either in repairing their nets, sharpening their spears, carving their waddies, or making new ones; or they will idle away their time in chatting, and other playful amusements. The women have to make their *dillies*, in which they carry their food and all their other property, from a kind of long stringy grass; their twine, for various purposes, they twist on their knees from the inner bark of trees. Their nets are made of good twine, and are in no way inferior to any made by Europeans. The nights are, for the greater part of the year, taken up with dancing and singing warlike and other songs, accompanied with peculiar movements and gestures of the body; one of the number beating time with two sticks, which lasts until eleven or twelve o'clock. But very often the camp is made the scene of strife and contention, which issues in blows with the waddies, and cuts with the stone-knives. The savage nature of the Aborigines, although in their intercourse with the whites they may be found harmless and even pleasing, is clearly evinced in their intercourse with each other, when they are excited by hatred, jealousy, or carnal passions.

"At certain seasons the different tribes challenge each other to battle, of which they are eagerly fond, and on these occasions they contrive to be dressed in their best style. First, all the hairs over the body are singed off; then a new coat of grease and charcoal is laid on, or red ochre instead; and the plumage of parrots—long kept in reserve for the purpose—is stuck all over the body either in broad or narrow streaks, as far as it will go. The hair of the head, which is usually tied in a knot behind, is now loosened, and receives its due proportion of grease to make it pliant, when it is dressed to render it curly with an instrument of bone. If they have no parrot's feathers to decorate their bodies with, they make upon their black shining skin longitudinal streaks with red ochre or white clay, on the arms, body, and thighs. The nose and the cheek-bones shine with grease and ochre. A thick white reed, stuck through the cartilage of the nose, finishes the demon-like appearance of these warriors, who are by this time full of spirits in anticipation of their wonderful achievements. Lastly, they wind their scarfs six or seven times round their waists, and fasten the stone-knives into them, eager to express the gestures of horror or despair

which their enemies will make when attacked, or to imitate the howling by which they will be terrified.

"Their weapons are the *spear*, which for battle is made very long, sometimes ten feet, and often provided with a barb; the *club*, or waddie, which is generally round, but often carved out into sharp edges; and the *womeram*. With these weapons the natives invest their young men at the age of from fourteen to sixteen years. This is done with certain ceremonies, reminding one of those practised on conferring knighthood in former times. These young men are then called *kippers*, and for the first time enjoy the privilege of taking an active part in the fight. These fights are, generally speaking, not fatal; it is evident they are rather of the nature of sports than real fights, although blood may occasionally flow, and the parties profess great enmity. If they were to be believed, you would conclude from their boasting speeches, when returning from one of these fights, that their enemies were all slain to a man. It is not regarded, however, as a matter of any moment, if any one, through his own want of skill, should receive a spear, and thereby lose his life; but such an event will draw after it a series of fights, through the instigation of the relatives of the deceased, who are always anxious to avenge his death either on his antagonist or on the whole tribe. They fight man to man, one or two dozen at a time on either side; each having two or three spears, and endeavouring to throw one of them at his antagonist, which the latter of course is anxious to evade, by springing from the ground. When the spear has fallen to the ground, he takes it up and throws it back at his adversary. The greatest interest is shown on such occasions on both sides, by old men, women, and children; and if the spears fall at some distance from the scene of action, the women will pick them up to hand them to the combatants, whom they likewise endeavour to excite to greater efforts by singing warlike songs. To mourn over such as have fallen is chiefly the business of old women and near relations. The young soon forget their grief, although they may join in the general howl for a while; but even if one of their relations has only received a severe blow, the old women may be seen and heard whining for days together. The womerams are most dangerous in these fights, as they are thrown with great force at random, where the enemy is in the densest mass; their force is, however, generally broken by trees against which they fly, but this renders them not less dangerous, as they will sometimes break down pretty thick branches, which by their fall hurt those below very seriously. When the combatants are tired they retreat, and others take their place; but as soon as either party turn their backs, the throwing of spears terminates. After two or three hours have been spent in this way, hunger obliges them to look out for something to eat, and they disperse.

"The women of the Aborigines are in a state of the most deplorable slavery; they have no other idea themselves but that they are destined to subserve the passions of the men, and at one time or other to meet an untimely death at their hand. The smallness of their number is often a source of strife; for although they are sometimes wedded by a sort of courtship, it is the general practice of the men to steal them, and to conceal themselves for a season with their prize. This is particularly the case when comparatively old men have young women as their wives; for in such cases young men will say, "This fellow is too old to have a young wife; it ought to be our turn to possess such a treasure." But in these cases of elopement or stealing of wives, the robbers are not allowed to retain their prey, unless cuts and blows have been previously exchanged with the relations, especially the old husband who is thus unceremoniously dispossessed of his wife, and who will therefore make a determined stand for his honour. Their union is therefore sealed with blood; both the man and the woman receiving at such times dreadful wounds across the head, back, or arms. But woe to the woman who after the death of her husband should dare to choose for herself, or whose inclination should be against the man to

whom either the tribe or her relations should have appropriated her; her doom is sealed, if she does not submit. She may run away, or follow another man, but this is considered an offence for which her death only can atone; for in such a case either the rejected suitor or her own relations will inflict this punishment upon her. A woman stepping over a black man's feet will certainly be speared or beaten. When called she is to approach the men from behind, not through the circle in which they may be sitting. Blows are their lot at any time on the slightest provocation, and these are not calculated to improve their temper. Some of the women, indeed, appear to have mild dispositions, but others are very ill-natured, even towards the whites. They are very fond of their offspring, and almost inconsolable when they die. In this case they carry pieces of their skulls with them for a long time, and large must be the present to induce them to exhibit them to a white person.

"Whether the physical or the moral condition of these children of the forest is considered, the picture they present is one of gross darkness and misery. Their God is their belly: their will, or rather their passions, are their law, as long as they are able through violence and cruelty to maintain their point; and the testimony of Scripture, that "the dark places of the earth are full of the habitations of cruelty" finds in their case an awful verification. There is no man who appears to exercise any authority over them; and their obedience to the laws of Britain extends only so far as they see a necessity for submission, from their dread of superior power. It is difficult to say what their own idea either is or was of a Supreme Being, as they have for upwards of fifteen years past been in contact with Europeans; at all events they have learned to swear by that God, of whom they are ignorant as a God of truth and mercy. Certain it is that they believe in the immortality of the soul, and the existence of evil spirits. Of thunder and lightning they are exceedingly afraid; they will on no account pronounce the name of one that is dead, and they seem to hold that after death they will be like the whites, and that all white men have been black fellows before. Since they have heard of England they imagine that it is the place of their regeneration or metamorphosis.

"The intercourse of the Aborigines of Moreton Bay with the population of a penal settlement has, as may be expected, been of no benefit to them. It is only to be wondered at that they are no worse than they are. Yet it must be owned that some advantage has arisen even from this intercourse, although it is one of the negative kind, viz., to make them accustomed to association with white men. The condition of the female part of the native population has, however, become decidedly worse than it was before; for, in addition to the slavery in which they are held by the men, they are now made prostitutes by them, and have thus been the means of bringing diseases among them which were formerly unknown; especially that shocking malady which Divine Providence has wisely ordained as the due reward of profligacy. This disease is producing sad effects among them; and at a certain age their children are all more or less affected by it, and often become the victims of the disease.

"The intellectual faculties of the Aborigines are by no means to be despised. Their enterprise and cunning often call for admiration; but their language, as may be expected, is very meagre, as their ideas go no farther than their wants or employments. The following is a specimen of their dialect:

Biro (term of address)	Sir	*Darkanbean*	Cane
Malar	Man	*Moyum*	Paper, book
Byng	Father	*Dourour*	Net
Butang	Mother	*Dingal*	Fat
Awang	Brother	*Waiaroo*	Hungry
Tading	Sister	*Nangka*	Hot
Dalo, or *goyum*	Fire	*Danton*	Cold
		Marumba	Good*

* A further specimen will be given next month.

"The labours of the Missionaries have hitherto, from sheer necessity, been confined in great measure to the preliminary operations of clearing ground, erecting houses, and other buildings, and fencing in, and breaking up ground for cultivation. Their settlement is situated on a hill, from which they have given it the name of Zions-hill; it consists of eleven cottages with inclosed yards, kitchens, storehouses, &c.: these cottages are built in a line on the ridge of the hill from east to west. In front of the houses small gardens are laid out down the hill towards a lagoon; at its base, and in the rear of the yards, larger gardens run down on the opposite descent. The houses are either thatched or covered with bark; the walls are built with slabs and plastered with clay both inside and outside, being whitewashed with a species of white clay found on the spot, and mixed with sand. The ceilings are formed of plaits of grass and clay wound about sticks laid across the tie-beams, and floors of slabs smoothed with the adze; each cottage having two or three rooms and one fire-place.

"The cultivation of the soil was resorted to with two objects in view; first, to lessen the expense of the Mission by deriving support from the produce of the land; and secondly, to secure a sufficient supply of food for the Aborigines,—because it soon became obvious that no influence whatever could be exercised over them without this preliminary, as their time is almost entirely taken up in procuring their livelihood by hunting and fishing; and consequently they cannot be expected to stay with the Missionaries, and be sent away fasting at last. It was also no less evident, that in no other way but by their own labour could food be provided for this purpose; as they could not think of issuing food gratuitously with their scanty means;—besides, the Aborigines would have derived no benefit from such a system: the plan was therefore at once adopted, not to give a particle of food without at least some labour being done for it; and thus were the natives obliged to earn their bread by the sweat of their brow. The manner in which they are employed varies according to their ability and strength; the men will fetch sheets of bark, timber, and saplings; they will assist in felling trees, in splitting and cutting timber; they break up the ground with the hoe, plant potatoes, and till them; they fetch fire-wood, and chop it in the yard, and they bring water for the kitchen; in short, they will do anything they are set to do. They must, of course, be fed during the day, and receive in the evening, or when they have done their allotted work payment in articles of food, as potatoes, maize, meal or maize-cakes, fish-hooks, or tomahawks, but the latter only in extraordinary cases. If they bring fish or honey, twine or birds, for sale, they are paid extra for these articles. So much are they accustomed to this treatment, and at times, at least, so willing to submit to it, that they often solicit employment, and some of them may be as much depended upon as any European day-labourer, to make their appearance every morning as long as they are in the neighbourhood; or they will tell beforehand that to-morrow they will be absent, but will return one or two days thereafter. The women and children make themselves no less useful, and the former can even be more depended upon than the men; for as they have to provide for the family in every way, they find it better to work for a certain price than to go at random into the swamps, where they will probably find scarcely sufficient to bring home at night; in which case they are obliged to practise total abstinence themselves. There is therefore every prospect that the Aborigines at Moreton Bay will be induced to cultivate land for themselves under the superintendence of the Missionaries, as soon as the latter have the means of repaying them for their labour in the same way as if they were employed on behalf of the Mission. But the Missionaries have hitherto been prevented from doing what they wished in this way, and what they might otherwise have done, from the want of funds; which has prevented them from procuring working cattle to till the ground and raise grain sufficient for their own subsistence; and the scarcity of food, which was the necessary consequence at the Mission station, obliged

them to be very sparing in availing themselves of the labour of the Aborigines, lest they should have nothing to subsist on themselves.

"The Missionaries, however, do not consider that they have done all that is requisite when they have got the means of attracting the Aborigines, and inducing them to stay with them whenever they are in their vicinity; this is only one part of their object: they wish to follow them in their wanderings,—for they are often absent for months together,—to go amongst them in their camps, and there to preach to them the everlasting gospel. The means of conciliating the Aborigines, viz., through a supply of food in reward of their labour, is an indispensable requisite; but to follow them in this way for their spiritual welfare, is an imperative duty. The number of the Missionaries at the settlement is in this respect of great advantage, as some of them can stay at home for the protection of their families and property, as well as for maintaining intercourse with such of the Aborigines as may visit the station, while the others are following the wandering tribes either along the sea-coast or into the mountains, on their errand of mercy and salvation. They cannot but regret that their direct missionary efforts of this kind have hitherto been so few; but the truth is, that as these direct efforts are entirely dependent for their practicability on the outward facilities which the Mission generally could afford for carrying them on, so much time and labour have hitherto been required for procuring food for themselves, by the cultivation of the ground, that they have been unable to devote so much of their time as they anticipated at the outset, to the proper and immediate objects of their Mission. Such journeys of the kind described, however, as have actually been undertaken among the Aborigines by the Missionaries, have apparently told well upon them; and efforts have also been made to preach the gospel to them. What influence private conversation about God and divine things may already have had on their hearts, it is impossible to say; but they often attend divine service, and they conduct themselves on such occasions with great propriety: the singing pleases them very much, and they imitate it with success. The imperfect acquaintance of the Missionaries with their language, which has hitherto been a great hindrance to their work, is an evil which is gradually lessening; and when they have acquired the requisite fluency in the use of their rude dialect, no obstacle shall prevent them from carrying the gospel to these children of the forest, and proclaiming it in their ears. A school, for the instruction of the children, would have been in operation some time since, had the Missionaries had a sufficient supply of food to give at least a few potatoes or a piece of maize-bread to each child; without which a school cannot be carried on.

"Such, then, have been the situation and experience of the German Missionaries at Moreton Bay, for the last three years. They are here presented to the Christian public throughout the Colony, with a view to interest those who know and love the Lord, and who rejoice in his salvation, on behalf of this Mission, that through their liberality the Missionaries may be enabled to carry into effect more vigorous measures than their past circumstances have rendered practicable to enlighten these benighted heathen. The Colonial Government have allotted a section of land for the use of the Mission, and have afforded pecuniary aid hitherto to an amount equal to the contributions of the public; but from the condition of the Presbyterian Church in the Colony during the last three years, the funds available from both of these sources have as yet been quite inadequate to place the Mission on an efficient footing. A moderate effort on the part of the public at the present moment would go far to extricate the Mission from its embarrassments, and enable the Missionaries not only to support themselves for the future, at least in great measure, but to have a supply of food at their command for attracting the natives, and thereby affording them opportunities of dispensing to them the bread of life while they offer them the bread that perisheth. Amidst all their toil and troubles, the Missionaries have great reason to acknowledge, and they do so with unfeigned gratitude, that Divine

Providence has often appeared in their behalf, and that help has come to them again and again from quarters from which they least expected it. They are not conscious, therefore, of any abatement in their zeal, but are determined to go on in the strength of the Lord, and to fulfil his divine command in reference to these perishing heathen. They are resolved to maintain their ground, as long as they are not driven from it either by force or famine; but they solicit, for the sake of their work, for the sake of their Lord, the co-operation of the Christian public, not only in the way of pecuniary help, but also in that of their prayers. Were they seeking their own, there would be ample opportunity for their individual aggrandisement in this Colony; but they choose rather to continue poor, in imitation of him who became poor for our sakes, that through his poverty we might be rich."

III.—*Memorial to the Right Honourable the Governor General of India in Council.*

[N. B.—It has often been our lot to direct the attention of our readers to the peculiar difficulties which tend to impede the progress of truth in general, and Divine truth in particular, in this land of heathen darkness. Of these, some are *internal*, and some, *external*. The former can never be removed save by the spread of knowledge and the effusions of omnipotent grace. Among the latter there are some which fall legitimately within the control of Legislative interference—some, which it is possible for a patriotic and enlightened government to modify, mitigate, or wholly remove. Of this description there are *three*, of which special and even elaborate notice has been taken in our numbers for November and April last. These are, the rights of parents, the laws of inheritance, the marriages of converts. It was then distinctly stated that the notices in question were prepared with the specific design of making them the basis of a memorial to the Governor General of India. A memorial was accordingly prepared, and signed by every Missionary of every denomination in Calcutta. In consequence of the importance attached by the friends of Christianity to the objects of the memorial it was deemed best, if agreeable to the Governor General, to have it presented to his Lordship by a deputation consisting of one member to represent each of the great Christian denominations, now engaged in the work of Missions in this part of India. To this proposal, his Lordship, at once and with the utmost frankness, consented. The deputation, consisting of the Rev. Drs. Yates and Duff and the Rev. Messrs. Lacroix and Innes, waited, by appointment, on Lord Auckland, about the end of April last. We do not reckon it either proper or necessary to allude farther to this long and interesting interview, than simply to state, that his Lordship received the members of the deputation with his accustomed urbanity and courtesy—that he listened with the greatest patience and deference to all the statements and explanations offered on the occasion—that he put many questions, with the view of eliciting additional information—and that he at once agreed to submit the memorial to the consideration of the Law Commission. Of the memorial itself, duly signed as already stated, the following is a copy, which we publish for the satisfaction of our readers.]

To the Right Honourable the Governor General of India in Council.

The undersigned memorialists beg permission to state:—

1st. That your memorialists are deeply interested in the welfare of their Indian fellow-subjects, and specially of one class of them already numerous; daily increasing; and likely, (as is to be hoped and expected) to embrace eventually the great body of the people.

2nd. That the class of men referred to is that important and influential one, which consists of those, who, through the natural and inevitable operation of the educational and other measures now pursued by Government, public societies, and private individuals, have been driven to repudiate the irrational rites and forms of idolatry and superstition : as also of those, who, besides abandoning the hereditary creed of their fathers, have been led, through the light of divine knowledge brought home to their understandings and hearts, openly to profess the Christian faith and become members of the Christian church.

3rd. That this twofold class in common with others, not of the Hindu or Muhammadan persuasion, such as East Indians, Greeks, Jews, Pársís, and Armenians, at present labour under sundry legal disabilities of a specific character, and are also left in reference to many other momentous civil concerns and relationships without any laws to guide and direct them.

4th. That among the grievances more immediately referred to and loudly and very generally complained of, may be specified the following :—

(1st.) The effects of the coercion, and it may be cruelties, to which the religious bigotry of parents and guardians may subject those under legal age, who, as the result of enlightened conviction arising from improved education and other means, are impelled to renounce their ancestral religious opinions and adopt others instead.

(2nd.) The loss or total forfeiture of lands, goods, and other property to which such conscientious renunciation may (in certain circumstances and particular localities) render them liable.

(3rd.) The defects of the laws relative to marriages and rights of inheritance, of all classes of persons who may not be of purely British, Hindu, or Muhammadan descent.

5th. That the classes of our Indian fellow-subjects now mentioned are already much oppressed under the foregoing and other similar grievances, and are likely to be yet more oppressed, and that therefore speedy relief and adequate remedy is anxiously desired and earnestly prayed for.

6th. That as a full enumeration of particulars would prove of too great length for insertion in the body of this memorial, a statement of the more prominent facts, natural principles, legal enactments, and remedial suggestions, will be found in the documents appended*.

7th. That should your Lordship in Council be too deeply occupied with other national affairs to allow the present subject to engage your personal attention, your Lordship is respectfully and humbly requested to refer this memorial with the appended documents to the Law Commissioners ; with a recommendation that they take it into immediate and serious consideration, and prepare without delay the drafts of general and comprehensive laws, by which the grievances to which attention has now been directed, may be removed and appropriate remedies applied.

* These documents consisted of the papers already inserted in *the Observer*, in the numbers for November and April last.

8th. That, as the names of some of your Lordship's predecessors are destined to go down to posterity enshrined in the heartfelt homage of tens of thousands of the native inhabitants of her Britannic Majesty's Indian Empire, who, in consequence of the peaceful and patriotic reform of abuses, have been delivered from the tyranny of many a prescriptive usage and the arbitrary exaction of many a despotic law;—your memorialists earnestly hope that your Lordship will be privileged to bear away from these vast realms some similar civic trophies, and, not content with the crown of conquest, will be led by an overruling Providence, to seek a more true and lasting fame in the redress of oppressive grievances, the amelioration of barbarous legal codes, the purification of the founts of equitable right and judicial power, and the grateful tribute of admiration and esteem spontaneously rendered by a relieved and benefited people, and re-echoed in hearty response from age to age.

Of the due delivery of the above memorial to the Law Commission the following is the official notification :—

To Rev. A. Duff and other Missionaries.

GENTLEMEN,

Legislative Department. } I am directed to acknowledge the receipt of a memorial to the address of the Right Hon'ble the Governor General of India in Council with enclosures, relating to certain grievances under which native converts at present labor, and to state in reply that the papers have been referred to the Law Commission for their consideration.

I have the honor to be, Gentlemen,
Your most obedient servant,
T. H. MADDOCK,
Secy. to the Government of India.

Council Chamber, the 10th May, 1841.

IV.—*Infringement of the Sabbath, or the compulsory attendance of Native Christians at the offices of Police Darogahs on the Sabbath day.*

We have often had occasion to revert to the civil disabilities under which the Native Christian community are placed, solely from their profession of the Christian faith; the following correspondence forwarded to us from a missionary of the Baptist Society, laboring in Jessore, exhibits another phase of those disabilities, in the forced violation of the Sabbath, through the tortuous persecution of the heathen. As in the question of marriage and divorce, the laws of inheritance and the like, as far as this Government is concerned, it would appear it is useless and hopeless to appeal for redress, and

except the administration of Government in reference to Native Christians be placed *generally* on a more liberal basis, our poor brethren must in patience not only suffer wrongfully in the spoiling of their goods, but in the violation of their consciences, and in defiance of the commandments of their Lord.

To the Judges of the Sudder Nizamut Adaulut, Fort William.

Gentlemen,

The public observance of the sabbath by the servants of the state being recognized by the British Government, I feel it my duty as a Christian Missionary, to bring to your notice, the desecration of the sabbath by the police darogahs. These officers, I should suppose, were never directed to abstain from the performance of general public business on the sabbath, as the subordinate officers of the civil department are prohibited by a late circular order. Hence the present anomaly which exists under a Christian Government, of a portion of their servants observing, and the other portion violating, the sabbath under the colour of public sanction. This lamentable circumstance perhaps has never occurred to the authorities, who as Christians, it is to be presumed, could never intentionally permit the public desecration of the Lord's Day.

With certain exceptions, such as the apprehension of heinous offenders, &c. and the preservation of the public peace, all other business within the province of the darogahs can, in my humble judgment, be suspended on the sabbath without much public inconvenience. If the magistrate's kacherí is closed on the sabbath, I suppose no objection can exist to the subordinate police officers' kacherí being likewise closed.

The interesting subject in question attracted my attention a short time ago, while I was on a visit to a section of my church consisting of native converts situated in the mufassal. The darogah of the thánà Nyabád being engaged at the time in conducting a certain local investigation, summoned two or three of my converts to attend his kacherí on the sabbath for the purpose of taking their depositions. I of course objected to send them, but engaged that they should wait on him on the following Monday morning. As Christianity prevails in India, the native converts are likely frequently to be annoyed by the darogahs, who, being heathens and not being restrained by any rule from committing the breach of the sabbath, may compel *under a sense of duty*, the native Christians to break the sabbath by attending to the police orders. Under such circumstances permit me, gentlemen, to solicit you, most respectfully, to take the subject into your serious consideration, the result of which I sincerely pray may be a decision in favour of the expediency of prohibiting the police darogahs from transacting all *unimportant business on the sabbath.*

I have the honor to be, &c. &c.

Reply from the Register of the Court.

Sir,

I am directed to acknowledge the receipt of your letter of the 24th ultimo.

2. In reply I am directed to inform you, that it is not within the power of the court to issue a general order of the nature contemplated by you, this can only be done by the Government, or under its express sanction.

3. At the same time the court desire me to state, that they are precluded from recommending to Government the adoption of such a measure, as that advocated by you, as they consider it extremely difficult,

under existing circumstances, to lay down any rule for the guidance of the subordinate police officers in regard to the subject of your letter. There are certain police duties, such as the apprehension of heinous offenders, inquests on bodies in cases of unnatural death, the preservation of the public peace, which the police officers must perform on the sabbath as well as on any other day of the week—and the difficulty of dealing with the subject consists in the necessity of adopting a rule involving distinctions, the determination of which must in each case be left to the police officers themselves, who it cannot be questioned are not the persons best qualified to judge of them.

4. The court, however, fully recognizing the impropriety of a darogah unnecessarily summoning a Christian to attend at his office on the sabbath, are of opinion that each case of the kind should be dealt with, as it occurs, and they have no doubt, that on such an occasion, should the attendance required be clearly shewn to have been unnecessary the magistrate, on a proper representation being made to him, would prohibit a repetition of the proceeding.

I have the honor to be, &c.

Fort William, 9th July, 1841.

Respecting the foregoing documents, the Missionary writing to a friend in Calcutta, observes—

Now, my dear brother, I shall occupy your valuable time for a short space regarding the subject of the infringement of the sabbath. My letter to the judges and their reply will put you in possession of every information. I wish to draw particular attention to the last paragraph of the judges' letter,—the remedy pointed out for the evil, by them, is no remedy at all. *After* a poor Native Christian has been compelled, contrary to his conscience, to break the sabbath, he must lay his case before the magistrate; what can this officer then do? He cannot reprimand the darogah; the most the magistrate can do under present circumstances, is to prohibit the darogah, when a representation of the nature above alluded to is made, not in future to molest a Christian on the sabbath. Another darogah may take the place of the one who was prohibited to do so, and other circumstances, such as a long lapse of time, may intervene before another case occurs, and thus prevent the magistrate's hukam being carried into effect.

Another Disability—Mufassal Law and the Operation of a certain Criminal Regulation.

Another disability under which the native Christian community labors, is embodied in the following extract of a letter from the same missionary. It is an evil under which the heathen in common with the native Christian community labors, but it falls with greater force on the Christian than on the heathen, for this reason,—the enmity of the latter is so ingenious and persevering that they will, for the very purpose of injuring the native Christian community, drive them into litigation by acts which may be highly destructive to their interests, yet very difficult of proof. The evil of which we now complain is this,—an aggrieved party or the party putting in a complaint, whether that complaint have reference to a common breach of the law or murder, must bear all his own expenses, those of the witnesses and the accused, and to pro-

vide for them while at the seat of justice. This evil is increased, as our correspondent very justly remarks, by the paucity of magistrates and judges—sometimes it may be, a party will be kept a month or even longer, far from home, and with a posse of witnesses, or the villains that have plundered him or otherwise interfered with his interest, dependent on his purse. The proposition of our correspondent is reasonable enough, that the Government in the first instance should bear the amount of costs of both parties previously to the commencement of the trial, and ultimately make the guilty party pay the whole of the costs—for it is indeed a hardship that in addition to the loss of property or whatever it may be, a man should be saddled with the whole expense of prosecuting the delinquent. Let us illustrate the matter by an actual case—a charge of debt is brought against a native Christian for arrears on land, which land he and his family had held for generations; on his becoming a Christian, false pottahs are made out and sworn to in order to deprive him of his possessions; he is summoned to answer the charges, waits for many days in the neighbourhood of the judge—is told that his case cannot come on for some time; poor and unable to remain he ventures to return to his home for a day or two: immediately he has departed, through the chicanery of the native officials of the court, his case is called for and being absent, he is sent for by the chaukidárs, fined for contempt of court, and, in default of payment, imprisoned and mulcted in the whole of the costs; his enemies in the mean-while, having obtained his imprisonment, carry out their wicked project with success, and he returns to his village plundered of his estate, broken in spirit and without the hope, save in removal from his native place, of obtaining even a small subsistence. This is mufassal justice; nor is it an isolated case, it is not the exception; nay, we fear it is the rule, and who shall wonder, when we find but *one magistrate to a million of people!!!*

The present inefficient state of the judicial system renders the operation of a certain criminal regulation highly oppressive to parties in general, but especially to Native Christians.

A heathen can persuade his neighbour to come forward and give his evidence, but none of them will come forward for a poor Christian, so that unless a heathen is compelled by the arm of the law to appear to give his evidence, he will not do so willingly: especially for an outcast, as Christians are considered to be in some places. It is proper, I say, that a witness should receive his khoráki, but that Government ought to bear the expense in the first instance, and when the case is decided, the party who is cast, should pay the expenses of the feeding of the witnesses, &c. But the enormous expense for feeding the witnesses is created by the inefficient state of the judicial system. We have for a million or up-

wards of inhabitants a *single* magistrate, consequently what might have been accomplished in a week or so, if there were more magistrates, requires under the present system two to three and even four months. As the evil originates from the measures of Government, it is but right that, instead of making the poor payfor feeding the witnesses from two to four months, the Government should bear this unnecessary expense, or make the defendant, if cast, pay such charges as a punishment.

A short time ago, Sadánanda, a new convert, was arrested under a false complaint of debt, *on the sabbath*; and taken to a certain tá-lúkdár's kacherí, where he was kept in durance vile, for nearly three days, and met with cruel treatment; his hands were tied back, and beaten unmercifully with the fist, so that he might have no marks upon his body. When he regained his liberty, he related to me his tale of woe, and I of course took the necessary steps to have the delinquents brought to punishment. On his petition the Magistrate, who is a most upright and courteous man, passed the usual order, viz. "that the complainant deposit *two rupees* for each witness's khoráki, when a parwánah will be issued for their appearance." Now I found Sadánanda had named five witnesses, and that the expenses of prosecution would be as follows:

Five witnesses,	Rs.	10
Piyádá's wages, &c.,		2
		12
If the case could not be decided within one month, the complainant would have to deposit more for expenses of khoráki for another month,	Rs.	10
		22
Complainant's loss of labour while attending the Court *two months*,		6
	Total, Rs.	28

How can any poor man afford to pay such high charges? he must ruin himself or starve, or beg, or he must suffer every injustice and oppression in utter silence.

V.—*A. D. and Lord Auckland's Educational Minute.*

[We have deemed it advisable to hand over the communication of "D. M." to "A. D." in order that he might at once reply to his observations, and thus bring the discussion within a narrow range. Our correspondent will, we are confident, approve this plan rather than that the matter should be kept under discussion *ad infinitum* in a monthly periodical.—Ed. C. C. O.]

To the Editors of the Calcutta Christian Observer.

Dear Sirs,

As you have frequently enforced the opinion that where charges or arguments are advanced in a public print, they should be replied to or commented on in the same, I venture to solicit a corner for the following remarks on the papers which have appeared in your magazine under the well known

signature of A. D. in condemnation of Lord Auckland's minute on education. The point to which I would refer is the proposed introduction of the Christian religion as a portion of the course of instruction. And although I must confess that I have been surprised no less than grieved by the systematic spirit of detraction which pervades those letters, even in regard to points and persons not immediately concerned, yet entertaining as I do, feelings of the highest respect for their author, I would not have broken silence upon this ground, and am solely led to do so from a deep conviction that the success of the cause which I have most deeply at heart, is intimately concerned in this question. (1)

I would ask then, of the author of those letters, with reference to the troubles and excitement which we witnessed not very long ago in consequence of the conversion of two Parsí youths at Bombay, and which have more recently been renewed at Madras from a similar cause, what he conceives would have been the probable results, if the youths in question had been avowedly converted in a Government institution? Does he think that the ferment would have subsided as it ultimately did on those occasions? And can he conscientiously declare that he would desire to see the heads of the British Government charged by the populace, as they must then have been, with being the intentional causes of what they regarded as a gross infraction of their domestic peace? For myself I must declare my belief that a handle would thus have been afforded to the bigotry and fanaticism abounding through the country, which would render the force of their uprising irresistible—that the part of Government and its officers would have become a most difficult and invidious one, and that the cause of education, to say nothing of other interests, would in consequence have received a shock, from which, without a change of system, it could not have recovered. (2)

To put the matter into a more argumentative shape. We well know that the progress of conversion and the introduction of a new religion or even the attempt to do so, is certain to beget violence in various shapes, and of necessity Government must in all cases be the arbiter. If then this Government have previously itself taken a direct and active part, such as that which has seriously been proposed, in promoting this cause of irritation; can it be reasonably expected that the people will bow to its decision as an unprejudiced arbitrator? If not, what must be the probable consequence?—Nay more than this, although the conscious purity reigning in the breast of an enthusiastic minister of the gospel, may lead

him to anticipate naught but blessings from the acts of a Christian Government so impelled; yet, does the history of nations, Heathen or Christian, past or present, enable us to regard with complacency the investing with proselyting powers those secular bodies who rule over (humanly speaking) the destinies of a nation? (3)

If, then, it be concluded, as I feel assured it may, that no consideration will ever induce the British Government in India to take that part in the matter which has been urged on it, or the British nation to confer on it the power to do so; are we forced to sit down in despair, under the conviction that all then is vain and injurious? That in fact the only other alternative is the preferable one for Government to adopt, viz. to withdraw altogether from the work of education? Surely it cannot be so—A. D. is well acquainted with the High School of Edinburgh, and the numerous other national day-schools of Scotland, into which mention of religion is rarely or never introduced; unless, perhaps, through the medium of the mythological absurdities of the classics; why then, constrained as we are here, should the introduction of an analogous system be considered as altogether abominable and antichristian? None, I think, will deny that it can produce most valuable and important fruits; however inferior to the direct inculcation of that wisdom which is from above; and A. D., I believe, himself allows that some of his most willing and interesting listeners when he has preached the gospel, have been pupils of Government schools, where religion is not taught; whom he has had an important share in eventually turning from darkness into light. (4)

Granting, then, that the educational establishments of Government will continue to extend on the principles on which they have been begun; and that for some generations to come, if not to all time, they will continue to bear an enormous proportion to all the combined educational efforts of societies and individuals; one consideration yet remains which appears to me to be fraught with fearful practical importance, viz. that if the opinions which have recently been enforced with so much of impetuosity and denunciation prevail, the result will be that all devout persons will withdraw themselves from these establishments; the supervision of which would then devolve either upon infidels and deists, indifferent about God's religion, or on inveterate Hindus and Musalmáns. This consideration it is, in fact, alone, which has induced me to address you; and it is one on which I would entreat of the ministers of the gospel seriously to reflect. (5)

Next to direct religious instruction, I have long been con-

vinced that by far the most important point to be observed, is that the preceptor be himself a man of devotional feelings. Indeed I have sometimes been tempted almost to doubt whether the effect of example on the part of the master, the tenderness of heart, and purity of action, which will distinguish a devout teacher, may not in the end have a more powerful effect than even direct precept, to make the pupils feel the importance of heavenly things and instil into them a desire to seize all available means of instructing themselves in a religion which begets such fruits. But oh! how different the result where the teacher leads them to regard religion and a future world as matters of indifference; and science and literature all in all! and how shall we have to reproach ourselves if the national establishments, instead of a powerful engine for good, become, by being an object of aversion to virtuous men, an extensive source of the most noxious and soul-destroying influences. Within my own experience, I have already met with ingenuous and seriously-disposed young men whom these discussions have disposed to believe that connection with a Government education establishment is unsuitable for a true Christian. I view the extension of such a sentiment with the greatest possible alarm. In the earnest hope that you, Sirs, and your readers, will seriously consider this matter, I remain, dear Sirs, with all Christian regard, faithfully yours, (6)

D. M.

(1.) A. D. too has been "surprised no less than grieved" that a person of the general good sense indicated by D. M. should have allowed himself to be so far caught by the infectious cant and slang of an ungodly world, as to write in this unwarranted and offensive manner. Nothing but his being *antecedently wedded* to the Government system and saturated with its noxious principles can account for it. It is an additional proof of the blinding and perverting influence which partizanship ever exercises on the moral judgments even of good men. In A. D.'s letters there is, as there ought to be, *a righteous condemnation* of what is *demonstrably wrong;* but nothing, nothing, which can *fairly* be construed into a "systematic spirit of detraction." This is merely an expression of *wholesale abuse* which should have been left to the monopoly of ungodly men, as it never was more grossly mis-applied. In his own secret consciousness, A. D. feels that he is utterly incapable of indulging in such a spirit, as is here so unjustly imputed to him. And the editors of the *Observer* he doubts not, are equally incapable of giving circulation to aught, which could be fairly shewn to breathe such a spirit, without animadversion.

(2.) All this is sheer declamation, springing from those idle alarmist fears which A. D. formerly exposed in reply to another antagonist. That a Christian man could lend his sanction to this stale Indian war-whoop cry of hostility against the spread of the gospel more than grieves him. That an avowed infidel should thus write of the "gross infraction" which conversion to the truth of God is said to inflict on the "domestic peace" of native families, were nothing strange. But that a Christian man could so far forget himself as to feel something like horror at the thought of the British Government being charged with such an imputation—that is, in very truth, the imputation of being

the "intentional causes" of *the conversion of immortal souls to God!*—is indeed passing strange. What a crime! To be charged as *instruments* in accomplishing a work, for the accomplishment of which the Divine Redeemer, on the cross of Calvary, bowed his head unto the sacrifice!

(3.) The honest and earnest conviction that the Government was, as it should be, the impartial friend of Christianity would go far to *prevent* the outbreaks of violence here anticipated. It is the prevalent notion abroad among the natives that the Government is strangely hostile to Christianity, which feeds and foments the seeds and principles of outrage against the professing disciples of Jesus. As to "secular bodies" being "invested with proselyting powers," *merely as secular bodies*, it is a consummation which A. D. would deprecate just as warmly as D. M.

(4.) What is here said of the National Day-schools of Scotland is happily not true, without such qualifications as wholly neutralize the statement. In *all* the parochial schools, with very few exceptions—and these arising from *temporary* and *local* negligence—the Assembly's catechism, the Bible, sacred hymns or psalms have, from the time of the Reformation, been systematically taught. And of late years, when the spirit of supervision has been more thoroughly revived, the exceptions have dwindled down almost to nothing. Even in the High School of Edinburgh, the Edinburgh Academy, and other similar institutions things of late have greatly amended. The business of the day is begun with prayer, and Bible lessons are regularly taught. But even if the statement were not, as it happily is, wholly untrue, that is, unfounded or contrary to fact, it would not help D. M.'s argument. In a Christian country, it would be just as wrong as in India to divorce religion from the education of the young. But, should it unhappily be so divorced in *public* institutions, there is always the countervailing remedy of *domestic instruction and example*, the *exercises and lessons of family devotion*, the *solemn services of the sabbath*, and the *vigilant guardianship of the shepherds of the flock*. But, in India, if religion be divorced from *public* institutions, there are at present *none of these countervailing influences to operate as a remedy*. D. M.'s analogy is therefore logically and practically a false one; and tells most powerfully against his own argument. As to those who became "willing and interesting listeners" of A. D.'s preaching, no thanks to the Government system, as such, if they became so. That indeed *destroyed their Hinduism;* but it also *filled them with hatred and contempt of Christianity*. And it was A. D.'s own expostulations and addresses which were blessed of God in rendering some of the victims of that system, willing listeners to the exposition of a system which at first they cordially hated; and ultimately in turning a few from "darkness unto light."

(5.) If *the system*, which A. D. has felt and ever will feel it to be his duty to impugn, be an *Anti-christian* one, the sooner that *really* Christian men cease to have any thing to do with the conduct and management of it, the better. Their connection with such a system at all is one of the strangest practical anomalies in the history of Christianity; and can only be accounted for by the blinding influence of carnal views of political expediency. Their *first* duty should be to attempt to *reform* the system. If that failed, their *next* should be calmly to *protest* against it—"*to come out*" from it, and to be "*separated*"—thus washing *their* hands in innocency as regards *its guilt in the sight of a holy God*. If Anti-christian measures were supported exclusively by the advocates of a worldly temporizing expediency, their *true nature and character* would stare every one in the face;—there could then be *no mistake, no delusion*. But it is the *unhallowed connection of reputedly Christian men with demonstrably Anti-christian measures*, that confers an *adventitious respectability* on the latter—that originates and propagates and perpetuates the *illusion* of their *supposed innocence*. So long as this connection lasts, it furnishes the strongest prop and buttress of an erroneous and mischievous system. There is nothing which its more de-

voted advocates would deplore more than the dissolution of such connection; as then one of their main grounds of support and appeal would be at once removed. There is nothing in which the friends of truth and righteousness would rejoice more than in such dissolution; as then the strangely compounded and heterogeneous system would stand forth in all its nakedness of deformity and fatality of mischief, and would soon perish amid the rebuke and detestation of an indignant Christian public.

(6.) There is very much of confusion and self-contradiction in these paragraphs. D. M. started with an expression of something like horror at the thought of introducing the "Christian religion" as a "portion of the course of instruction" in Government seminaries." Against such introduction he has attempted to argue throughout. Now he insists upon it that "the preceptor" should be "himself a man of devotional feelings!"—As if a *Christian man of devotional feelings could ever bind himself by covenant to deny the Lord that bought him*, in his instructions to the young! He deplores "the result where the teacher leads them (the young) to regard religion and a future world as matters of indifference, and science and literature all in all!"—and yet he strenuously advocates a system which, by its *silence* and *negation* and *omissions*, in the hand even of the best disposed *must lead* the pupils to "regard religion and a future life as matters of indifference, and science and literature all in all!"—a system, which, by its *peremptory prohibitions* on the subject of religion, *must tend* to throw the greater part of its preceptorships into the hands of unscrupulous men, who will not hesitate to infuse the poison of their own noxious principles into all their teachings! Having a very high respect indeed for D. M. —A. D. would implore him seriously to reconsider his opinions on the present subject—to bring them to the test of God's revealed word—and no longer lend the sanction of his name and character to a system which is dishonouring to the one living and true God, and ruinous to the souls of men.

Finally A. D. returns his best thanks to D. M. for his honestly-intended and harmless attack. It will do a vast deal of good to the cause of truth and godliness, which he has espoused, in opposition to the cause of error and ungodliness which he has assailed, and which he will continue to assail as long as he can think a thought or wield a pen. Attacks like the present, from the well-meant but ill-directed zeal which they betray, as well as from their own intrinsic weakness, will do more than all counter-arguments to expose the badness of a bad cause. Already, A. D. *knows*, from manifold assurances, that not a few of those who were once enthusiastic in their support of the Government system—oriental and occidental—have been greatly staggered. Others have not scrupled openly to avow that they have been actually proselyted into the adoption of opposite views and principles; while many, who hesitated, have been confirmed, and many who believed have been strengthened. In spite, therefore, of the torrents of angry and senseless abuse in which, under the pretended mask of dissatisfaction at the tone and style of the letter-writer, certain scribes chose to give vent to their ill-disguised hostility toward *the cause itself* which it was his privilege to advocate, that cause has been making silent but rapid and decisive progress in the minds of hundreds of right-hearted men. And with a head so capable of devout reflection and a heart so fraught with generous feelings, as there is reason to believe that D. M. possesses, A. D. despairs not to see the day, when, abandoning the timid and the dangerous course of carnal expediency, he will deduce *all* his guiding principles from Jehovah's holy oracles, and plant his standard high on the holy hill of God.

A. D.

VI.—*Missionary Trials and Missionary Encouragements in India.*

I.—Missionary Trials in India.

A Missionary is a Christian man sent by the Lord Jesus Christ, through the ordinary channels of His providence, to preach the gospel, for the world's conversion. To preach is his immediate work; to convert is his ultimate end:—for the accomplishment of the latter he is not accountable; but regarding the fulfilment of the former it is said, "Woe is unto me if I preach not the gospel." By preaching is meant, generically, the proclamation or making public of the word of God by human speech, in whatever circumstances;—whether in the bazar or the school, whether in the street, or in the chapel—whether to promiscuous assemblies of the old for an hour, or to stated meetings of the young for a year—whether in the speaker's own language acquired by the hearer, or in the hearer's own language acquired by the speaker, or whether in a tongue that is common to both speakers and hearers alike. Thus to make known the gospel of Christ, as every man severally and best can, is Missionary work.

In India there are many Missionaries:—we mean, *many* as opposed to *none*, not many as regards sufficiency:—and these have, amidst many changes, been labouring in this country for a long enough time to be able to form a definite experience on the subject of the peculiar difficulties of Missionary work in this country. Indeed difficulties present themselves before almost any thing else in Missionary operations, because the gospel is the direct antagonist of sin; and sin being universal, the gospel is therefore universally opposed. Such opposition, or its effects, assumes the form of *trial*—and the host of difficulties, arising from physical or moral causes, yet still connected with sin, become trials of Missionary faith, universal in their extent, and painful in their effect.

There are two grand sources of trial to the ministers of Christ's gospel over the whole world, and of course they exist here also:—(1.) The world is "*dead* in sin," in a state of spiritual insensibility to our message;—so that no man does, of himself, ever repent, or believe, or become a converted man, a true Christian. Every Missionary knows this fact from his bible, and also from painful experience; so that he has in reality more reason to wonder that one sinner believes truly, than even that none should believe at all. (2.) The ministers of Christ are in themselves *weak* and powerless to meet this evil in man, sinful, dead man. They cannot give life, nor communicate the power of feeling—they cannot change a heart, or convert a soul—they can speak, and teach, and pray, and persevere; but they cannot save. They also feel sin in themselves make them more weak, more powerless than at first, it may be; and they can number over things done by them, which ought never to have been done, and many things left undone, which ought first to have been performed. These two attendants on Missionary labours, try much those who are concerned for the souls of man. The *deadness* of the hearer, and the *weakness* of the preacher, are things sufficient to lay low all the romance of juvenile theory, and to level for ever all the proud imaginations of wistful sentiment and of boastful intellectualism. Whether a man be in Africa or in Asia, whether he preach to the Hottentot or the Hindu, he has in substance these same facts to deal with:—the dead will not hear, without the quickening Spirit of God;—the weak can accomplish nothing without the omnipotent grace of the Lord.

These two chief and universal trials of Missionary spirit, are not those to which now we are directing our attention. There are specialties superinduced on these, or that stand connected with them, and which therefore from them derive a power which they otherwise would not have;—and these specialties, varying their form and insinuating their influence, often harass and depress the

spirit, when we have faith in sufficient force to resist and overcome the greater modes of spiritual trial.

I. There are trials resulting from the peculiar character of the *People* amongst whom we labour ;—at least in so far as this character bears upon their treatment of the gospel. We do not say that this class of trials here is greater or more severe than those which are experienced by the servants of Christ in other countries ;—but only, that, in some *special* forms, they are more severely felt here than probably elsewhere. The result may be the same—the manner different. Four rulers, Pilate, Felix, Festus, Agrippa, rejected Christ in the end, and died unbelievers—but, how different their modes of rejection !—So may it be with countries. The Gentiles who rejected the gospel, did not generally behave in the same manner with the Jews who were guilty of the same crime.

Now, whilst the Hindus generally refuse submission to the gospel of Christ, it is not altogether in the same manner with the Pársís—nor does the conduct of the Musalmán in this matter correspond with that of the pure Hindu. It is evident that our blessed Lord was more tried by the conduct of some men than by that of others ; and that the *mode* in which unbelief was manifested excited in Him its own peculiar pain, and met with its own appropriate rebuke. If so with the Master, how much more with the disciple !

In Bengal, and especially in its lower districts, best known to us, there has been a long continued preaching and teaching of the gospel to a sufficient extent to evince the trials of Missionary spirit that exist on the part of the people. And what have we to contend with ?

1. Great and general *apathy* of mind. There is no spirit of enquiry ;—nay generally speaking, there is little spirit of curiosity. Natives may wish to find out, what the wandering Missionary is, or what he desires to say—but, having found out that he preaches about salvation, regarding which they feel no concern, they soon turn away and depart. If he be a stationary minister of Christ, they will, if passing, turn aside with stationary apathy, to hear him, for a few moments—and then with the formality of a soldier on drill, to the right-about-face, and retire. The greatest difficulty that the Missionary feels is, to break up this habitual apathy of spirit ; and oh, how happy is he to see some one, with fixed posture, glistening eyes and open countenance, listening to the word of truth ! This apathy does not extend generally speaking to other subjects, with the Hindu ;—but through the multiplicity and vastness of the religious provision made in his shasters, he does not see room for an addition, more than he can see need for a substitution of truth, in matters of religion or salvation. He has volumes of scriptures—myriads of gurus or guides—multitudes of propitiating ceremonies—millions of fellow-believers ; and so is he enabled to be systematically apathetic in the highest degree. This is the apathy of system, not of stupidity—of self-sufficiency, not of sottishness—and therefore it is all the more painful. The field is necessarily extended, not to the hearer's state of mind only, but to the system on which he feeds—and it is difficult to say, whether is more painful to search out the lies of Hinduism, or to awake the mind of the sleeping Hindu.

2. *Levity* of spirit is another quality in the Hindu treatment of the gospel or of its teachers, which sorely tries the Christian mind. The mythology of Hinduism, that is the theology of the Hindus, is of a peculiarly absurd kind. There is nothing of a serious order connected with their belief. The actions of their deities, as recorded or related, are mean and contemptible, and induce a silly and foolish state of mind on the mass of the people. Their religious festivals are the great sources of their amusement and merriment. The evident consequence is, to view religion generally as a light, not a serious thing ;—and to meet particular references to the vanity of their system, or the verity of ours, not with a frown but a smile ; and that the smile, not of satisfaction or of scorn, but of simple levity. In a native congregation there are generally to be found some few or more, who put some very silly and absurd question to the speaker, and why ? in order to turn the whole service into a laugh, and break up the

meeting if able, under the merriment of a farce. Young men in schools too partake of this spirit of levity; and one of the grand difficulties is to produce any thing like seriousness of mind under instruction. Indeed, as far as the writer knows, a sense of the *solemn*, seems unknown to the Hindu mind, until touched from heaven, and any appearance of it in our institutions seems rather the effect of discipline than of feeling. How great the pain of presenting the crucified Saviour to the foolish laugh, and childish merriment of perishing men! We have seen a pretty large congregation standing patiently and quietly for some time listening to general truths—but whenever the name of Jesus Christ was introduced, we have seen them look round on each other, as if by a latent sympathy; and when one or two began to laugh or make signs of ridicule, we have seen the meeting join in the silly smile; until some bráhman put some still sillier question, and then the bulk have gone away under covert of the silliest laugh possible.

3. *Subtlety* of speech is another besetting sin of the Hindu, which sorely tries the spirit of those who would do him good. This quality amounts often to direct and habitual lying, and always includes within it every species of sophistical evasion by which an argument can be stopped, or a truth be warded off. The disciples of bráhmanism have a serpentine dexterity, in this method of resisting the gospel, which to a stranger seems incredible. Their object is always to draw off the Missionary from the matter on hand; as a London pick-pocket will tickle a man's ear, in order that he may rob his person. They start up difficulties which have no connexion with the subject discussed, but only with their own latent object;—nay, they sometimes gainsay and provoke merely to rouse a man's temper, and so when he becomes vexed, expose him to the derision of the people. The strength of their subtlety lies in employing false illustrations, and turning a mere figure into an argument; so that often when a teacher of the truth thinks he has established a point by the clearness of his illustration, he all at once finds an opposite point in his figure turned against him, and he seems to his audience to be cut down by the weapon forced out of his own hand; whereas, in reality, he has not been so much as touched. Sometimes these sophists put an unanswerable question; and instead of admiring the modesty which says, "That question cannot be answered," they laugh out-right and turn round, as if to say "I have finished him now!" Oh, who can tell the pain which a pious ingenuous mind endures under such subtle contradiction of sinners;—and how often the youthful servant of the cross has returned from his work saying, "The heat of their sun is nothing to the cruel subtlety of their minds!" Even the *youth* of India are masters in subtlety; and the dexterity of even little boys in evading the gospel is the amazement of the Missionary. Such is the power of the Serpent!

4. The Missionary has thus also to contend with a perpetual *cowardice* of spirit, which prevents much good from being done. The influence of *fear* is great in the Hindu character; even the young man is afraid of his own conviction, and dreads lest his countrymen should find out any change of opinion in his mind. Brought up under the despotism of caste, men become its very slaves, and acquire a habit of fearing to think for themselves, which operates powerfully even when the idea of civil or religious penalty is not present to their minds. A certain great moralist said that he "loved a good hater"—so may we say here in a certain sense—We want a fighting, not a slinking enemy—we desire soldiers, not cowards. But many Hindus are afraid they may be convinced—therefore they admit at times, when alone, any thing, rather than be shut up to a close argument.—In single-hand combat they feel they have no chance; therefore their whole object is to prevent the future, by surrendering to the present; and then, when departed on parole, to escape as best they can. The fear of consequences, if he touch, taste or handle, is so strong in the Hindu's mind, as to matters of his own superstition, that his mind acquires a habit of cowardice even where he may have nothing to dread, or where he might gain

more than he can lose. The true convert in India, as elsewhere, has often shewn the boldness of the lion; and some young men have shewn much firmness of spirit: but, that was when Christianity within them had overcome Hinduism, and when the superior hopes of the gospel had silenced the fears of caste. The same enmity which in the Musalmán would fight, in the Hindu will flee; and the same spirit which begins in apathy, will pass through the phases of levity and subtlety, and terminate in a deceitful and evasive cowardice.

These peculiar and active workings of human character are to be found every where over the world, in various degrees of combination and in various forms of action, but India is one grand seat of their united operation. We are not writing of what Missionaries in other parts of the world do *not* experience, but of what Missionaries in India *do* experience. And certainly although there may be differences of experience even in this same country; yet what Missionary does not acknowledge how much his love to the souls of men, and his zeal for the conversion of sinners have been tried, not merely by the amount of unbelief but by the peculiar aspects under which that unbelief operates? And are not apathy, levity, subtlety and cowardice amongst these?

II. Another source of trial is found in the state of the professed *church* in India.

There exists in this country what has never almost existed in any other pagan empire, a complete Christian *church*, and that church comprehending within it, by profession, a *state* or Government, consisting of professed Christian men—together with all the several gradations of power, office, wealth and influence incident to such a position—and all this civilly raised above, and religiously separate from, the grand mass of pagans who are to be converted to Christ. In most other fields of Missionary labour there is no representation of the church, whether for good or for evil, save that which appears in the Missionary body. Not so in India. Here the ministers form but a small part of the social body of Christians; and therefore is there a very powerful influence either for evil or for good, for trial or for comfort, emanating from this surrounding church. Our object is not now to state whether there may be a preponderance of gain or loss from this state of things; but only to shew, that there are some severe trials incident to Missionary faith in India, arising from the present state of the church. It was worse; it is now better—may it improve! There is much to give thanks for—there is much to grieve over still, and it is well always to contemplate what we would seek to remedy.

How *few* are those Christians on whom the Missionary can reckon as sincere and single-minded supporters of Christ's cause in India—we mean the cause of salvation by the blood of Christ! There are many general-talkers and general-doers, but how few on whom to reckon in the special work of spiritually converting the souls of men to God! Yea, how few give evidence of loving their own souls, or of taking any pains for their own salvation! The workingman of the gospel-field looks for encouragement and sympathy to the church, the Catholic church, but the thousand becomes ten—he looks to his own section of that one church, and he sees money and names, but where are the hearts and the men? This is a sorrow. Still he knows a few that love Christ more than they love the world, and he is sorrowfully glad.

But how *changeful* are these few saints, in such a country and in the midst of such a social polity, as this! Moved to or fro by the hand of human authority—scattered by necessity of business—hurried off for health by tropical disease—snatched suddenly from this needy land by some of its peculiar deaths—or if, surviving their early friends, they still remain, only that they may as speedily as possible return to their native land, and there rest their wearied frames ere they enter the precincts of eternity. Such is the present outline of influential Christian society—and how trying to the servant of Christ who is just looking round for his trusty friend in Missions, to be told, "He is just gone!"

The multiplied *division* of sect in the church, is sometimes a source of trial to

the spiritually-minded. It is impossible that the world can really understand or believe in that grand and vital unity which always pervades the Catholic church of Christ, however much in the outer bark divided. The appearance of division, even without its *animus* or rather *virus*, is an evil to the world—and the more this appearance is increased, the more is the evil magnified. Now in India there is a sample or representative of every sect of true Christians; and this is set before the eyes of a pagan empire whom we would convert to ONE single centre, even Christ. The heathen see indeed one gospel common to all—but they see them with different names, different stations, different Missions, different kinds of ministers, different ceremonies, and different churches —and so they fancy union to be the mask, but difference to be the person. Yea how sore is the trial to the faithful Missionary to be compelled to think often. "From none of all these divisions may I expect help—for I am not of them!" So is it—and yet must we say that as far as our information and a little experience go, there is no field of labour where so many sects are so much *one* in intercourse and kindness, as in Calcutta.

The spirit of *rivalry* with the world—an endeavour to compete with its grandeur, power, modes of operation, schemes, results, reports, and scales of action —such a spirit and such an endeavour are often but too manifest in a country where the temptation is to think, that the strong man must first be the *great* man. Not so ought it to be with the disciples of Christ, of whom it is said "Let him that is least amongst you be greatest." To a spiritually-minded man it is a source of real distress to see that system of comparison, numeration, emblazonment, and self-laudation, which we have borrowed from the world, and most certainly have not received from Christ. The temptation to act and to speak, and to write, as the world does, must ever be great to those who are in the midst of the world;—but the danger of yielding is great. Christ's saying was, "Your Father which seeth in secret, himself shall reward you openly!" Sad is it to see so little trust put in this secret Fatherly cognizance—and such love of worldly notice and worldly patronage, such thirst for worldly power and worldly rank; so that it is difficult to say where the world terminates and the church begins. The Missionary sees all this spread out before the heathen and is sorrowful; and expects but little advantage, until the church in India cease to be the wax forming itself on the great world's or the little world's model.

Can we omit in this enumeration of trials the fact that, in this peculiarly constructed empire, *Power*, that most important and influential of God's temporal gifts, is seen associated with much un-christian conduct? This is a peculiar sorrow. The day was when in India power itself was fearfully abused by individuals, bodies and governments, called Christian; but this is passing away. Still however, how many representatives of power are leading un-christian lives among these surrounding heathen! What neglect of divine worship, what violation of the Lord's day, what fearful ebullitions of temper, what private licentiousness, what habitual love of money, what selfish neglect of their miserable neighbours, what utter indifference to the salvation of men's souls; how much in short of un-christian inconsistency, is manifested through the many stations of India!—How much are these things *still* before the eyes of the unbelieving natives? The Lord has done much to diminish this formerly inveterate evil;—but He has in righteousness left much to try his servants in this matter. No doubt this evil exists in Christian countries, even as here; nay, perhaps, even in a higher degree: but here lies the great ultimate difference—in a Christian country the inhabitants may judge from other sources apart from what they see —but here, the pagan is shut up by necessity, and compelled by an exclusive influence, to behold and consider what the great man does who rules him—and by that he judges of Christianity, by that he judges whether he would be a Christian too. O, who can tell, how the unbelief of India, has sprung from the ungodliness of Britain! and how much we, of *this* generation, are reaping the fruits of the sins, the fearful sins, of our Christian fathers of a former age, in these trodden-down countries! And what, even now, is the compact of power

as openly professed, but this? "We are *Christians;* but, give us your land, and we will never mention *that* word; give us revenue, and we cede you the name of Christ!" Is this no trial of Christian spirit? Is he a Christian Missionary that feels it not? We envy him not, if he be.

III. Next do we turn to our *converts*—and is there nothing here to try the faith of even the experienced Missionary? Are not our converts *few*, those of whom we have reason to believe that they are pure disciples of Christ? If they may seem somewhat in numbers in one place, is not the number small when divided over the land? How *detached* are they, scattered over an empire consisting of many millions of people! In other fields of labour we may see all at a glance, and comparatively in a visible mass; here they are to be searched for far and near over many thousands of square miles, and through many different channels of communication.

How *dependant* are they on their European teachers!—leaning so much on man for every thing, that they can scarcely act for themselves. Withdrawn from them, it seems as if they could not stand. There are noble exceptions—but are they many?—How like to the climbing plants of their own land. How *weak* in grace—how soon do they fall into sin! Is there not much discipline necessary to purify their little churches? How many catechists have fallen! How many young men forfeited their Christian standing! How many elder ones have been expelled for a time! Are not converts a source of much concern, and in many cases of much sorrow?

How *backward* generally to devote themselves to the good of their countrymen, without some extrinsic inducement, some outward influence! Is it not necessary in most cases that they be gently compelled, or substantially constrained, by being expected to account for their time, or being reminded that it is their compensating duty? Here too there are exceptions;—but what is the rule?

How *changeable* too in their connections are very many of our native brethren!—ready on very slight grounds to shift from one body of Christians to another, not in the spirit of catholicity but of temporary preference;—not, apparently, because they love all sects alike, but because they are pleased with each in turn! Are not churches sometimes weakened by this caprice—and individual Missionaries sorely tried?—not, because a convert has been lost, but because his brotherly love has departed with the change.

How *powerless* over their countrymen are our converts generally! This is a very evident thing as a whole, although there be doubtless not a few exceptions of a very honourable kind. We do not generally in this country, so far as the writer can gather, expect much, if any thing, in the way of Christian influence from the weight of native Christian character, at least in churches; but a very general complaint, in this part of India, is, that native character is not advancing native conversion, as we would desire and expect. This must be to Missionaries a source of trial, that, after all, so much must be done by themselves, and so little be accomplished by others—and many of them do frankly acknowledge the fact.

There is no benefit arises from concealing these things, although the world may pervert and abuse them. We are no-wise surprised, disconcerted, or damped by such facts;—we follow Him who had twelve disciples, of whom one sold him, another denied Him, and the rest for a time forsook Him and fled; but of these, eleven returned and served Him even in his absence to the death—and by them the world was filled with the gospel, and Rome itself became Christian. It is by the door of trial that we enter into the fulness of joy;—and the circumstances to which we have been adverting, may prove but the porch and gateway to a glorious church in India. In the mean time let us exercise ourselves in much humiliation of spirit over the condition of the native church as it *now* is;—and in due time the Lord will lift us up, if we faint not—so that they who have sown in tears shall reap in joy—whilst they who would not weep, and have refused to mourn over obvious facts, will be found bending under sheaves of sorrow and despair at the last.

IV. Does the occasion of trial cease, when we turn our eyes upon the *Missionary body* itself in India?—Here little need be said;—the feeling of trial is here but too strong, and its causes but too obvious. How small is our body, compared with the wants of this huge region of rampant heathenism! How few out of this body are in a state of effective operation at any one time—so many sick—so many unable for much work—so many just come out, and in a state of preparation—and so many whose honoured labours are drawing to a close through mere exhaustion of frame! How many die, out of our small numbers, as of late we have often with weeping eyes beheld! The average of Missionary life is small—the average of Missionary mortality great:—be the cause what it may, such is the fact. How little itinerant work can be done during a great part of the year—during the hot weather and rains, more than half the year;—and how few Missionaries are there fitted for such labours, even when travelling may be safe or practicable. How few are such thorough masters of the native tongues, as to be able fluently and effectively to preach the gospel in them to the people. Alas! that this branch of usefulness is so much neglected—by some from choice, by others from a sort of necessity. What constant change of plans, in consequence of the perpetual changes of men! What necessary suspense of confidence, until new men are known and proved! Consequently, whilst there is much brotherly kindness, how little of personal intimacy subsists, or can well be formed, between the members of the Missionary body, in such peculiar circumstances!

Truly there is much of the trial of Missionary faith in India. We are not called to martyrdom as of old, in surrendering life to our fellow-men;—but we are called to much that is in result the same, in that it enables us to prove by trial our faith in the testimony of Jesus. True, the world may say, "do not men of other professions die for the attainment of their objects too, and are not they martyrs also?" Nay, it is the *object* for which men die, not the act of dying alone, which constitutes true martyrdom worthy of the name. Will men of the world suffer or die for Christ—will they sacrifice themselves for the purpose of telling men that Christ died for sinners? Will they invest energy and capital in seeking the salvation of India from sin, as they will invest it in promotion, merchandise and state? They will indeed sacrifice country for livelihood—health for money—and life for honour and for fame:—but, will they sacrifice one or any of these for God? For Christ? For the souls of men? Nay, and if not, why so? Are the latter inferior to the former? Who will say so? None—we believe—for it is self-evidently better to die for God than to die for gold.

V. But, we hasten to a close. Are there no symptoms of *divine displeasure*, no signs that the *Holy Spirit is restrained* amongst us? What means the fact that there is so little conversion? Is not *that* the Holy Spirit's special province, His peculiar work, by His performing or not performing of which we may know His present mind towards the church? When there has been long ministration of the gospel and little or no spiritual fruit, does not this indicate a withholding of His saving grace? and does this indicate pleasure or displeasure, satisfaction or dissatisfaction? True it is, that the cause of such restraint may be either in the preachers, or in the people to whom they preach;—but, the cause is somewhere; for the effect is manifest, in leaving India under hardness of heart. We seek not now to discover with whom the cause rests;—but the effect is the restraining of the Spirit's work, and that is manifest. And can there be a sorer trial than this—the SPIRIT is "*grieved*," the SPIRIT is "*resisted*," or the SPIRIT is "*quenched?*" If He, by whom alone the gospel can convert one soul or save one sinner, be angry, and work only so much as to shew His mere presence, and so little as to shew His displeasure, shall we refuse to be humbled and rightly exercised under this most comprehensive of Missionary trials?—We leave this head under a questionary form—may the Lord make us all willing to search and to know where the evil lies.

Such are Missionary trials in India. If any think that he has more than these, let him add them to the list, and take the benefit of larger sympathy from his brethren. If any man think that he has less, let him not be displeased with this enumeration, but give God thanks for his happier lot. If any man think that such a view as we have given is calculated to depress, let him not judge others by himself—for it may be that they who suffer these things are as joyful and triumphant as he who does not. If any man despise this, let him remember, how soon his day of sorrows may come:—if any man despond, let him remember Calvary and say, "From the cross came the crown; out of the grave came heaven, by accursed death came eternal life, and through the gibbet's shame came the church's glory!"—As it was in Judea, so will it be in India! This is our motto, if any man ask for it,—"FAINT, YET PURSUING*!"

J. M. D.

VII.—*Prayer in the whole Church for the Conversion of the World.*

To the Editors of the Calcutta Christian Observer.

SIRS,

Being much struck at once with the simplicity and grandeur, I may almost say *sublimity*, of the proposal for uniting the whole people of God in a universal concert for prayer, I have taken the liberty of extracting a few lines from a powerful writer, which seem to bear upon the subject.

"I have intimated my fear that it is visionary to expect an unusual success in the human administration of religion, unless there were unusual omens; now an emphatical spirit of prayer would be such an omen; and the individual who should solemnly resolve to make proof of its last possible efficacy, might probably find himself becoming a much more prevailing agent of good in his little sphere. And if the whole, or the greater number, of the disciples of Christianity, were, with an earnest unfailing resolution of each, to combine that Heaven should not withhold one single influence which the very utmost effort of conspiring and persevering supplication would obtain, it would be the sign of a revolution of the world being at hand."—*Foster's Essays.*

The effectual fervent prayer of a righteous man availeth much. Let, then, the most rational, as well as the most enthusiastic of our Redeemer's followers, unite in this blessed scheme for calling down on the world, and especially on poor India, the Spirit of God: *that very effort will be an omen for good;* who can tell that it may not be the seed, from which the boughs of a goodly tree shall spread the sweet shadow of salvation across this scorched land,—the spark which fanned by a gracious Saviour shall burst forth into a glorious flame to turn the Gentiles of India from darkness to light.

The sermon of the Rev. R. Hall†, on "The success of Missions depends upon the Spirit," might be profitably read upon the occasion.

I will only add that, as the space betwixt the hours of 8 and 9 with us, does not correspond with the space similarly expressed in England, an hour or half an hour might be devoted to prayer at 2 P. M. There is something delightful in approaching the Throne of Grace when we *know* that it is surrounded by a vast company of the faithful and redeemed, all united for one purpose.

N. W. P. αχευδης.

* The above very imperfect sketch of a very important subject, was originally submitted to the "Missionary Conference" in opening, at one of its meetings, the question for discussion, "What are the trials of Missionary Faith in India, and what its chief encouragements?"—The speaker was requested to become the writer; and in doing so he has embodied no sentiments but his own.

† In the 6th volume of his works.

VIII.—*The Bráhmanical Gáyatrís.*

To the Editors of the Calcutta Christian Observer.

Dear Sirs,

The bráhmans have from time immemorial entertained the vain notion that the words of the Gáyatrí (গায়ত্রী) cannot be repeated by any Sudra without drawing upon himself some signal punishment from Heaven. There are, as I am informed, twelve Gáyatrís belonging to as many sects of the Hindus—that of the bráhman's is called Bramh-Gáyatrí. This is known to very few persons of other sects.

To convince the bráhmans that the mysticism they pretend to involve in the words of the mantra has no effects whatever on any person, let him be of what sect he may, I thus trouble you and beg you will give to the public the famed Gáyatrí (in the Bengálí or Debnágar characters) of the bráhmans with an English translation, and also the other eleven Gáyatrís if obtainable. Your native Christian friends (who were formerly bráhmans) would be able to assist you and thereby render a service to the cause of Christianity. The numerous readers of the *Observer* could explain it to the natives around them and shew them the fallaciousness of the Bráhmanical creed.

Moongír, 7th Sept. 1841. Junior.

P. S.—I have many bráhmans in my neighbourhood, and I would wish much to shew them their Gáyatrí in print, and convince them that it is not so sacred a thing as they imagine.

Note by the Editor.—There are according to the four Vedas, four kinds of *Gáyatris* or sacred text, intended for the exclusive use of bárhmans. That, most universally known and repeated, is as follows:—

Deb Nágrí Character.

ॐां भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धीयोयोनः प्रचोदयात् ।

Bengáli Character.

ওঁং ভূর্ভুবঃ স্বঃ তৎসবিতুর্বরেণ্যং ভর্গো দেবস্য ধীমহি ধিয়োয়োনঃ প্রচোদয়াৎ ।

The above differ a little, though by no means substantially, from each other, and may be thus translated:

"Om! Earth! Sky! Heavens! We meditate on that adorable light of the resplendent sun, may it direct our intellects."

REVIEW.

The Church of the Fathers. London 1840.

(Second Notice.)

"The especial value of their works," says the author of the Church of the Fathers, "lies in their opening upon us a state of the Church which else we should have no notion of. We read in their writings a great number of high and glorious doings and customs. * * * The *times* in which they wrote of course *are* of authority, though the Fathers themselves have none"—pp. 178, 179. Again, "no candid Protestant will be loath to admit, that the state of things to which they bear witness, *is*, as I have already said, a most grave and conclusive authority in guiding us in those particulars of our duty about which Scripture is silent: succeeding, as it does, so very close upon the age of the apostles"—p. 179. The Fathers alluded to in the context are Athanasius, Gregory, Ambrose and Basil: the time is the 4th century. In what sense the 4th century can be said "to succeed so very close upon the age of the apostles," it is not for me to determine; nor how the "times" alone authenticate the orthodox faith, any further than they authenticate the Arian, Pelagian, or any of the earlier heresies. If antiquity is to be our guide, who more ancient than Simon Magus? who more venerable than the Nicolaitans?

Nothing can be more true than this,—that the writings of Ambrose, Jerome, Chrysostom and their contemporaries "open upon us a state of the Church which many have no notion of;" and from a *fair* recital of which the Puseyites shrink as from red hot iron. The same shrinking struck me forcibly in Dupin, Alban Butler, the compilers of the History of the Councils, of Moreri's great dictionary, and such other Roman Catholic works as I have access to: for the 4th century went too fast even for them. There is indeed a temper of mind, in which men surrender themselves up to delusion, and become incapable of distinguishing between truth and falsehood; when the most revolting absurdities, the most glaring contradictions are turned away from in silence, or eagerly evaded by any subterfuge. Yet not more desperate is the eagerness, with which, like drowning men, they clutch at straws, than the bitterness and virulence, with which they turn from the voice, that would lead them back to plain dealing, honesty, and truth.

Not, however, even such a state of mind as this,—nothing short of infatuation, can excuse men, who, writing of the

practices of the 4th century, and fully acquainted with them, venture to call them "high and glorious doings and customs," and dare to hold them forth as "grave and conclusive authority," in guiding us to duties about which Scripture is silent. On the contrary, I am convinced, that no *honest* Protestant, who reads even the slight and superficial sketch which follows, will hesitate in classing "the customs and doings" which it enumerates, with the unscriptural, idolatrous and demoralizing errors of Popery; in looking on them, not as guides, but as beacon-lights to such, as venturing too near, may make shipwreck of their souls.

I return to the bishop of Milan. He is declared, as we have seen already, to be "one main pillar of the Church of the 4th century," and to his life, ecclesiastical principles and proceedings, a certain *authority* is said to be attached, founded on direct miraculous interposition.

Ambrose was descended from a noble Roman family, of great wealth and distinction. In the year 374, he had been for some time Consular of Liguria, and had acquired great popularity, for the vigour and justice with which he governed that province. It was "a practice" of the fourth century *that the people should elect their own bishop:* and on the death of Auxentius, the Arian bishop of Milan, the Emperor refusing to interfere, and the orthodox and the Arians, being nearly equally balanced, dangerous tumults were apprehended. Such tumults were but too common at the election of bishops: only five years before, when Damasus and Ursinus contended for the bishopric of Rome, the contest was decided in favour of the former after a murderous conflict, which Juventius, the *Pagan* prefect of Rome vainly strove to allay. One hundred and thirty-seven dead bodies were found *within the Church* where the election took place, and, it is affirmed, that Damasus himself was present, with a troop of hired gladiators, and other armed men, and that not one of his party was among the slain. He was a Pope of the 4th century!

To prevent a similar catastrophe in the capital of his province, Ambrose hastened to the cathedral, where he found the people in a state of the most dreadful uproar, and addressed them with such eloquence and good sense, that a cry, beginning with a little child, was caught up by the whole assembly, and Ambrose was saluted Bishop by universal acclamation. The popular choice was cheerfully confirmed by Valentinian.

The "doings" which followed, it is necessary for my purpose, however unwillingly, to relate. They prove but too plainly how little scrupulous this eminent man was in attaining his ends, and how little weight can be attached to his

testimony in regard to miracles, as well as to many things else.

To prove the sincerity of his "*Nolo episcopari,*" he had recourse to the following worse than questionable expedients. He ordered several of the criminals in prison to be taken out, and publicly and cruelly tortured, to convince the people of his unchristian and merciless disposition. When this failed, he had women from the stews brought into his palace, where they remained all night. Afterwards he fled, and hid himself twice, until an edict was published, forbidding any one to harbour him; when he issued out of his concealment, and consented to be bishop of Milan.

The next startling fact we meet with is, that, not only was he totally unprepared by previous study and training for the ministry, but that he was as yet UNBAPTIZED! The Church of the 4th century however was not nice in these matters. Contrary to the apostolical canons, contrary to the decisions of councils, general as well as provincial, contrary to all ecclesiastical order, Ambrose was first baptized, and eight days after consecrated bishop. His election is attempted to be justified on the ground that he was specially qualified "by divine grace," an assertion certainly not very consistent with the preceding account of his conduct: but even supposing it to be correct, what becomes of the Puseyite dogma, that "the sacraments are the *sources* of divine grace?" How shall it consist with the doctrine of Ambrose himself, when, in his eulogy of the youthful Valentinian, he asserts, that that prince, though dying unbaptized, was undoubtedly in heaven? Truly there is little sympathy between the large, bold, and energetic mind of this great man, and the formal, superstitious, evasive, and timid spirit of the new Oxford school!

I add another instance. Among the other "doings and customs of that primitive age," it was usual to celebrate the saints' days, and the Jewish sabbath, as well as the Christian: and the question whether the Jewish sabbath was to be observed as a fast, or a festival, occupies no mean place in the annals of Councils, and in the Tracts for those Times. The Church of Rome held it as a fast day; the Church of Milan as a festival, to the great scandal of Monica, the mother of Augustine, and the no small perplexity of Augustine himself. However he was told by Ambrose, whom he consulted, that the true solution of the difficulty, and that which he himself invariably adopted, was, "to fast with the Church of Rome,' to feast with the Church of Milan, and always to conform to the forms and ceremonial of the place where he happened to be!"—a decision, which as Augustine informs us, whenever he thought of it after-

wards, he looked upon "as an oracle sent from heaven." I recommend it to the special regard of the sticklers for forms and ceremonies, fastings, crossings, genuflexions, and all the other husks and dross, which they love better than the strong meat of the Gospel. It is the voice of the 4th century.

As a bishop, Ambrose commenced his labours (I use his own words) "by teaching what he had not yet learned;" and he prosecuted them, in the same spirit, by publishing as his own what he had never written. Nothing is more notorious than his gross plagiarisms from Clement of Alexandria, Origen, Basil, Athanasius, and others of the Greek Fathers. His book on the Spirit, Jerome declares to be a compilation chiefly from Didymus and Basil, adding that he had made a bad Latin, out of many good Greek works.

His Hexameron, or Treatise on the Six Days of Creation, is little more than a version of St. Basil's book, with the same title; and from the same author he has borrowed most largely in his homilies on the Psalms. This was his last work, and it was, when he was dictating his exposition of the 43d Psalm to Paulinus, that the shield of fire, which so astonished that worthy secretary, covered his face, and entered into his mouth. It is difficult to refrain from a smile, when connecting this alleged miracle, with the very strong probability, that he was then dictating a passage from Athanasius or Basil, as his own composition. Upon the defects of his writings it is not at present necessary to enter; but surely no miracle can lend authority to the gross dishonesty of publishing, in his own name, and without acknowledgment, the productions of other men.

Though neither a cruel man, nor a bigot, he took an active part in the condemnation of Jovinian and his followers, for teaching the "Ultra Protestant errors," that a married man might be as good a Christian, as one unmarried: that there was no peculiar virtue in fasting; that a truly regenerated man could not fall into condemnation; that the Virgin Mary was not "the gate of heaven," and that she and Joseph lived together as man and wife, after the birth of our Saviour. For these plain and scriptural truths, Jovinian was condemned first by Siricius of Rome, and then by Ambrose; and handed over to the tender mercies of the Emperor Honorius, by whose order he was cruelly scourged with thongs loaded with leaden bullets, and banished to an island on the coast of Dalmatia: while his opinions were denounced by the civil power, and his followers visited with severe penalties. I can barely allude to the prominent position Ambrose assumed in the great civil wars, and political movements of the day: to

his high and dauntless bearing in all cases of danger and emergency; to his successful resistance, and uncompromising rebuke, of the fiercest alike, and the most powerful of the Emperors; to the converts he won from Arianism by his eloquence, and still more by the introduction of the oriental chanting into his church, to which the music-loving Italians flocked with wonder and delight; to his contempt of wealth for itself, his unbounded hospitality, and his unwearied industry in deciding *civil* cases for his flock:

"Non ragionam di loro, ma guarda, e passa."

But when I find him denouncing as most unrighteous the decree of the Emperor, commanding the Christians to rebuild a Jewish synagogue, which they had riotously pulled down, and forcing Theodosius the Great, to do public penance for the massacre at Thessalonica, when he entered the church, according to the Historian Theodoritus, book v. chap. 18, "neither upright, nor on his knees, but crawling on the pavement, smiting his forehead, tearing his hair, watering the ground with his tears, and crying, "My soul doth cleave unto the dust: quicken me according to thy word;"—while Ambrose refused to speak to him, save through his archdeacon, and haughtily forbade him to enter within the rail, I look in vain for the meek spirit of the New Testament, though I could easily find a parallel in the days of the Emperor Henry, or of our own King John. "Thus ended" says honest Cave "the dispute between Theodosius and St. Ambrose, wherein how far Ambrose overstrained the string, I shall not now dispute."

How far these "glorious doings and customs" of a *model* bishop, and *model* church are calculated to teach us duties about which Scripture is silent, I challenge the Puseyites to point out. In regard to the miracles which give them authority, I forgot to mention that Cave places the martyrdom of Gervasius and Protasius under the reign of the Antonines—thus differing from the received account by seventy years! but who would cavil at a trifle like this in the history of a martyr?

The weight of St. Augustine's testimony still remains to be estimated, ere I enter on a wider field. He was as far superior to Ambrose in the arena of intellect, as beneath him in fearlessness, decision, and commanding influence in public affairs: indeed, though in learning inferior to Jerome, in judgment, genius, controversial skill, and profound and accurate apprehension of the great doctrines of Christianity, Augustine is of all the Latin Fathers "facile princeps." Better than all these, he appears to have been a true, useful, and highly honoured servant of the Lord Jesus Christ: and, (so far as

I can discover) he *alone* amidst the prevailing iniquity lifted up his voice, trembling it may be, but clear and distinct, against the besetting sin of the times: for, as I shall show in its due place, the Fathers of the 4th century taught with one consent, that evil might be excused, or palliated, for the sake of the good cause, which it subserved.

But weak is the arm of flesh, and vain all confidence, save in Christ, and his pure unerring word. The many changes of Augustine, his book of Retractations, his frequent inconsistencies, of which his *four different* opinions in regard to the state of the soul after death, are a specimen, his countenancing all the abuses and superstitions of his age, and his excessive and boundless credulity in regard to the lying miracles and absurd legends of the day,—what are they all but clear and melancholy proofs, that, in this world sin, error, and imperfection will cleave to the wisest and holiest men?

Most strangely my first quotation tends to show that the very existence of miracles was then denied, and that at best they were few, obscure, and little known.

The 8th chapter of the 22d book of "the City of God" begins thus—"But how cometh it (say they) that you have no such miracles now-a-days, as you say were done of yore?" Then, after showing why in his time they were less necessary, he proceeds, "and for miracles, there are *some* wrought as yet, *partly by the Sacrament, partly by the memories* and prayers of the saints*, but they are not so famous, nor so glorious as the other: * * they are known but unto the cities where they are done, or some parts about them. And generally there are few that know them there, and many that do not, if the city be great; and when they relate them to others, they are not believed so fully, and so absolutely as the other, even though they be declared by one Christian to another."

This is modest enough! but St. Chrysostom is more decided, and plainly and most unequivocally declares that the age of miracles had passed, and that NONE were wrought in his times! In answering the same objection, which he does with great force and eloquence, he says, "do not then urge the *fact*, that signs are not done now, as a proof that they were not done then. For as then they were profitably wrought, so now profitably are they no longer wrought."—*Library of the Fathers, Oxford*, vol. 4, p. 70. Again, still more explicitly, p. 71, "FOR THIS REASON, MIRACLES ARE NOT DONE NOW." Yet this same Chrysostom attests, in other places, miracles innumerable, and stuffs his eulogistic sermon on Babylas so full of them, that the very Benedictine monks cry

* *Memories*, that is, oratories, or places for prayer.

shame on him, and reject his stories, as utterly unworthy of credit.

Who would suppose that these extracts were written in an age, when miracles, the most illustrious, the most prodigious, were counted, not by scores and hundreds, but by thousands and tens of thousands? Who would suppose that the modest preamble of Augustine was immediately followed by a narrative of miraculous cures, medical and surgical; of five individuals raised from the dead by *cloths that had touched the shrine of martyrs, or some of St. Stephen's oil**; of evil spirits, that maimed cattle, and wounded farm servants, driven away by prayer, and a *little of the earth from Christ's sepulchre*; of devils, in the shape of curly-headed negro boys, who stamped upon a poor man's feet, and forbade him to be baptised, but never troubled him after his baptism; and of another devil, who, being expelled by a relic of Gervasius and Protasius, pulled out the Energumen's eye, and left it hanging on his cheek by a little string, at the same time turning the *black* part *white*, yet the eye was restored whole again! The reader may have more to satiety in the City of God, book 8, chap. 22. An estimate of their number may be formed from the fact, most distinctly attested by Augustine himself, that in his own town of Hippo (in Africa), and at the single shrine of St. Stephen there, *seventy* miracles were recorded, each in its own book, besides others known to him, but not committed to writing: at Calama, a far greater number were inscribed in books kept at the shrine; and at Uzalis, near Utica, very many miracles were wrought, all within the space of *two* years,—all by the marvellous energy of the relics of St. Stephen alone.

Now ONE HUNDRED and FIFTY miracles, at the least, vouched for by the great Augustine, well authenticated, and recorded in public monuments, as the YEARLY quota of three obscure African towns, and a corresponding allowance for all the shrines scattered over the whole extent of the Eastern and Western Empires, (for we are assured by the weightiest contemporaneous authority, that they were all in full play,) together with the equally prolific energy of the monks, and some of the Thaumaturgist bishops, form a cluster, a very galaxy of miracles, unparalleled in lustre, as in multitude, and to which no eye could be blind. Yet Augustine, in his modesty, speaks of them, as few, obscure, and generally denied; and Chrysostom distinctly asserts, and gives the reason, THAT NOT ONE of THEM EVER TOOK PLACE! Surely here is a dead lock. "Which," as the Puseyites have it, "which alternative shall

* Oil from the lamps burnt at the shrine.

the Protestant accept? shall we retreat, or shall we advance?" Shall we believe the Fathers asserting, or the same Fathers denying? shall we accept miracles by the million, or not one at all? Here at least this same voice of the fourth century gives a most uncertain sound!

I shall pass a very few years farther on to present my readers with a brief narrative of the invention of the relics of no obscure saints like Gervasius and Protasius, but of the illustrious Stephen, the proto-martyr for Christ; a narrative devoutly believed, not only by Augustine, but by whole Christendom of his time, and supported by the miracles already alluded to, and thousands equally valid.

On Friday, the 3rd December in the year 415, about nine o'clock at night, a tall, comely, and venerable aged man, with a long white beard, a white garment, edged with gold plates and covered with crosses, and a golden rod in his hand, appeared to the priest Lucian, as he was sleeping in the Baptistry of the Church of Caphargamala, a small place 20 miles from Jerusalem. "I," said he, "am Gamaliel, at whose feet Paul was brought up. Go to John, bishop of Jerusalem, and tell him to open my tomb. With me lie Nicodemus, who came to Jesus by night, Stephen, who was stoned to death by the Jews, and my son Abibas, a youth of 20 years." Lucian thinking it merely a dream, did not go: but *fasted.* On the Friday following, Gamaliel appeared again, bringing, as emblems of the relics, one basket of silver full of fragrant saffron, and three baskets of gold, two filled with white, and one with red roses. "These" said he "are our relics: the red roses represent Stephen: the white, Nicodemus and myself; and the silver basket, my young and stainless son." Lucian still hesitated, until on the third Friday, Gamaliel came again, but this time stern and threatening, and declared that the general drought which then prevailed should never cease, till the relics were found. The trembling priest immediately discovered the vision to bishop John, who wept for joy: but alas! they looked in *the wrong place.* Next morning however there came forward Migetius, a monk, to whom Gamaliel very conveniently had given a better direction; he led them to another place, where, on digging, three coffins were found, and on them engraved in very large characters, CHELIEL, NASUAM, GAMALIEL, ABIBAS. Now *Cheliel* in the Syriac is the same as *Stephen,* "a crown," and *Nasuam,* as *Nicodemus,* "the victory of the people:" and Gamaliel and Abibas explain themselves. To dispel all scepticism, on opening St. Stephen's coffin, an ineffably fragrant odour was diffused around; the earth shook; and SEVENTY-THREE people were cured on

the spot, of fever, dysentery, head-ache, falling sickness, scrofula, and cholic. Shortly after, the mere sight of a *little dust and some of the small bones* of the Martyr converted five hundred and forty Jews in Minorca: these relics were carried there by Orosius, the friend of Jerome, and Augustine. The "invention of the relics" (as the Roman Catholics very properly term it) is commemorated for some unknown reason on the 3d August; and on that day, we are informed by Alban Butler, on the authority of Gonzales, general of the Jesuits, the blood of St. Stephen kept at Naples annually melts, and boils up!! *Thus* were the relics discovered; *thus* were they proved to be genuine. Lucian writes the narrative; and it is attested by Evodius and Augustine.

If any thing more be necessary to establish the boundless credulity of Augustine, and his utter unfitness as a witness or an authority in all that regards miracles, let it not be the human tooth (mentioned in his 15th book) equal in size to 100 modern teeth, which he saw with his own eyes on the shore at Utica, or any other story of the same stamp;—but surely the following must stagger even Mr. Newman himself. In the 3d vol. of his works, pp. 819, 820, as quoted by Dr. Middleton, he gravely relates on the authority of credible persons, that the apostle John was not dead, but sleeping in his grave at Ephesus, until our Lord's second coming; *and that the earth, under which he lay, was always seen to heave up and down with his breathing!* The invention of a story so wildly, so grotesquely absurd, is, on ordinary principles, inexplicable: that Augustine should repeat and believe it, altogether so.

Do I accuse Augustine then of fraud, or wilful imposture? With hesitation I answer, No. This great and good man found the belief, in miracles, firmly and strongly established; and received it without question as a part of that Christianity, which he embraced from sincere conviction on other and most satisfying grounds. He saw too, no doubt, not a few real and apparently marvellous CURES wrought at the shrines of the martyrs,—and in similar circumstances, when the imaginations of a rude and semibarbarous populace were strongly excited*. Seeing, in the partial success, direct evidence of miraculous interposition; accounting for the numerous failures by want of faith in the applicant, and carried away by the *prestige* of authority, predisposition to belief, and the weight of Christianity as a whole, of which these miracles appeared to

* Who has not heard of the doings at the tomb of the Abbé Paris in the last century, or the notorious phenomena of Animal Magnetism in our own days?

him an essential part, much credulity may be pardoned even in Augustine, the most thoughtful and judicious theologian of his time.

Exorcism too was not without its plausibility.

An affliction very similar to possession, if not identical with it, has prevailed in all or most heathen countries, and is, at this day, well known in Bengal. The afflicted person, most commonly a girl, or a very young woman, foams at the mouth, speaks in an unnatural voice, falls on the ground in fits, and retains no memory of any thing that occurred during the attack. A class of persons, answering very closely to St. Luke's description of "certain Jewish vagabonds, exorcists," gain their livelihood by professing to drive out the evil spirit by charms, or *exorcisms*. In recent cases, reported to me by eye-witnesses, there appeared traces of ventriloquism; and in one, the performer, a native resident in Chinsurah, seems to have thrown his patient, a little girl, into the *magnetic sleep:* but with them all, success is only occasional, and frequent failures occur. Such exorcists were quite common under the Roman empire: and from this class of low, illiterate, and sometimes unbaptized vagabonds, the *exorcists* of primitive times were selected. As if to afford every facility and encouragement to imposture, the *energumens*, or possessed, *when not cured at once*, (as most generally happened,) were kept and fed by the church, chiefly, it would seem, as blood-hounds, to hunt out, and discover the blood and bones of martyrs. They roared too (if they were bidden) when brought near the bread and wine of the Eucharist, or the water of the Baptismal Font. Lucian tells us of the advantages, which Peregrinus and other impostors took of the honest but absurd credulity of the primitive Christians: and truly a rogue must have been more than mortal, if he let slip the golden opportunity. So barefaced and shameful at length became these "glorious doings and customs," that the bishops were obliged to interfere, and take the work of exorcism into their own hands. And what was the result?—the energumens ceased to appear and the devils to be cast out. I reject, with scorn and abhorrence, the blasphemy of comparing such trash as this to the tried, sober, heaven-like and undenied miracles of Christ, wrought without one failure, by a word speaking. Truth and falsehood are not to be compared, but contrasted.

There is one other ground of excuse to be pleaded for Augustine, which his translator, L. Vives, (himself a Roman Catholic,) alleges. It is, that his works (or at least all in them which regards miracles) have been extensively interpolated.

To this, however, I attach small weight, for no proof is adduced. *Valeat quantum!* It is a very nice question whether a false or an interpolated book, be the better interpreter of scripture. Besides miracles were never so rife as in the fourth century; and a few more or less are not worth a thought: nay, in Augustine's book of Retractations, noticing his own assertion in his book of true religion, that "miracles had ceased in his time," he explains that his words are not to be taken strictly, for that miracles were still wrought. What in the end then are we to think of Gamaliel, and Nicodemus, of Stephen and Abibas, of the baskets and the roses? of the little curly-headed devils that trod on the poor man's corns? of the eye that hung by a string? of the people that were raised from the dead by a little oil, or a cloth that had touched a so called relic? or of poor St. John with the earth rising and falling upon him as he breathed?

On the other hand in his treatise on the business of monks, he upbraids them with the practice of "carrying relics about *(if they be relics)* and making advantage thereby:" in a letter to Aurelius, bishop of Carthage, he mentions the feasting, drunkenness, and other abominations, which so commonly took place at the graves of the martyrs, under the pretence of religion; and though in the City of God, book XXII. chap. 10, he denies that prayers were ever offered to the martyrs, in book XXII. chap. 8, he expressly mentions the well known fact, that *the multitude did pray to them* habitually; and as I shall prove in due season, so did the holiest and most enlightened bishops of the time, with perhaps the single exception of Augustine himself! Nay further, in a treatise on "the care due to the dead," he labours to explain *how* the martyrs hear the prayers of the faithful, and is in doubt, whether they themselves work miracles, or whether God does so at their request. He is enthusiastic in praise of Celibacy and Ascetism, with the monks and "virgins of the church" before his eyes, in the full practice of those idle, worldly, dissolute, and shameless habits, which had drawn down on them the repeated denunciations of councils and fathers, and which he himself notices with the most bitter and cutting sarcasms. In a letter to Vincentius, a Donatist bishop, he strongly approves of *forcing heretics and schismatics to return to the church by secular authority and the severity of the laws;* and laments his former mistaken notion, that persuasion alone should be used, and that violence could only make counterfeit Christians: but, having seen many so brought back to the church, he finally yielded to experience!

In his 1st book on "marriages which cannot be excused

from adultery," he teaches that dying catechumens may be baptized, *though insensible, and known to be in a habit of sin;* and, in his second book of Christian doctrine, that the Septuagint is an inspired version, and to be preferred even before the Hebrew text. It would be useless to quote other instances, of which there is most assuredly no lack.

I have selected St. Augustine, as the soundest, the most illustrious, and the most judicious of the Fathers, and one of the holiest men of primitive Christian times: as such, he is held in reverence alike by Protestant and Roman Catholics, and there is something like an unanimous judgment of the Catholic Church in his behalf. Yet nothing can be plainer than this, that far from being an authority or an oracle, on many points he is at best to be pitied or excused;—*excused*, for weakness of judgment and unbounded credulity, or *pitied*, for suspecting, and in some sort knowing the sins of his times, yet passing on his way "winking hard." Shall we then despise or distrust his judgment in other matters, yet consider it of weight in illustrating and determining the precise meaning of the oracles of God? Here is the sentence of Dupin, a Roman Catholic himself, and ever anxious for the authoritative teaching of the church. "As a commentator," says he "Augustine is full of useless allusions, ill-grounded subtleties, and improbable allegories. His very moral thoughts are seldom such as might have been naturally inferred from the scripture text: but ordinarily such far-fetched notions, as could never fall into the mind of any man that should read the text—." Dupin vol. i. p. 397. Again, p. 395, "Here Augustine frames difficulties upon every word, and makes several objections to himself, but often answers them not: or if he doth, his answers are not commonly very just, nor sufficient to satisfy the least scrupulous." Now supposing that all the Fathers and their successors were *equal* in weight and authority to Augustine, which confessedly they are not, from what given combination of the useless, the absurd, the improbable, and the unsatisfying, are we to derive "a Catholic faith,"—a teaching more unerring than the inspired Word of God? St. Augustine, as a Christian man, was well acquainted with the leading doctrines, and living truths of experimental Christianity; but is it not clear, as the sunshine at noonday, that the Bible determines *what truth* there is in St. Augustine's teaching, and that it would be midsummer madness to adopt St. Augustine's errors and follies, as the teaching of the Bible? Yet Augustine was the most *sober* scripture interpreter of his age: nearly all the others, following Clement of Alexandria, Origen, and the Eclectics, carried licence to the very verge of blasphemy.

Carefully have the Puseyites selected their model century, and with equal care their model miracle, and their model witnesses. It may be asked, why, like the Papists, they slur over so slightingly 300 years, and select the fourth century as the standard of primitive and evangelical Christianity. Perhaps—as is urged by Dupin, "because the names of the Fathers of the fourth century are better known than those of the authors of the first three ages, their reputation more established, and the world has a greater idea of their knowledge and merits. In short, we may affirm," says he, "that as the church was never in a more flourishing condition outwardly, so it never enjoyed such illustrious, learned, and eloquent authors, as at this time."—Preface to vol. 1. Perhaps—because they are unwilling to imitate the simple plain ceremonial, and the sober unworldly spiritual lives of martyrs and persecuted men, who were thrown upon the great truths of the gospel for their daily food, and whose minds were lifted far above bendings and bowings, and saints' days, and chantings, and pictures, and gold, and marble, and worldly strife, and the lust of power, and the trickery and falsehood of miracle-mongering, by the frequent contemplation of the devouring flame, and the wild beast, and the fierce unsparing sword. Perhaps—because Papist and Puseyite alike draw back with prudent reserve from Tertullian, and Clement of Alexandria, and Origen, as guides in theology: yet these men in genius and learning are inferior to none; and none have exercised more influence on the theology of their age, and many an age that followed. Why reject those who were so much nearer the Apostles than Ambrose and Augustine? Why say so little of the Apostolic Barnabas, and Clement of Rome, and Ignatius? Because what is good in them, is "for all time" and devoutly believed even by ultra-Protestants; because, what is bad in them, near as it is to the fountain, sanctioned as it is by the primitive church, cannot be defended. Perhaps—more than all because "never was church in a more flourishing OUTWARD condition" than the church of the fourth century.

Fair indeed and gorgeous was the *outward* show, but *within* this "whited sepulchre" was morally and literally full of dead men's bones, and all manner of uncleanness. She gathered unto her, not the spirit of Christianity, but the abominations of the heathen; the pride and vain deceits of a philosophy falsely so called, the allurements of the world, the lusts of the eye, and the pride of life.

For the "Queen of Heaven" and the "Dii Majores" and the "Dii Minores Gentium," she had the Virgin Mary, and her array of Saints, greater and less, male and female, local and tutel-

ary, prayed to after a like fashion, and worshipped after a manner in many respects identical. For the solitaries of the Thebaid, the fakirs and jogis of the East, she had her solitaries also, and her ascetics and monks, with self-torturings and penances not less disgusting and absurd. For the few but famous Vestal Virgins, she had thousands of virgins to show, but alas! of a character far less irreproachable. For the Jewish ceremonial, she had her fasts, and festivals, her gorgeous ritual, her processions, robes, music, architecture, and external practisings of devotion, so numerous that Augustine complains of them as beyond measure slavish and burdensome. For the secret rites of antiquity, she had her "holy mysteries" reserved for *the initiated*, gradually unfolded to the *catechumen*, carefully guarded from *the profane*. From Plato she borrowed his principles of interpretation, and added to them the mysticism, the mixture of the marvellous with the sceptical, and the suspicious and most questionable morality of his nominal followers. From gross unadulterated popular Heathenism, she unblushingly adopted the lying legends, the false and cheating miracles, the monstrous and impossible stories, which disgrace her annals, delude the ignorant, and to this day feed and strengthen "the rank idolatry" of Rome. From the persecuting Emperors, she learned to wield the sword of secular authority, and to condemn to banishment, torture, and death, all who presumed to differ from her teaching. From the devil, the world and the flesh, she drunk in eagerly, pomp, and the love of power, and strife, and heresy, and luxury and uncleanness: and never, as I shall prove, was the internal state of the church, as a body of Christians, so utterly, so deplorably low as in this boasted fourth century.

Sickened, disgusted, and ashamed of the details to be unfolded, (which establish, alas! more, far more than I venture to allude to, without the guarantee of the accompanying undoubted fact, or undeniably fair quotation,) gladly would I quit my painful task: gladly would I leave the eradication of this poisonous heresy to the godly, scriptural, and orthodox teaching of the Bishop of Calcutta, and other men far better qualified than myself. But the ground, on which I have entered, though lower and less important, is here at least in a great measure untrodden: and if the Church of the Fourth Century can be shown to have been as a church full of the most deadly errors, superstitions, and corruptions,—in its teaching unsound, unscriptural, often immoral, and its very truth inextricably interwoven with extravagance, absurdity, falsehood, and imposture, it appears to me, as an inevitable consequence, that even Puseyism can scarcely ask us to go back from the

better to the worse, or, leaving out the comparison, to believe in error, idolatry, superstition and false doctrine. The prevailing sentiment in my own mind is that of unmixed wonder, how men can turn from the pure, holy, blessed, inspired, heavenly, and life-giving word of God, to delight themselves in such "filthy puddles." Never do I so relish, never do I so truly appreciate, and rejoice with such trust and delight in the majestic and unapproachable simplicity, the calm glory, the ennobling and enlightening spirituality, the life, the truth, the manifest inspiration of the pure unerring word of God, as when I turn to it from the allegories, superstitions, rhetorical trickeries, inconsistencies, and falsehoods of the Fathers.

To me the glory of the Reformation is the free and uninterrupted access, which it has opened out to that blessed Word of God, which is able to make us wise unto salvation.

W. S. M.

(To be continued.)

Poetry.

EVENING VOLUNTARY.

(For the C. C. O.)

1.

A holy stillness evening brings:
Life, with all bright and cheerful things,
Fades with the light!
My sad eyes follow, where the day
Sinks in his silent grave for aye
From human sight.

2.

With gathering tears they linger still,
With longings infinite, that fill
My being's whole.
Away from this dark vale!—I pine
For freedom by yon glorious shine,—
Day's setting goal.

3.

There rise, within yon lustrous blaze,
No sounds, save more than mortal praise,
No voice of wo;
And thro' the soul, in flashes bright,
Streams from the Sun of Life and Light
For ever flow.

4.

Soft falls the twilight, soft and still ;
And like a veil o'er mead and hill
The night hues creep ;
Fades from the sky the last faint red,
And silence, with a stealthy tread,
Lulls life to sleep.

5.

The green wood, in its trembling leaves,
Soft breathings from the west receives;
They reach my ear;
Heaven sent, they come to warn away
My soul that struggles thro' its clay,
Their voice to hear.

6.

Forth from the Heavens this voice doth part ;—
Beats low and quick my listening heart,
My eyes are dim,—
" Fast falls the night. The Angel there
Stands on thy life's last verge. Prepare
To go with him."

7.

But let the evening shadows fall ;
No terrors can my soul appal!
Eternal light
Shines from on high on life's dark sea;
And, thither steering fearlessly,
THE GRAVE IS BRIGHT.

These verses were written originally in German, and translated into English by the authoress. All that I have done, is the turning of them into rhyme, as literally and faithfully as I could.

W. S. M.

Missionary and Religious Intelligence.

1.—Missionary and Ecclesiastical Movements.

We regret to announce the death of the Rev. *R. Kerr*, one of the first Missionaries of the Irish Presbyterian Church to India. Mr. Kerr, with his colleague and *Dr. Wilson* were on their way from *Bombay* to *Katiawar*, the site selected for the new Mission, when he was overtaken by the jungle fever and died in a few days—one of the children of his colleague died also, and Dr. Wilson was much indisposed with fever. The *Rev. J. Fox* of the Wesleyan Mission at Madras, we regret to say, died on his passage to England ; he was but a comparatively young Missionary. The Rev. E. Schutze of the Patna Mission, we regret to learn, met with his death in the following melancholy manner. He was proceeding from *Hajipoor* to *Patna* in an ekka in the night ; the driver precipitated the vehicle into a large hole full of water and ran off ; next morning the good man, who it is supposed must have been asleep at the time of the accident,

was brought into *Patna*, dead. He was a young man of considerable promise; had just acquired the language and would in a few months have been united in matrimony to a young friend now on her passage from Germany. The following departures have taken place since our last—the Rev. *Mr. Leupolt*, *Mrs. Leupolt* and family; *Mrs. Schürmann* and family, of *Benares*, for Europe; the *Rev. J. Morison*, of *Allahabad*, has been obliged to seek for the restoration of health in the hills. The *Rev. Geo. Pearce* arrived on the *Owen Glendower* on the 21st ult.; *W. T. Beeby, Esq.* arrived on the same vessel. The Rev. *W. P. Lyon*, late of *Benares*, has accepted a unanimous call to the pastorship of *Albany Chapel*, *Regent's Park*, London. It is a new Chapel situated in the midst of a dense population. May our good brother be abundantly blessed in his new sphere of labor.

2.—The Monthly Missionary Prayer Meeting*.

The Monthly Missionary Prayer Meeting was held at the Union Chapel on Monday the 6th ultimo. The address was delivered by the Rev. A. F. Lacroix; subject, the importance of preaching the gospel to the heathen. In discussing the subject Mr. L. spoke of the importance and necessity of the work; the opportuneness of the time, and the process by which it was to be effected. In dilating upon these several heads, he afforded much interesting information, and many really sound views in reference both to the work in India, and the feelings with which it should be regarded by the church both in this country and in Europe. The attendance was very encouraging. The devotional parts of the service were engaged in by the Rev. Messrs. Gogerly and Sutton of Cuttack.

3.—Calcutta Additional Clergy Aid Society.

We understand that the Bishop of Calcutta has formed a society with some such designation as the following:—"*The Calcutta Diocesan Additional Clergy Aid Society.*" The object of the society is by *voluntary* contributions to provide an increased number of humble devoted episcopal ministers in Northern India; an object to which none who desire the spread of Christ's kingdom amongst our too-much-neglected fellow-countrymen can object; nay, to which all must sincerely wish God speed.

4.—The Durga' Puja'.

The abominable festival of the *Durgá* will be celebrated during this month, we notice it with a view once more to warn Christian people from attending its saturnalia. *Novelty* or *indifference* might induce many and especially new-comers to attend the nautches, who may be entirely ignorant of the fact that in so doing they are rendering homage to a senseless idol, invested by its votaries with all that is libidinous, and whose worship is a compound of cruelty and lust. The chief object of attraction to Christians, the *nautch girls*, are common women, who are hired for the purpose; the songs are all in honor of the *Durgá*, and the whole service in her praise. We do trust that neither the novelty of an Indian nautch, nor the sparkling champagne of the *Krishnás*, the *Roys* or the *Sens* will be sufficient to tempt any really Christian people to sanction *this*, the only heathen festival at which they could in truth be seen. It affords us much pleasure to know that our notices, on this subject in former years, have not been in vain, and we do trust that the time will come when participation in such rites will be left, as far as *nominal* Christians are concerned, to those who might as well be designated by any other name as that of Christ. The practice of allowing young people, especially females, to attend such scenes, under the empty plea

* We are again indebted to our contemporary the *Advocate* for many items of intelligence.—Ed. *C. C. O.*

of *seeing them once*, cannot be too strongly reprobated. They might on the same plea be introduced once into every vicious scene, in order to try the strength of their principles, and the extent of their virtue. Christian parents! be not partakers, either in yourselves or in your children, in such scenes; nay, rather reprove them.

5.—Prize Essays on Female Education.

We are in possession of three prize essays by native youths on the important subject of Native Female Education. The most finished both in matter, style and getting up, is that of the Rev. Krishna Mohun Banerjeá; as yet we have not been able to do more than glance over them, they may form the subject of a more lengthened notice as signs of the times. The impression gathered from the cursory perusal of the whole is, that the present condition of the native female population of India is degraded in the extreme, and that the only method whereby it can be elevated is to educate and convert the men. Direct efforts to educate and convert the females of India appear to be, comparatively speaking, a waste of energy, property and time. We are rejoiced, however, to find our young native friends coming forward in the cause of those who as yet scarcely feel the yoke of bondage, because they have never tasted the sweets of education and freedom, and who are on this account unable to speak for themselves. The enormous price put upon Krishna Mohun's work will, we fear, greatly retard its circulation—three rupees for 154 widely printed pages is an exorbitant demand. The typography and whole getting up of the essay reflects the highest credit on the Bishop's College Press.

6.—Oriya Mission in Calcutta.

We understand it is in contemplation to establish an *Oriya* Mission in this city in connexion with the General Baptist Mission. The expense of the establishment will, we are informed, be maintained for three years by one individual, at whose suggestion the subject has been mooted. The large Oriya population in Calcutta has long rendered such a measure necessary, and we trust it will be accomplished.

7.—Bibles for the Army.

In compliance with an order of the Horse Guards that every soldier able to read and who shall desire it, shall possess a copy of the Scriptures, the Government of India have indented on the Bible Society for a limited number for the purpose of supplying the European soldiers in the Company's service; an order of long standing would, if carried out, effectually prevent the evil which this order is designed to rectify, *viz.* that every soldier should be provided with a copy of the scriptures as a part of his kit on entering the army, for the preservation of which he should be as liable as for any other article provided by Government. We do not regret the existence of the new order, it strengthens and confirms the old one and can do no harm.

8.—Benares Missionary Society.

We have received the second report of the Benares Auxiliary to the London Missionary Society, from which we gather that the brethren of that station baptized one convert during the year, the native church consists of seven members—the numbers of orphan boys under the direction of the Mission is *nine*, they have afforded considerable satisfaction to their benefactors—the female school under Mrs. Kennedy, contains

thirty-three pupils, two of whom are orphans—the number of bazar schools is nine—preaching to the heathen has been regularly and faithfully maintained every day in the city. There are three native chapels connected with the Mission. In the work of translation the brethren state that the New Testament in Urdu has been revised and sent to England to reprint—the second edition is shortly expected. They are also, at the request of the Calcutta Bible Society, carrying through the press a complete edition of the Old Testament in Urdu, partly the work of Mr. Thomason, and partly of Mr. Wilkinson of Gorruckpore, the remainder by themselves, but all under their revising superintendence. This work, both in the Urdu and Roman character, is fast passing through the press. The preaching and other labours of the native catechists are mentioned with approbation. The annual receipts and expenditures are as follows:—receipts Rs. 3717-6-3, and expenditures Rs. 2836-3-3. We sincerely hope that the brethren will be enabled to pursue their arduous but important labors with unremitting zeal, and that ere long they may witness an abundant harvest of the good seed sown in faith for so many years unto the praise and glory of Christ.

9.—Government Connexion with Idolatry.

We have been given to understand that the orders of the Court of Directors on the dissolution of the Government connexion with idolatry are peremptory—that they must be carried into effect fully and entirely, before May 1842!! We rejoice at the decisiveness of the order and shall be prepared to keep jubilee, should it be really and unequivocally carried into effect. Will it involve the cessation of the payment of the 35,000 rupees to the temple of Jagannáth, and the 1000 rupees annually for purchasing clothes for the idol?

10.—The Second Report of Operations in Translating, etc. the Sacred Scriptures, by the Calcutta Baptist Missionaries.

The second Report of the Calcutta Baptist Missionaries in connexion with translations of the sacred Scriptures, has been forwarded to us. From it we learn that the good work of translation is going on well, and the still more hopeful work of distribution is carried on with no sparing hand. During the year Scriptures to the amount of 104,000 copies have been completed in the following languages:—Sanskrit, Hindustáni, Persian and Bengáli. There are still in progress in the same languages, (Sanskrit excepted,) 25,500 volumes. There have been distributed during the year 57,256, making a total distributed in three years of 114,256. The amount of funds, the principal portion of which has been provided from England and America, is 20,578-0-2. The efforts which have been and are now being made to give to the people of India a faithful translation of the whole of the word of God will, we trust, be soon crowned with complete success—we say, the people of India, for it is evident from this and similar reports that the labors of the Church in the work of translation are not confined to one or two of the ancient languages of the country, but extend to all, the dialects of the mountain tribes not excepted. This in itself is a cheering prospect, for as the people become enlightened and able to read, the sacred oracles will be prepared for their perusal and they will be prepared to read them with avidity and profit, so that every man shall be able to read in his own tongue the wonderful works of God. It is to this period we look with bright hope; then shall India, in answer to the prayers and varied labors of the Church, yield her increase to Christ, and hence do we hail with delight the successful efforts of every section of the Church in

the way of translations—They may possess peculiarities we could wish they had not, but as they speak the mind of the Spirit, they will be blessed to the salvation of souls and the glory of Christ ; in this we will and must rejoice.

11.—Christian Tract and Book Society—Extended Operation —Pecuniary Embarrassment.

We regret to find from a notice which has appeared for some months past on the cover of the *Observer*, that the *Christian Tract and Book Society* is labouring under considerable pecuniary embarrassment. The present and prospective debt of the Society is about 14,000 rupees. This has been incurred by the increasing demand for religious tracts in the native languages, and by the publication of larger and more standard Christian works. The London Tract Society have afforded most liberal aid both in funds and paper. The generosity of a few friends in India has been also very marked in enabling the Society to prosecute its more extensive operations ; yet notwithstanding the liberality of Foreign and Home friends, the funds of the Society are thus deficient, nor does the future afford any hope of relief ; the demand for religious tracts and other and larger publications will increase, not diminish, with every succeeding year, and the necessity for them will become more and more apparent—ignorance will be removed, knowledge will be diffused, the number of Native Christians will be augmented, and intelligent heathen or other enquiring readers will increase day by day. There is therefore no alternative for the Christian Tract and Book Society—it must either print and circulate that knowledge which alone can guide man into the path of truth, or leave an enquiring people the prey of every religious adventurer. The latter can never be allowed—the church must arouse herself to meet the increasingly interesting religious necessities of our neighbours. The Tract Society is one of the most economical and effective means by which the knowledge of Christ can be propagated in this country. Its lesser publications are admirably adapted for speedy and remote transit, and they generally convey the essence of the faithful saying which is worthy of all acceptation, that Christ Jesus came into the world to save sinners ; they may find their way into parts where the foot of a Missionary has not and cannot tread, and where a larger work could be ill conveyed and with difficulty preserved or retained. The very smallness of these works has this additional recommendation in the present state of society, they do not weary the half-educated on perusal, or they can be read by an educated child to his altogether illiterate friends, without being a tax, either upon his energies or their patience. The larger works of the Society (of a Christian kind chiefly), are not less adapted to the present and increasing wants of the infant church in India. The translation of such works as Bunyan's Pilgrim's Progress, Doddridge's Rise and Progress of Religion in the Soul, the writings of the devout and soul-stirring Baxter, Barth's Church History and the like, all of which and others equally valuable, either have been or are now being translated, must and will prove a great blessing to Native Christians. They will be a source of instruction, as well as the means of driving them away from the writings of the heathen which, up to a late period, (tracts excepted,) were the only works in the vernaculars to which they could have access. Thus, whether we look upon the Tract Society as it regards the Heathen or Christian community, it is a Society worthy the amplest support of every Christian, nor ought it to be permitted to languish for want of funds. The many and pressing claims upon the treasury of the London Society from every part of the globe, prevent its extending its liberality, much if

at all, beyond its present gratuities, this we trust will stir up those in this land, into whose treasury the Lord hath poured abundantly, to come to the help of the Lord against the mighty.

12.—Mechanics' Institution.

The half-yearly meeting of the Mechanics' Institution was held on Friday evening, the 27th August. Sir J. P. Grant presided. The report read by the Secretary described the Institution as steadily progressing. The lectures delivered had been very instructive and attractive ; the number of members had steadily increased ; the drawing classes had been well attended ; the funds nearly equal to the expenditure : and promises of lectures had been obtained from several gentlemen. The meeting was addressed by the chairman, Rev. T. Boaz and Dr. Corbyn ; resolutions were passed, approving the report and proposing a revision of the rules and regulations, with a view to render them better adapted to this country. The meeting, though but thinly attended, was encouraging. The Mechanics' Institution will, we trust, yet prove a blessing to the youth of this city, for whose benefit it was especially established. We hope that many will enroll themselves members. The annual subscription is only five rupees, which entitles the subscriber to admission to *all* the lectures, the classes, (one of which, drawing and perspective, is alone worth ten times the sum;) and free access to the library, in which may be found nearly all the scientific periodicals of the day.

13.—Agricultural Society—Captain Charlton—Tea Discovery—the Reward of Merit.

We sincerely rejoice in the issue of the motion made by Dr. Grant that the gold medal of the Agricultural Society should be awarded to Captain Charlton as the individual who did actually bring the Assam Tea plant to the notice of the public, so as to be of any avail either to the Government or to Commerce. We rejoice first, because we would that the really meritorious should have the reward of their merit, which is not always the case, and had well nigh not been the case in this instance.—Secondly, because it is an indication that there are men in Calcutta who have courage enough to strike at the root of a system of monopoly which has but too unhappily prevailed in the Agricultural Society, and many others in Calcutta, for many a year. The departure of such things from amongst us and the commencement of better days must be matter for gratulation. Captain Charlton obtained the Society's gold medal by a majority of some twenty-six over three or four, and that after the most sifting investigation and amplest discussion of the subject.

14.—Uncovenanted Service Family Pension Fund—Provision for Families.

The Anniversary of the Uncovenanted Family Pension Fund has again induced us to revert to a subject which, under the most painful circumstances, is ever pressing itself upon our attention—the provision which it is the bounden duty of every man, to make for his family in the event of death depriving them of his support. For the Covenanted and Uncovenanted servants of the Company there are now Funds, and every man who neglects to join these institutions can have but little regard for those who have the strongest claim upon his affection, and should have a large share in his solicitude for their future welfare. Where the door is open for making such provision, there is no excuse for not obeying the dictate of humanity as well as of affection ; and yet men, both humane

and affectionate, benevolent and religious, procrastinate to do that which they never dispute they ought. How often do we hear it said, on the demise of a respectable man, whose family are plunged into absolute penury by his removal,—"Oh! how sad—he had intended to join the Fund or to insure his life next month; he had made all his arrangements but alas for his family, it was only in intention not in deed." Then comes that which the dead feel not, either the dependency of the widow and family on the kindness of friends or on the charity of the crowd, or the public subscription, in the obtaining of which the character of the dead and the feelings of the living are often equally insulted, and after all the struggling and fighting with almost overwhelming difficulties for a mere subsistence, inevitable penury too often overtakes the widows and children. It were useless for us to enter into details, but if it would give weight to our suggestion we could point to many and painful instances of this description in our own city, and many there are, we doubt not, equally afflictive, not known to us.

We urge it therefore upon every husband and every parent, at once to make provision for the partner of his joys and sorrows, as well as for those who are bone of his bone and flesh of his flesh.

The Uncovenanted have now the means within their grasp, and we rejoice to find the Fund in such a healthy state and its members steadily increasing. We once feared for its stability; but now rejoice to find that under judicious management it is likely to be the means of comforting the widow and the fatherless in their bereaved condition. For one and a large and increasingly large class there is no distinct Fund, we refer to those who are not in the employment of the Company—for them there is no such provision, and we would suggest whether or not some such institution as that which has called forth our remarks on the present occasion, might not be established in connexion with their interests.

15.—District Charitable Society—Alms-house, etc.

"A Friend" has brought to our notice, too late we fear to be of much avail, the proceedings of the District Charitable Society. This Society was formed, we believe, for the relief of the once respectable but now destitute, and for the suppression of vagrancy, irrespective of caste, color, or faith; a noble object and one which the institution, we trust, will never lose sight of. The mode hitherto adopted for effecting this has been by pecuniary aid—this plan, it would appear, is to be almost if not entirely abandoned—Alms-houses are to be built, or rather are being erected. in which all claimants for the Charity of the Society must reside. These Alms-houses are, as far as we can learn, to be conducted on the principle of the Union Workhouses in Britain,—in which the husband is separated from his wife, and other plans adopted repugnant to the spirit of Christian philanthropy. To adopt such plans in an Alms-house in Calcutta in connexion with the District Charitable Society, would be to deviate from its original intention. Brand *idle pauperism* with the most ignominious badge, let a Bastille or Penitentiary be provided for the incorrigibly vagrant, but surely those who have been reduced to poverty by misfortune are not to be treated as idle paupers put on a level with the practised chit beggar, or the heedless wretch who would rather steal than work,—whose trade is begging.

To adopt the plan referred to, would be to shut up in hopeless wretchedness vast proportion of those who most need the Society's aid. Many a once respectable person, now reduced to penury, may have friends willing to give them a room for life, who have not the means otherwise to aid them, and to whom some 15 or 20 rupees per mensem would be the means of affording comfortable subsistence—in such a position their mis-

fortunes are somewhat mitigated. Again others may have a small house which, if let, would not afford means adequate for their subsistence; but who having no other aid cannot live upon the air, to such the stipend hitherto allowed by the Society is a real blessing; or it may be, the widow of a once respectable man may by dint of persevering labor scrape together a few rupees, yet by no means adequate to her support, to her the Society would be a real blessing with its limited aid "at home."—Now take any of these cases or others equally striking, and we ask, would it not be unjust, nay cruel, to compel such persons either to reside in the Alms-house or to be deprived of all aid from the funds of the Society? Suppose, moreover, an aged and respectable couple who have travelled life's weary path together in adversity and sorrow, compelled in the last stage of life to live in separate wards under the same building!—Is poverty a misfortune or a crime? Such may be the mercy of a liberal and enlightened age, but it is not the humanity which works by love. We earnestly entreat the committee not to cease the erection of the Alms-house, but to reconsider the propriety of aiding those who in our esteem are really deserving objects of their benevolence,—those who may in some measure be assisted by others, or who may be able and willing to do some small trifle towards their own support, but who without the aid of the Society must starve or beg.

16.—Native Catechists—Salaries—Advice.

For some months past the *Calcutta Christian Intelligencer* has, through the medium ef correspondents, been discussing the subject of the salaries of Native Catechists and Ministers. We have watched this discussion with considerable interest, not so much for its own sake, as for the feelings and sentiments elicited by it on the subject of the Ministry and its responsibilities, from the first race of educated Native Catechists and Ministers. We regret that there is much over which every Christian man must mourn, and but little to admire, in the sentiments expressed on the great subject of the Christian Ministry and its functions. Looking, as we do, on the Christian Ministry, not as a remunerating profession, but as one which looks for its reward in the amount of good effected to the bodies and souls of men, we cannot but regret to find the Native correspondents of the *Intelligencer*, or those who advocate their cause, evidently anxious to obtain as high salaries as they possibly can, and especially endeavouring to shew that they are entitled to the same salaries as European Missionaries, and in order to make this appear, inserting such items as shawls, sweetmeats and the like, in their estimate of Missionary's expenses. European Missionaries do not receive more than sufficient to enable them, as foreigners in a climate extremely hostile to their constitutions, to keep up their strength for labour, and it is well known that a native of this country can subsist on much less than a foreigner, in a style far more conducive to the preservation of his health, just as a European would be enabled to live on much less in his native land than a native of this country. Moreover, it is to be feared, that many of these young men have mistaken the end and design of the Christian ministry, especially if they look upon it as a means by which they are to obtain large salaries, live in affluence or save fortunes.

That there may be those who sustain the ministry of the gospel, who have large, yea, princely incomes, we do not deny, but they are not those who, as Ministers, are to be imitated in this matter; the character of a Minister and especially a Missionary, as it regards reward, should be like unto his Master who was poor, yea, who had not where to lay his head. We should strive not to follow the errors of the servants, but the example of the Master.

We would offer for the serious consideration of our native friends, who are either in, or may be aspiring to, the work of the Ministry, the following observations forwarded to us by a friend. The moral is pointed, and may, if attended to, save many a Native aspirant to the Ministry, from an equally mortifying and humiliating rebuke :—

"A young man proposed himself as candidate for the Missionary work to one of the continental Societies.—A commission of Ministers was, as is usual on such occasions, appointed to examine him with regard to his general qualifications and his piety in particular.—The candidate gave satisfaction as to the former; but the examination on the latter point did not turn out quite so favorably.— The business of the day being ended, the chairman requested the young man to retire with the promise that he would, at an early date, inform him of the decision the commission should come to on the subject of his application —Previous to leaving the room, however, he rather pertly addressed the chairman and said : 'I cannot tell of course whether I have given you satisfaction or not; but in case you decide on receiving me as your Missionary, I wish to know *how much I shall get.*'—The chairman instantly perceiving from this question and the flippant tone in which it was put, what description of character he had before him, rose and replied : 'Sir, I am not able at present to say precisely what sum the Society will allow you to provide yourself with food and raiment; but I am happy to have it in my power to give you a definite answer concerning another part af your future income, if you should eventually be accepted as our Missionary : the amount is specifically laid down in the scriptures—You will see there that in the world you shall have tribulation,—that you shall be reviled and persecuted,—that you will be made as the filth of the earth and the off-scouring of all things, and that even the time may come when whosoever killeth you, will think that he doeth God service.—Are these terms to your liking?' —The candidate saw he had committed himself, he felt ashamed, took up his hat and walked away ;—and I never heard afterwards that he again offered his services to the Society, a circumstance little to be lamented ; —for that man makes but a sorry Missionary whose principal inducement for embracing the sacred calling, is the amount of salary he is to receive, and whose chief enquiry when undertaking the work of an evangelist, is—HOW MUCH SHALL I GET?"

17.—PROSPECTUS FOR PUBLISHING A NEW BOOK OF CHURCH PSALMODY IN ROMAN HINDUSTA'NI'.

[We cordially recommend this work to the attention of the Christian church, and hope it will meet with the patronage it deserves.—ED. C. C. O.]

The members of our mission, in common with others, having seriously felt the want of a more comprehensive book of Church Psalmody in the Hindustáni language, than any hitherto published, it was resolved at our annual meeting in the autumn of 1839, to endeavour, by correspondence with our missionary brethren in different parts of Hindustán, to ascertain whether means could be found for supplying the deficiency.

The result of this correspondence was a promise, on the part of several individuals—persons than whom no others are known to be better qualified for such an undertaking—to furnish original compositions, to be used in the compilation of a new work. Accordingly at our last annual meeting, held in November, 1840, a committee was appointed to receive the manuscripts; select from them such as might be best adapted to the purpose; arrange them in their natural order; make out a copious index of subjects, together with a

table of first lines, and prefix, to each portion, the names of such tunes, as might seem best fitted to express the sentiments of the piece.

In order to meet the expenses of the publication, the Committee was instructed to issue a prospectus, as soon as practicable, with a view to obtain subscriptions, at the several missionary stations, where such a work was likely to be needed. This is altogether a necessary measure, as the mission is not in possession of any funds, which could properly be applied to this object.

It is sincerely hoped, therefore, that all who would like to avail themselves of the advantages of this work, (for the most part new,) will, without delay, signify, either to the Committee themselves, or to the Rev. Jos. Warren, Allahabad, the number of copies they may require. The extent of the edition will depend on the number of copies subscribed for.

The work will consist of a paraphrastic version of the Psalms—after the manner of Dr. Watts—divided into 350 or 400 parts of different metres; together with about 250 hymns, on various subjects. A few of the latter are to be altogether in the native style; while the principal part of the work, for the sake of being adapted to English music, has been composed in English measure like Mr. Bowley's Hymn book, now in general use. It might be mentioned here, that of the materials which are to compose the work, Mr. Bowley is, by far, the largest contributor.

The book is to be printed in 24mo. on good paper, with new brevier Roman type, in the orthography now most common. It is expected to contain about 450 pages. The binding will be various, to suit the taste of subscribers. It is hoped that an edition of not less than 1000 copies will be called for. In this case the cost of each copy will not exceed one Rupee eight annas, or at most, two rupees.

Committee, { John Newton. J. M. Jamieson. J. Caldwell.

Loodiana Mission,
July 30, 1841.

P. S. The Committee cannot venture to put the work to press till at least 500 copies are subscribed for.

A Specimen of the Work.

1. Pahila' Zabur. Pahila' Hissa
L. M. Alfreton, Euphrates, Wells.
Sharír o Díndár kí chál o anjám.

1 Muba'rak hí wuh banda hai,
Khudá hí se jo ḍartá hai;
Alag sharír se rahtá hai;
Un kí saláh na mántá hai.

2 Sharír kí chál se ḍartá hai;
Chirhái kí ráh se bhágtá hai;
Par ḳhush Ḳhudá kí ráh se hai
Rát din kalám ko sochtá hai.

3 Harí darakht sá rahtá hai,
Dháre ke pás jo lagá hai;
Mausim men phal jo látá hai;
Harí hamesha rahtí hai.

4 Duá se kám wuh kartá hai;
Barkat sabhí men pátá hai;—
Bedín to aise nahín hain;
Par bhúse ke misál we hain.

5 Inhen hawá uṛátí hai;
Lánat unhen bhagátí hai;
Adálat men na chhuṭenge:
Na nek kí suhbat páwenge.

6 Ḳhudá díndár ko jántá hai,
Aur chál unkí pahchántá hai;
Sharír kí ráh to aisí hai,
Halákat ko p'hunchátí hai.

[The Psalms and Hymns of this work have, in many instances, been altered from the original forms. This was done with the consent of the authors.]

18.—Christian School-Book Society's Report.

We would call the attention of the heads of seminaries and Missions to the report of the Calcutta Christian School Book Society. The Society is now prepared to supply many of the most useful school books to our Indian seminaries—books adapted to the country, at the lowest possible rates and in which Christianity is fully taught where it can possibly be introduced. The Society deserves the *amplest* support from all engaged in the instruction of the young, and it will, we doubt not, ultimately obtain the support it merits; but at the outset of its career it needs to be *remembered when books are required*, the order should then be sent to the secretary of the *Christian* School-Book Society. Let us intreat all our friends to order books, school apparatuses, &c. through the medium of this Society, and it will ensure to them a systematic order of works and apparatus of every description at the lowest rates and always available. The Society has this additional recommendation, it seeks to infuse the truths of Christianity into the youthful mind, even with its daily searchings after secular knowledge.

Second Circular of the Calcutta Christian School-Book Society, (from July 1st 1840, to July 1st 1841.)

The progress of a Christian Institution can be expected to correspond only with that of the whole dispensation of which it forms an integral part. Such has been our experience, and such is now our report, in regard to the Calcutta Christian School-Book Society, during the past year. Like the "grain of mustard seed," embodying a vital principle, it has germinated, and is now gradually rearing itself up into the light, presenting buds of immediate interest, and of future promise for India.

We are contented that the less should be as the greater, that a portion of Christianity should not obtain more extensive favour than Christianity itself: and we therefore feel thankful in being able to say, that, during the year which has elapsed, from July 1840 to July 1841 we have been enabled to increase in some degree our internal resources, and to extend considerably our friendly relations. Still, however, it is "our hearts' desire and our prayer to God," that *all* India "may be saved;" and therefore do we earnestly desire, that the gospel may prosper a thousandfold more than it has yet done, and that with it also may prosper a thousandfold every instrument which it employs.

Our subscriptions for the two past years have been upwards of Rs. 4000 —giving an average of about Rs.2000 per annum as the Society's present income. This is but initial, we trust, not permanent: for, even now, we find this sum inadequate to meet the heavy demand of preliminary publication which is required from us, in order to put our Depository in an effective state. Several thousand copies of various works have been published by the Society, for which a complete sale cannot for a long time be expected;—and some of these books must be sold to native scholars, even at a loss to the Society, else they cannot reach their desired destination at all: from which circumstances arises a pressing claim for present liberal aid, that the Society may be enabled to act with freedom and with power. May we not hope for aid in our work, from all those who love the pure theism of the Bible, and the Catholic Christianity of the gospel? from all who would honour God and bless man? from the high grade of those who believe a Christian school-book to be the *best*, down to the lower grade of educational adherents who say at least, "a Christian is *better* than a Pagan school-book?" Is it so?—then, help us to print and to give the books that are better;—for surely, that is the better work.

The list of the Society's school-books has been increased during the past year. In this number we include all works furnished from our Depository, in our name, whether originally prepared or only adopted by us. A very few of these, not yet published, are still in such a state of forwardness, as to warrant their insertion for the ensuing year. Our present list is as follows :—

1. The Bengali Spelling-Book, a small work, for Vernacular Classes —now in the press.
2. The First Instructor—English, with preface of hints to Teachers —new edition—1 anna.
3. The *same* in Anglo-Bengali—3 annas.
4. The *same* in Anglo-Urdu—ready for the press.
5. The Second Instructor—English, 4 annas.
6. The *same*—in Anglo-Bengali—4 annas.
   (This Instructor is now being translated into Urdu.)
7. The Third Instructor. A new and improved edition, with considerable alterations, is now in progress—price 12 annas. It is also in course of translation into Bengali.
8. The Fourth Instructor. A large selection of Extracts, price rupee 1, (also in course of translation into Bengali.)
9. The Poetic Instructor. A large selection from our best poets, rupee 1.
10. Macculloch's Course of Reading—highest prose reading-book—chiefly scientific and religious, with poetry—rupee 1-8.
11. Macculloch's English Grammar—12 annas.
12. Arithmetical Instructor—with English and Indian tables—in the press and almost ready—12 annas.
13. Elements of Euclid—six books—rupee 1-8.
14. Solid Geometry, Spherics and Conic Sections—rupee 1-8.
15. Marshman's Brief Survey of History—two parts; each Rs. 1-2.
16. Marshman's History of India—ditto ; Rs. 1-2.
17. Marshman's History of Bengal—ditto ; Rs. 1-2.
18. Barth's General History on Christian Principles ; from the German :—(ordered, and expected in the course of some months) —for upper classes.
19. Manual of the Evidences of Christianity—12 annas.
20. Letters on the Evidences of Christianity—12 annas.
21. Bacon's Novum Organon—a new Translation ; with occasional notes of a Christian character—now expected to be completed in the course of the year.
22. Also in preparation, on Geography, two works : (1.) a small Manual for beginners ; (2.) A larger Manual for advanced classes. The former will be ready in two or three months.
24. Maps of the World, in sets of six, viz. Europe, Asia, Africa, America, Eastern Hemisphere, Western Hemisphere :—In sheets, rupees 30 a set. They may also be had varnished and mounted, at an increased expense.

Besides the above works, we have before us offers and proposals in regard to other desirable publications in different departments ;—and out of these, we trust, something profitable may ultimately arise, as our funds increase, and our friends multiply. One difficulty we have to encounter in regard to speed of publication ; which is, that our best helpers are those who are already most actively engaged in other absorbing duties : —so that we must be contented to receive them gladly, on their own disinterested condition, that we give them *time*.

It will be seen that we are desirous of promoting *vernacular* translations ; and the more so as we find indigenous Bengali literature to be generally

of such a nature, as cannot be used in a system of even moral and intellectual instruction, not to say Christian education. One of our most accomplished Bengali scholars, lately attempted to form a volume of moral extracts, such as might be safely used in general schools ;—but, the attempt failed ; and probably, an expurgated edition of the Hitopadesh will be the only result of his labours. Should we be able to obtain any such comparatively pure Bengali manual, we shall be glad to adopt or recommend it. This remark we extend also to the Hindusthani or Urdu.

Local Associations have not yet come to our aid ; and in a country where public influence is so much thrown into an opposite scale, we can easily account for the fact, why many official men, who liberally aid us in private, may not choose to embody our principle in a corporate association, or to identify themselves with us in our apparent antagonism to an opposite scheme : still, we are satisfied to receive whatever we can obtain :—and we endeavour to hope, that, in due time, nay soon, the evident and palpable benefits of Christian education will gradually steal away official reserve from individual minds, and induce even statesmen themselves not to forbid what yet they may not command. Will not our friends at Bombay, Madras and Agra be induced to bestir themselves, and give body to our common principle ? We shall be glad to hear of a "Christian School-Book Society," at each of these grand points of emanation ; and we shall also be happy to correspond with them, either as co-operators, or as independent ; and to render them what aid we can, where unity of spirit is necessary, and uniformity of plan desirable.

The present seems a proper occasion for presenting to view again, after the lapse of two years, the principles and rules of action in which our Society rests.

I. The name of the Society shall be, the "Calcutta Christian School-Book Society."

II. The bond of the Society shall be, those grand Christian doctrines in which the Protestant evangelical churches are agreed.

III. The special object of the Society shall be, to obtain and furnish a supply of books in the English and native languages, for promoting education on Christian principles.

IV. Such general school-books only shall be kept by the Society, as are not inconsistent with the word of God :—and such religious school-books only, as are decidedly scriptural.

V. The necessary supply of books shall be obtained by original composition, republication, or by purchase, as may seem best.

VI. The Society's works shall be sold at the lowest price consistent with pecuniary obligations, and necessary expense of agency : and the Society shall retain a power, in special cases, to dispose of books at reduced rates.

VII. The Society shall also be at liberty, if expedient to use its influence, in any more general form, for the advancement of the grand object, Christian Education.

VIII. There shall be a "General Committee" for managing the business of the Society—with a special "Sub-Committee" to superintend the preparation and publishing of books.

IX. Subscribers, to whatever amount, shall be considered members of the Society.

X. The formation of Local Committees throughout the country shall be solicited and promoted, in order to co-operate with the General Committee in Calcutta.

Such was our original basis ; and such is that on which we now rest, in the sure confidence that the specific Christian principle involved in it

can never be overturned. We found it in the Book of truth, and we carry it into a world of error;—we found it in the Book of God, and we carry it into a world of sin—and why? that all men may be completely blessed. Is not ours the Christian dispensation, and shall we not seek to make every thing Christian? Is not this the age of Christ, and shall we not, as his redeemed people, strive to concentrate all in him?—Yea, we would have all men love Christ—we would have all books serve Christ—we would have all things lead to Christ,—we would have all Societies confess Christ—and this is what we call *Christianity*:—if it be not, shew us from the word of Christ that we err. Our hearts are surrendered to this, that by all Christian means, India shall be Christian:—and what are those means? Love, Reason, Truth, and Grace. We will act with love; we will use reason in argument; we will teach the whole truth of Christ; and we will pray for, and trust in, the grace of the Holy Spirit. Philosophy and literature, the languages, the arts, the sciences, and all secular influences, shall be but as the camels, dromedaries and elephants of burthen in this enthusiastic service:—we will not bow down and serve *them*; but *they* shall all bow down and serve Christ. This, this is the true order of things; and this is that which shall yet be owned and done over every land. In this work, let us spend our days;—for this work, let us sanctify our resources;—to this work, let us dedicate property;—by this work, let us ever stand in good report and in bad alike;—through this work, let us seek to fulfil the compound law of love to God and man;—and, from the very midst of this work, let us answer our Master's summons saying to us, "Come up hither!" And when we go, may many a Hindu, blessed by us, in due time follow us, and attest for ever the blessedness of Christian education, and above all, attest *eternally* the unfailing truth and immeasurable importance of this fundamental Christian proposition—CHRIST IS THE LIGHT, AND CHRIST IS THE LIFE OF THE WORLD!

J. MACDONALD, *Corresponding Secretary.*
J. CAMPBELL, *Minute Secretary.*
J. W. ALEXANDER, *Cash Secretary.*

*** Subscriptions to be forwarded to the Secretaries:—Applications for books to Mr. G. C. Hay, at the Depository, 99, Dhurramtollah.

19.—THE ANNIVERSARIES IN LONDON.

We regret our inability to give any lengthened account of the different religious anniversaries in London in the months of *April, May and June* last—we had designed so to do, but press of other matter and inability to do anything like justice to them without a heavy supplemental number, have compelled us to forego the intention for this year at least. Should our friends desire a supplement containing an account of the meetings next year, we shall be glad to hear from them on the subject. We can undertake to provide them with a number containing nearly all the important meetings, for two rupees, and this we are willing to undertake, provided a sufficient number of subscribers can be found to cover the expense. The anniversaries were distinguished by more sobriety than in former years; less EXCITEMENT has evidently prevailed. The real *difficulties* of the Mission work have been brought out more fully, the funds of nearly every institution, while they have been greater than in former years, have *fallen short* of their expenditures to a considerable amount. This arises from the establishment of new Missions and the increasing wants of old stations. A feeling of *brotherly love* amidst all the bitterness of politico-party-feelings evidently characterized the assemblies of the people of God, and upon the whole we should hope that the importance of

Missions and the responsibilities of the Church in connection with them was more deeply and prayerfully felt than in former years. This augurs well for Missions, and will, we doubt not, be productive of much good.

20.—England.

Since our last, events of the deepest moment to the Fatherland have happened. Parliament has been dissolved, the elections have closed and the probabilities many that the administration of affairs will be transferred to the Conservatives, and that India will have a Tory Governor General. From all that we can gather, purity of election has not been secured nor the morals of the people improved by that which was declared to be a panacea for all the ills of life, the Reform Bill. The country was, at the time the last Mail left, in a very disturbed and dissatisfied state. The only hope for England at present is a coalition of the moderate and practical men of both parties; our hope is that tired and jaded by the contests of parties, the people may express their desire to this effect and the Sovereign at once respond to it.

21.—Scotland.

The subject of discussion in the matters of the Church of Scotland appears almost in *statu quo*—various vexatious and irritating proceedings have been commenced, in which the *principle* under discussion is involved, but by which it will not be settled. The leaders of both the great parties in parliament, *Sir Robert Peel* and *Lord John Russell*, have declared their determination, if any interference must be rendered on the part of the parliament, to support the deposed ministers. This of course will only widen the breach. The leaders of both parties appear stedfast to their purpose, so that unless some medium measure can be adopted, in which a considerable majority will acquiesce, we see no means by which the question can be settled, at present, without exclusion of the many by the few, or by the secession of the majority. Our only desire is that the discussion and excitement may be over-ruled for the good of the true spiritual body of Christ in *Scotland*, and this attained, little will it avail who shall triumph as a party, whether this or whether that, if Christ be but glorified.

22.—Death of the Rev. John Dyer, Secretary to the Baptist Missionary Society.

The following documents have just reached us, in the *Calcutta Baptist Missionary Herald*, respecting the melancholy death of the *Rev. J. Dyer*, for 23 years secretary to the Baptist Missionary Society. While labouring under temporary derangement he committed suicide by drowning. Symptoms of insanity had been observed in his conduct by his friends for some time previous to the melancholy event, traceable to no especial cause, unless it may be ascribed to the untiring energy with which he had pursued the arduous duties of his station for so great a number of years, which may have impaired his intellect or thrown it out of its happy equilibrium. He was naturally and religiously a most amiable, cheerful and devoted man, and we can but say of this event, as of many others, it is inscrutable, and must wait the issue of the great day, ere the design of that Being who is too wise to err, too good to be unkind can be seen in its permission. Most sincerely do we sympathize with the afflicted family and friends of the deceased.

Fen Court, July 31*st*, 1841.

Dear Brethren,

It is my painful duty to announce the death of my respected colleague, the Rev. J. Dyer; he was removed under circumstances of a very painful nature, but such as left no doubt of his derangement. I enclose a resolution of the Committee. Trust-

ing that by the kindness of our friends here the duties of the Mission will suffer no inconvenience, and that we shall have the guidance of the great Head of the Church,

I remain, yours very faithfully,

To the Brethren at Calcutta. (Signed) JOSEPH ANGUS.

At a Meeting of the Committee of the Baptist Missionary Society, July 29th, 1841 ;

" Resolved,

" That this Committee, in recording on their minutes the decease of their invaluable coadjutor and beloved friend, the Rev. John Dyer, desire, with humility and profound submission to the will of God, to bow to the inscrutable and heart-rending providence by which the Society has been deprived of its senior Secretary, and his family bereft of an affectionate and revered parent They call to mind, with feelings of mournful satisfaction, the numerous and important services, which he was enabled to render in the promotion of the Redeemer's kingdom both at home and abroad, by the singular abilities and endowments which it had pleased God to confer upon him ; and with devout thankfulness they reflect on the Christian virtues which adorned his blameless life, and on the unimpaired integrity and uniform consistency of his personal character and official conduct, down to the period of his deeply lamented affliction and death. Under the distressing circumstances amidst which that event has taken place, they feel it to be a duty they owe to his memory, to his sorrowing widow and family, and to the constituents of the Society, to pay their public and unanimous tribute of respect and Christian love to his moral worth, his dignified and amiable deportment, his entire consecration to God, and to the accuracy, punctuality and uprightness which characterized to the last, and through the preceding period of 23 years, the performance of the onerous and responsible duties of his office.

" Resolved also, that the above Resolution be transmitted to the family, and inserted in the *Herald* and *Patriot*."

23.—Real State of the Mission field and Feeling in a Letter from the Rev. J. Macdonald, Calcutta.

To the Missionary Association connected with the Scotch Church, River Terrace, London.

Calcutta. Feb 13, 1841.

My dear Friends and Brethren,—The grace of our Lord Jesus Christ be with you all ! Your pastor, who is also the president of your Association has requested me, on your behalf, to write you a letter concerning the state of the Lord's work generally, and of our own specific mission in the field in which I am stationed. And with whom can I correspond so gladly as with you ? Were ye not once my flock ? are ye not still tenants of my heart, under the Lord Jesus ? Am I not now your missionary, if ye will ; even as once your minister, and president of the same Association to which now I write ?

Yet, what shall I write about ? I scarcely know. All my report to you may be summed up in few words. We are sowing seed, and it disappears from our eye in the earth ; but, we hope that it will grow and appear some day. What more can I say—what more would you wish to know ? I have been now for three full years in this field of labour, endeavouring to work as the Lord leads me. Each year am I sinking in my own esteem—each year does the magnitude of the work rise in my sight—each year do I see that God has a controversy of some kind with his Church in India, and that much patience and humiliation will be needed, until he fully vindicate his sovereignty of operation and his righteousness of character in the salvation of sinners,—each year do I feel more and more that the Church has more need to work in silent humiliation, and deep serious prostration of spirit, than to be speaking constantly about the beggarly trifles which she has yet done :—for, what has the visible Church yet done in this land, that is worthy of any other name, when compared with her obligations, her opportunities, her means ? We have not yet drawn one furrow through the length of the land. The work is only beginning. " We have not yet scratched the surface," said an active, zealous, and most efficient missionary, of the London Missionary Society.

of 15 years standing, to me a few days ago, when we were talking of the state of things. Our muster roll may read well from a platform at home—but, alas! when read out on the field of action, how differently does it sound! We have not, nominally, a man to a million—we have not really, in constant operation, above a man to two millions, such is the effect of climate—yea, if you consider that missionaries are generally stationed in towns and villages, then are there throughout the country whole fives and tens of millions, without a man of God to visit them! There are villages, and many thousands of people, within 50 miles of Calcutta, which have never even heard the Gospel as yet,—so hath told me that respected missionary (A. F. Lacroix) to whom I formerly referred. Now, what are 50 miles around Calcutta to a country which is thus described, "It extends somewhat above 1800 miles from north to south, and, at its greatest breadth, nearly 1500 miles from east to west!" See London with her 500 Churches and Chapels—yet, how destitute does she seem to those who watch her miseries! but what shall we say to Calcutta with her eight or ten Chapels for missionary work, and congregations varying from a score to 150, in each from time to time—and that amongst a population of about 400,000 idolaters and infidels! Ah, my brethren, remember what is *not* done, whilst ye count up what *is* done for India. No man who only thinks of what he has paid, but forgets what he has not paid, and what he therefore yet owes, can be safe in his temporal concerns—no more can ye, in that which is spiritual.

But, my beloved friends, there is to me something more painful still than this *defect of human agency*. There is an evident *restraining of divine influence*, so that conversion is a very rare thing amongst us. This is a fact most painfully obvious to us; God is not putting forth power amongst us; the Holy Spirit is restrained. It is sometimes supposed at home that there is a spirit of *enquiry* among the natives. I will not speak of other places which I have not known, but of this district I will say, positively, *I have seen no spirit of enquiry as yet*. There is a fearful deadness, a fearful levity, amongst the mass of native society, to all that is holy, righteous, or true. The Hindu laughs, the Musalmán scowls, the sceptic sneers—and these are the great divisions of the city. Now and then you meet with one who has been shaken in his errors, and may be induced to enter into serious conversation—even this is a source of joy when it occurs—but how seldom does it lead to any substantial result. Alas! alas! how often are we here like men in a dry and thirsty land, straining our eyes for a symptom of divine grace in the souls of pupils or hearers—and often does that which pleases the eye turn out to be but a mirage of the flesh!

What I write applies to our Missionary Institution. For ten years, with an average from first to last, varying from 300 to 800 pupils, from the age of 5 to 20, has the word of God been taught in this valuable institution. What better selection of susceptibility could be made, what more favourable circumstances be chosen? yet the result as to *present conversion* is just the same. We have but four who have been induced to follow Christ out of all these—and, at present, we know of none who desire to join them. It is a fact acknowledged amongst us, that, of our oldest pupils we have our least hope,—and that here, just as at home, there is a certain stage after which truth seems to produce no effect, and excite no emotion save that of dislike. These are painful facts—they indicate a very serious absence of divine influence in this great field,—and what can distress a Christian more than this? I know there is a very light and easy way of getting rid of this subject, by saying that all the work now is *preparatory!* And so it is,—but can a man see generations dying, and millions perishing, and only say, all this is preparatory! Can we see class after class, in the very prime of childhood and youth, passing

away from under the sound of salvation, to the amount of hundreds, with only three or four believing in Christ, and not be pained when it is said, "this is preparatory." Christ wept over *present* unbelief, and so must we—and until we become a race of weepers and mourners over the *present* state of conversion in this land, especially in this neighbourhood, I expect no good. Oh for a heart to feel with Christ, to weep with Christ, to bleed with Christ!

Why have I written in this strain, so different from what many desire, and what some dread to publish? 1st. Because I write as in the sight of God, who is witness of my writing, and weigheth every word that I write. 2d. Because the naked truth alone can produce the fruits which we desire to see produced. 3d. Because this statement will shew how much we need the sympathy of our brethren at home. 4th. Because it will shew how great is our affection to this work when we love it, and would live and die in it, amidst all its painful trials. It is easy to love the living—but oh, how difficult to love the dead! 5th. Because we would have you prepared for any gracious interposition of our Lord on our behalf, should it please Him to grant us help from above, and to pour out his Spirit upon us, so that many or few are converted, then, having sung of judgment, you will sing more sweetly of mercy afterwards. 6th. Because we would stir you up to lay hold of the great Covenant of Grace on our behalf. Oh! pray, pray, pray, for us! In the closet, the family, the sanctuary, pray for the *Holy Ghost* to visit us. 7th. Because we would stir you up to extreme efforts for the work here. This is no ordinary case. We want in India a THOUSAND MEN, as well as an Omnipotent Spirit. I speak not now of particular missions or sects. Send us men, more men, "full of the Holy Ghost and of faith." We may some day have a good *native* agency; we have them not yet—and if we had, they cannot yet act alone. They are very weak in grace generally, and very few in numbers. Oh, brethren, come to our help more than ever ye have done.

The missionaries of the Church of Christ in Calcutta are a very united body. They meet together, pray together, preach together (with a few exceptions), and consult together. We feel our losses to be mutual. These have been severe during the past year. The London Missionaries have lost Piffard—The Church Missionaries, Wybrow,—The Baptist Missionaries, Pearce and Parsons; these in Bengal, whom I personally knew as holy and devoted men. But fresh men are stepping forward to fill their places. "Who next?" is our frequent thought in this land of trial and danger.

As this letter is in some degree introductory, it is therefore more general. The ordinary details of our missionary institution you have through other channels. We have an attendance of 870, and there are five missionaries in constant educational operation. My own work, about which I am asked, is the teaching of God's word, in its letter, its doctrines, its evidences, five days of the week. On the Sabbath days I have constant opportunities of preaching to different congregations, so that I have not had an idle Sabbath for months. My brethren are devoted to their Christian work, and it prospers in their hands.

But I must conclude. I have endeavoured to fulfil your request, and have written you a full letter. The Lord bless you all with his holy Spirit.

Yours in most affectionate remembrance,

(Signed) JOHN MACDONALD.

We have much pleasure in inserting the letter of our esteemed friend, we trust it is the beginning of a new and faith-stirring series of letters from the Indian to the European churches.—ED. C. C. O.

THE

CALCUTTA

CHRISTIAN OBSERVER.

New Series, Vol. II. No. 23.—Old Series, Vol. X. No. 114.

NOVEMBER, 1841.

I.—*A few Thoughts concerning the Theory of the Hebrew Tenses**.

1. There are two forms of the Hebrew verb that are more particularly used for the purpose of denoting the different tenses.

2. The first of these is chiefly used, when *positive matters of fact* are to be specified. Now, as it may be said that it is mainly *past* occurrences that are positive matters of fact, it is natural that this first form of the Hebrew verb should be used in preference, when *past* events are related. But that it is not strictly a *past* tense, may easily be seen from the numerous cases in which future events are introduced by this form, because they are represented as positive matters of fact, concerning which no doubt is to remain on the mind of the reader. Thus very many prophecies are expressed by this form of the verb, because the certainty of their fulfilment is as indubitable as the occurrence of a past event.

3. The second form of the Hebrew verb is used when occurrences are spoken of as *habitual, hypothetical, probable,* or *desirable.*

As future events for the most part fall under the description of occurrences merely probable or hypothetical, it is natural that this second form of the Hebrew verb should be used in preference to the first, when *future* occurrences are spoken of.

But this form is often employed in order to denote the present and the past tense just as well as the future. The cases in which it is chosen in preference to the first form, will invariably be found to be such in which no positive matter of fact is specified. Thus:

* The following remarks do not lay claim to completeness; if they *again* direct the attention to this difficult subject, the object of the writer will be attained.

יכתב may mean, *he writes* or he *wrote*, when the meaning is, it is or was his habitual employment, so that he *probably* would at any given time be found engaged in it.

כתב on the other hand means either, he *writes* (I know it for certain that he writes now)—or he *wrote* on the specified occasion—or he *will write*; it is as certain as if it were already done.

In the case of general sentences, such as are contained in the Proverbs, it matters little which form is used, inasmuch as such a sentence may both by the writer and the reader be considered either as a general rule, or as the description of a particular case falling under that rule.

4. The first form of the verb, besides its original function, is frequently also employed as a mere supplementary form. Thus when two verbs, connected with *and*, both express a command, the second will generally be found to be in the first form, which in that case is, by way of supplement, used instead of the Imperative mood. In like manner, when one verb of a sentence has been used in the second form, and another connected by *and*, follows, the latter will be put in the first form, it being understood that in such a case it is only a supplementary form:

Examples: קח לך ואספת take and gather.
פן ישלך ידו ולקח ואכל lest he stretch forth his hand and take and eat.

5. In a narrative, the second form, preceded by ו (Vaw conversive) is often used. This Vaw conversive is an abbreviation of ויהי or והיה, *and it came to pass that*,—which at once accounts for the idiom.

6. When the second form is used in order to express what is desirable, it generally appears in a somewhat altered shape.

7. The Present Participle הוא כותב means, *he is* or *was writing*, and also *he is* or *was about to write*.

Comparison with the Latin Verb.

Scribit	יכתב in general (he writes much).
———	כתב in a specified case, he writes.
———	הוא כותב he is writing.
Scribebat.....	הוא כותב he was writing.
———	יכתב he would write, (he would usually write in the morning).
Scripsit	כתב he wrote or has written.
Scripserat	כתב he had written.
Scribet	כתב (a specified case, of which there is no doubt, he shall write, whether he likes it or not).
———	יכתב he will write.
Scripturus est	הוא כותב he is about to write.
Scripturus erat	הוא כותב he was about to write.
Scripserit	כתב or יכתב he will have written.
Scribat	יכתב he may write.
Scriberet.....	יכתב he might, would, or should write.
Scriberet.....	כתב (he would certainly write, if he could).
Scripserit	יכתב he may have written.
Scripsisset	כתב he would, should, have written.

PHILOLOGUS.

II.—*An Essay on the exclusion of Religion from the Government System of Education in India.*

[The general importance of the subject discussed in the following essay at the present moment, has induced us, notwithstanding it has occupied so much of our pages lately, to afford room for it in the *Observer*. We must not, by its insertion, be understood as sanctioning *all* the sentiments of the writer, though we entertain the highest respect for the mode in which the subject is discussed by him, and have only to pray that many more in the honorable position of the writer may be stirred up to *agitate* in a similar spirit a subject so fraught with interest to India, as the instruction of her million sons in the truth of Christ.—Ed.]

The object of the following essay is to demonstrate the sinfulness and inexpediency of excluding religion from any scheme of education; with particular reference to the system established by Government in India. Being addressed to Christians, it is assumed at the outset that there is but one true religion, viz. that of the Bible; and also that "the Bible and the Bible only is the religion," and ought to be the rule of conduct of all true Christians*.

* The numerous Scriptural quotations I mean to introduce, I shall give generally at length. An opposite practice is followed in many valuable religious treatises: but it is attended with no advantages that I can see, beyond the saving of a little paper and type, which could not be better expended; while it is open to great objections:

1. When bare references only are given, many will shun the trouble of seeking them out; more particularly those, who, caring least about such things, are just the persons on whom the Scriptures should be pressed and obtruded in every mode.

2. Many who are inclined to take the trouble have not leisure; and, if they had, their time would be better employed in meditating on what "God has spoken to us in sundry places," than in merely making search for the passages. The end in view is doubtless worth all the pains and a great deal more; but it seems little better than superstition to attribute any particular virtue as inherent in the means; or to suppose that any particular benefit is to be derived from the mere mechanical operation of turning over the leaves of the Bible.

3. When, to support any argument or doctrine, the authority of many different passages of Scripture is appealed to, it is by having them before the eye at once, and at full length, that the manner in which they illustrate, enforce or contrast with each other may be most easily perceived; and if difficulties occur, facility is thus afforded for *studying them in connexion*, till apparent inconsistencies are fully weighed and reconciled. On the other hand, when a long string of bare references is given, the attention is so much distracted in turning from one to the other, that, when one gets to the last, it is too often with the painful consciousness of having retained no individual remembrance or clear notion of the passages gone through, and (consequently) of having reached no distinct and definite conclusion: particularly when the connexion between different texts, though perhaps real and important, is not immediately obvious.

4. When references are made only *in short*, this laborious process must be repeated whenever it may be necessary to turn back to reconsider the steps of the argument; or else the most valuable, perhaps the only valuable parts of the reasoning, comprising too the proofs on which the other parts are supported, omitted in review.

5. Mistakes are peculiarly apt to occur in transcribing as well as in printing a series of figures; and these are of a nature not likely to be rectified by an ordinary correction of the press. An error is manifest and therefore occasions less inconvenience, when, as sometimes happens, we are directed to a chapter or verse that does not exist; but occasionally we can only infer it from the apparent inapplicability of the text to the matter treated of. In this latter case, though our own perceptions may be in fault, yet this consideration serves but to enforce the reasons given above

I. My first position is that, as Christians, it is our duty to regard every subject in a Christian point of view; and we are bound as Christians to regulate all our actions on the Christian standard; more especially when in any acts of ours, important consequences either to ourselves or our fellow-creatures are involved.

II. But the question whether the national education of the inhabitants of India is to be conducted on Christian or anti-christian principles is one which concerns the highest and the eternal interests of its immense population: and consequently, a vast corresponding weight of responsibility rests, in different degrees, upon those who frame the system, who sanction or advocate it, or who, in any way lend themselves to carry it out.

III. Viewed in the most general light, a scheme of education proposed and carried out by Christians, in which the exclusion of Christianity is a prominent feature, is *a priori* inconsistent with the whole strain and tenor of the word of that God "who will have all men to be saved and to come to the knowledge of the truth," 1 Tim. ii. 4; of that word which in reply to the question, "What must I do to be saved?" gives every where but one answer "Believe on the Lord Jesus Christ AND thou shalt be saved," Acts xvi. 30, 31; whilst not a hint is given of the possibility of salvation on any other terms; "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved," Acts iv. 12. Consequently all arguments for the suppression of the word of God, or for excluding *any* perishing sinner from *any* opportunity of hearing the glad tidings of salvation, might safely be rejected even without particular examination, on the general principle that, as leading to false conclusions, they *must* be fallacious and unsound.

Just imagine an essay bearing some such title as this—"The duty of a Christian Government to interfere by positive enactments for the exclusion of Christianity from the schools established by it; and the duty of private Christians to aid in active measures for giving effect to such a decree—demonstrated on Christian principles." Does not the enunciation of the proposition carry contradiction and absurdity in its very statement? and will the absurdity be removed, if a position substantially the same be maintained, though covertly, and laid down in more obscure or more ambiguous terms? Arguments professedly unchristian might, no doubt, be advanced, but it is not within the scope of the present essay to deal with such.

IV. But, in such an important matter, we are not left to gather our duty by mere inferences, however necessary and conclusive.

We are under a *positive general* obligation "*whatsoever we do in word and in deed, to do all in the name of the Lord Jesus*, giving thanks to God and the Father by him," Coloss. iii. 17, and again "whatsoever ye do, do all to the glory of God," 1 Cor. x. 31. This command includes even the most insignificant and ordinary actions, exemplified in "eating and drinking;" it extends to *all* "whatsoever we do." Does it then require arguments to prove with what peculiar force, it bears upon the trust of forming the minds of the young, of bringing up immortal souls?

Again it is written—"I will confess to thee among the Gentiles and sing unto thy name," Rom. xv. 9; Ps. xviii. 49. "Sing unto the Lord; bless his name; *shew forth his salvation from day to day. Declare his glory to the heathen, his wonders to all people.* For the Lord is great, and greatly to be praised: he

for aiding the perceptions by a synoptical view of the passages of Scripture cited: unless perhaps, where whole chapters or very long passages are referred to.

6. Another point to be noted is, that when glaring errors have once shewn themselves, one is apt to suspect others, more latent, where they do not exist; or when, owing to erroneous citation, one has been baffled in the attempt to discover the applicability or mutual bearing of the different texts, he is rendered indisposed to repeat the same labor in other instances, where perhaps, it would be better rewarded.

is to be feared above all Gods. For all the Gods of the nations are idols, but the Lord made the heavens * * * * Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; bring an offering and come unto his courts. O worship the Lord in the beauty of holiness: fear before him all the earth. *Say among the heathen* that the Lord reigneth * * * he shall judge the people righteously * * * for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness and the people with his truth," Ps. xcvi.

How is it possible to reconcile the commands of God, to "declare his glory to the heathen," and to "say among them that the Lord reigneth;" to make his glory our object "in *whatsoever* we do," "in word and in deed, to do all in the name of the Lord Jesus," with a system whose *fundamental principle* requires a Christian teacher in the grand day-long occupation of his life, to forbear all mention of the glory of the one true God; which *specifically* forbids him to make any mention of "the name of the Lord Jesus;" which more especially requires him to suppress all recital of those great transactions; to withhold all explanation of those supremely important doctrines, by which, as God's own word assures us, his most glorious attributes of holiness, justice, wisdom, power, goodness and truth, are best displayed and vindicated in the sight of men and angels.

"Christ is set forth by God to declare the RIGHTEOUSNESS of God, that he might be JUST and the justifier of him that believeth in Jesus," Rom. iii. 26, 27. It was the prayer of an inspired apostle in behalf of a heathen people—"That the God of our Lord Jesus Christ, the Father of Glory may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the *exceeding greatness of his* POWER toward us who believe, according to the *working* of *his mighty* POWER, *which he wrought in Christ* when he raised him from the dead, and set him at his own right hand," &c. Ephes. i. 17—23. "Christ is the POWER of God and the WISDOM of God," 1 Cor. i. 24. "Christ is declared to be the Son of God with POWER," i. e. with a pre-eminent display of divine power, Rom. i. 24. "The preaching of the cross is the POWER of God," 1 Cor. i. 18. "In the mystery of God and of the Father and of Christ are hid *all the treasures of* WISDOM *and* KNOWLEDGE," Col. ii. 3, see 1 Cor. ii. &c. &c. (see further section vi. towards the end.) "Into these things the angels desire to look," 1 Peter i. 12.

Again we have general injunctions to "contend earnestly for the faith once delivered to the saints," Jude 3; to "be instant in season and out of season," 2 Tim. iv. 2; and that we "stand fast in one spirit and with one mind, contending earnestly for the faith of the Gospel," Phil. i. 27. Now, as Christians we profess to receive and to hold by these injunctions as well as by all the other precepts of scripture.

Do we then, and do the teachers, our instruments, all bearing as we do the name of Christ—do we and they give hearty effect to the oft-repeated injunction of our Master, "when a great door and effectual is opened to us and there are many adversaries?" 1 Cor. xvi. 9. Alas! we are the adversaries ourselves; and we and our fellow-servants are engaged to one another in unhallowed league, that in the valuable trust committed to us to "occupy till our Lord come," "we will not have this man Christ to rule over us," Luke xix. 12—27. Or if one should be found disposed to "obey God rather than men," Acts v. 29, and make use of his opportunities either "in season or out of season;" would not a Christian Committee forthwith "contend" with their Christian servant for obeying the command of their common Master and "forbid him to preach to the Gentile children *that* they might be saved?" 1 Thess. ii. 16. And if this were not enough, would not this Christian Committee be backed by the authority of a Christian Government; and would they not, Government and Com-

mittee, be seen forthwith striving together with one mind for the *suppression* of the faith of the Gospel in the school taught by the delinquent?

Such it is to be feared would unquestionably be the course pursued. Many too would be ready to vindicate it, and by specious reasons of worldly policy; but by what sophistry could such conduct be reconciled with a regard for Christ's authority or the advancement of his kingdom on earth; or how shall we stand justified at his bar for making void his commandments by our "traditions?"

V. But further we are addressed with a *particular* and *express* command to "preach the gospel to *every creature* in the whole world," Matt. xxviii. 19, 20; Mark xvi. 15; Luke xxiv. 47; see also Acts ii. 37—40. A command extended to *all times* by the promise with which it is accompanied, "Lo I am with you *always to the end of the world*," and directed to every individual; for what our Lord said to his disciples, "he said unto all," see Mark xiii. 34—37; and Luke xii. 3. In this very passage, be it also observed, the disciples were ordered to teach the Gentile nations "*all things* whatsoever Christ commanded them;" which comprehensive expression must include the command to propagate the gospel; and the accompanying promise as has been just observed, makes the command especially applicable to future times. Any more restricted interpretation is *further* contradicted by the consideration that every precept of our Lord was reasonable and therefore possible; whereas it was physically impossible for the eleven individuals to whom the command was immediately addressed, to exhaust its requirements within the brief remainder of their lives, even with such miraculous powers as they were gifted with. They *actually* did not fulfil such a task; nor does any part of Scripture shew that they were required or expected to do so. On the contrary it is said "ye shall not have gone over the cities of Israel till the Son of man be come," Matt. x. 23; while the injunctions of inspired apostles, to say nothing of the example of martyrs and confessors, all tend to prove the obligation universal. And although it would be running into the opposite (though less dangerous) extreme of error to conclude that we are all and individually required to become Missionaries in the *literal* sense, yet the precept does require of us all to conform our actions to its spirit; and to promote the spread of the gospel by every means in our power; if not in every case by direct Missionary efforts, at least to employ in the furtherance of that great object our power, our influence, our pecuniary means, our mental talents and acquirements and—our prayers.

VI. Moreover we are bound as Christians to "love and as we have opportunity to do good unto all men," Gal. vi. 10. Proceeding on this maxim, the *souls* of men must claim the first and chief place in our regard; and therefore, it should be our business to promote by every lawful means, "as we have opportunity," the preaching and teaching of the gospel and the conversion of the heathen as the only means of "doing good" to their souls. For the souls of the heathen will perish everlastingly, if they continue in idolatry or unbelief: as is proved by the following among many passages of Scripture. Scriptures they are which will try but not "stagger" the faith of true followers of Abraham, Rom. iv. 18—22, of those who have imbibed the spirit of "little children," Matt. xviii. 3, &c. &c. of those "who have been taught of God," John vi. 45, Is. liv. 13, that "his judgments are unsearchable and his ways past finding out," Rom. xi. 33, and that his "judgments are a great deep," Ps. xxxvi. 6,—of those who know how vain is the attempt "by searching to find out God, to find out the Almighty to perfection," Job xi. 7; and how presumptuous it is in "man to reply against God; the thing formed to him that formed it," Rom. ix. 20, of those whose hearts respond to the words of the mysterious voice that sounded in the visions of the Temanite of old, "Shall mortal man be more just than God? shall a man be more pure than his Maker? Behold he put no trust in his servants; and his angels he charged with folly: how much less in them that dwell in cottages of clay, whose foundation is in the dust, which are crushed

before the moth?" Job iv. 17—20; of those finally who rest upon the promises, "What I do thou knowest not now, but thou shalt know hereafter," John xiii. 7. "Now we see through a glass darkly, but then face to face: now I know in part, but then shall I know even as also I am known," 1 Cor. xiii. 12.

The Scriptures I have to adduce are the following:—"The wicked shall be turned into hell and all the nations that forget God;" and "the heathen will be judged in the sight of the Lord," Ps. ix. 17—19. "All they that serve graven images, that boast themselves of idols shall be confounded," Ps. xcvii. 7. "Idolaters and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death," Rev. xxi. 8, see also 1 Cor. vi. 9, 10; Gal. v. 19—21; Ephes. v. 5. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark xvi. 16. Also John iii. 18. "He that believeth on the Son hath everlasting life: and he that believeth not on the Son shall not see life, but the wrath of God abideth on him," John iii. 36. "Without faith it is impossible to please God," Heb. xi. 6. "Except a man be born again, he cannot see the kingdom of God," John iii. 3, &c. The meaning of this phrase being "born again" is illustrated by another passage. "Being born again, not of corruptible seed but of incorruptible, BY THE WORD OF GOD, which liveth and abideth for ever," 1 Peter i. 23. "Whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent?" &c. Rom. x. 13—17. It follows that those who are sent to teach the heathen ought not to be restrained in the exercise of what should be deemed the chief and the highest part of their vocation.

But deep as is the guilt of those who offer any impediment to the "free course of the word of God," 2 Thess. iii. 1; those whom they thus deprive of the most favourable opportunity of being made acquainted with the "gospel of peace, the glad tidings of good things," Rom. x. 15, are not therefore excused for their ignorance; this is proved by the texts above quoted, where idolaters and all the heathen are not only *not* excepted from God's denounced curse, but *expressly* and *specifically* declared amenable to it.

The same mysterious and awful doctrine is, if possible, still more specifically taught in many other places.

"When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." Ezek. iii. 18; compare also xxxiii. 6. "Even those heathen who have sinned without law shall also perish without law," Rom. ii. 12. Even those who "know not their master's will" are "punished with stripes (though fewer,) if they do it not," Luke xii. 48. Here the objection or difficulty presented by the ignorance of the sinner is expressly considered, and declared to be no valid plea for bearing the sentence of condemnation, though it is recognized as a ground for mitigating, in some degree, its severity. "Nevertheless death reigned from Adam to Moses, even over them who had not sinned after the similitude of Adam's transgression," Rom. v. 14, *i. e.* even over those who had not sinned as Adam did against light and knowledge, and who were deprived even of the light and guidance afforded by the law to a portion of Adam's posterity—even they were accounted sinners in the sight of a holy God and suffered the penalty of sin at his hands. Their ignorance did not excuse them. Again eternal life as respects the Gentiles is represented as being connected with a believing repentance, as a necessary condition. "When they heard these things (accounts of the reception of the gospel by the Gentiles) they (*i. e.* the inspired apostles and the brethren which were in Judea) held their peace and glorified God, saying, "Then hath God also to the Gentiles granted *repentance unto life*," Acts xi. 1, 17 and the context; and in the text, "forbid-

ding us to preach to the Gentiles THAT they might be saved," 1 Thess. ii. 16 ; while the prohibition is shewn to be deeply sinful (they who issued it are said to " please not God and to be contrary to all men," and their sin herein is classed with the " killing of the Lord Jesus and the prophets and the persecution of the apostles,") the connexion is at the same time distinctly implied between the salvation of the Gentiles, and the necessary means, the preaching of the gospel ; *i. e.* the "*teaching*," Matt. xxviii. 19, the doctrines of the gospel to the Gentiles and exhorting and entreating them to believe and follow it.

"The times of this ignorance God [formerly] winked at, but now commandeth all men everywhere to repent, because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained ; whereof he hath given assurance unto all men in that he hath raised him from the dead," Acts xvii. 30, 31 ; and parallel to this, " And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell in the earth, and to every nation and kindred and tongue and people, saying with a loud voice, fear God and give glory to him ; for the hour of his judgment is come : and worship him that made heaven and earth and the sea and the fountains of waters," Rev. xiv. 6, 7. Here we have a proclamation addressed with awful solemnity to every singular unconverted soul among all the tribes of men. What mortal, high or low, or what earthly power shall stand with impunity between such a messenger and *any of those* to whom the message with its eternal sanctions is directed?

Further, if we consider the energy of language and boldness of imagery employed by the inspired writers, to paint the misery and hopelessness of the natural state of the heathen, on the one hand ; and to describe on the other hand the magnitude of the change they undergo when they are turned from dead idols to the service of the living and true God—we may thence infer the unspeakable importance of conversion to them, and our consequent duty in love to their souls and in gratitude to our Saviour, see 1 John iii. 16, &c. &c. who " died for all men," 1 Tim. ii. 6 ; 1 John ii. 2 ; 2 Cor. v. 15, &c. &c. for them as well as for us, to " beseech them to be reconciled unto God," 2 Cor. v. 20. The Gentiles or heathen are described as " walking in the vanity of their mind. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness." The apostle goes on to contrast this with the change brought about by conversion. " But ye have not so learned Christ, *if so be that ye have heard of him*, and have been taught by him, as the truth is in Jesus. That ye put off concerning the former conversation, the old man," &c. &c. Ephes. iv. 17—24. The Gentiles are said to be " under the power of darkness" from which they must be delivered before they can be translated " into the kingdom of God's dear Son," Col. i. 13. They are as sheep going astray till they " return unto the shepherd and bishop of their souls," 1 Peter ii. 25. The effects of the change brought about by faithfully preaching to the heathen are said by our Lord himself to be, " To open their eyes, and, to turn them from *darkness to light and from the power of Satan unto God*, THAT they may receive forgiveness of sins and inheritance among them which are sanctified by faith which is in me," Acts xxvi. 17, 18 and again, " To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace," Luke i. 79 ; and again Paul addressing a Gentile church says, " Ye were sometimes darkness, but now are ye light in the Lord," Ephes. v. 8. The process of conversion is described as a " passing from death unto life." " Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life and shall not come into condemnation *but is passed from death*—unto life," John v. 24. Once more, Paul addressing a Gentile Church describes them as having been " in times past" Gentiles (or heathens) in the flesh * * * * and goes on to say " at that time ye were without Christ,

being aliens from the commonwealth of Israel and *strangers from the covenant of promise*, HAVING NO HOPE AND WITHOUT GOD IN THE WORLD. But NOW in Christ Jesus ye who sometimes (*i. e.* formerly) in the (Greek ποτε *olim*) were far off, are made nigh by the blood of Christ.* * * * * * Now therefore ye are *no more* strangers and foreigners, but fellow-citizens of the saints and of the household of God, and are built upon the foundation of the apostles and prophets Jesus Christ himself being the chief corner stone," Ephes. ii. 11, 12, 19, 20.

Awful as these scriptures are, they are dictated by the spirit of Him "with whom there is no variableness, neither shadow of turning," James i. 17; but is "the same to-day, yesterday and for ever," Heb. xiii. 8. "Heaven and earth shall pass away, but not" a jot or a tittle of these words shall remain unfulfilled, Matt. v. 18. "God is not a man that he should lie; neither the son of man that he should repent; HATH HE SAID AND SHALL HE NOT DO IT? *or hath he spoken and shall he not make good?*" Numb. xxiii. 19. Lastly, and the admonition is directed chiefly to us, "these words" that the spirit of God hath spoken, "the same shall judge us all at the last day," John xii. "O that we were wise, that we understood this, that we would consider our latter end," Deut. xxxii. 29.

The passages I have cited require little comment, plainer or more emphatic statements cannot even be imagined; and if they do not establish the *truth* of the proposition set at the head of this section there is no meaning in language. Mysterious and awful I have admitted the doctrine to be, and I know of no way of meeting the difficulties that undoubtedly belong to it, except by those indirect arguments with which I prefaced the proof of it. These ought to be *sufficient* though not perfectly satisfactory. But "God's way is in the sea, and his paths in the great waters, and his footsteps are not known," Ps. lxxvii. 19. "His thoughts are not our thoughts, nor his ways our ways. For as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts," Is. lv. 8, 9. Moreover we see but "a part of his ways and are acquainted with but a little portion of his wonders," Job xxvi. 14. But though "clouds and thick darkness are round about him, yet righteousness and judgment are the habitation of his throne," Ps. xcvii. "Justice and judgment are the habitation of his throne, mercy and truth shall go before his face," Ps. lxxxix. 14.

The incomprehensibility *to us* therefore of any doctrine is no proof against the *truth* of it. *That* demands a very different test. What is there in the nature of God, nay in our own nature, or in the structure of the meanest insect or plant, or of the most insignificant atom of his creation that is *not* incomprehensible to us? see chapters xxxviii. to xli. of Job. A heathen philosopher reached the climax of wisdom when he had attained to know this, that he knew nothing. And in many parts of science the whole difference between the clown and the philosopher lies herein, that, the one is ignorant even of the difficulty, and the latter sees it, without being otherwise a whit nearer *seeing through it* than his uninstructed fellow-creature. A peasant would ridicule any one who found difficulty in the fall of an apple; the man of science on the other hand has long seen a great difficulty in the matter, without even approaching the solution of it. True, he has given the phenomenon *a name* (gravitation); but the *cause* of it, though he has named that likewise (attraction), and has discovered some of the laws under which it acts, is in its essence as deeply hid from him as ever. In like manner the uninitiated are disposed to ridicule the paradoxes of mathematical science*. But stranger still the mathematician himself, though contemning such presumptuous and narrow-minded ignorance in others, frequently shews himself helpless as an infant to pursue the analogy of

* For instance the doctrine of incommensurable magnitudes; or the famous proposition of conic sections which proves that two lines may approach each other for ever and never meet.

his own favourite theorems to their legitimate deductions. Although he has attained the general conclusion that paradoxes, and what at first sight to his limited powers are contradictions apparently the most complete, may yet be true and *proved true* by the most rigid demonstration conceivable; and still the contradiction though *proved* not fully *explained;* although he acknowledges that his own mind is a wonder to himself; that there are mysteries in its physiology and in its connexion with the material part of him which he cannot explain or understand; that the mode of operation as well as the results of his own reasoning and his own volition are, frequently at least and in some aspects, unintelligible to him who wields them,—yet the extraordinary spectacle is not unfrequently witnessed of a man after acknowledging all this, proceeding to summon his Creator to the bar of that judgment he has himself discovered and confessed the weakness and insufficiency of, even in relation to mere earthly knowledge, and if unable to square the divine purposes, as made known by God himself, to his idea of the "fitness of things," and his own notions of the proper mode of governing the universe—if baffled in such an arrogant and presumptuous attempt as this, he is neither ashamed nor afraid, *therefore* to give the lie to the plainest declarations of the revealed word of God. But let those who are more modest and more truly philosophical bear in mind, that "all our knowledge runs up into something that is unknown to us," and not understood. And thus so far as appears it ever must be. The horizon of our view may be extended perpetually, yet still the junction of heaven and earth continue to bound our prospect; and the very widening of the circle will indicate the existence of yet vaster regions unexplored beyond. And thus through the cycles of eternity the more we may discover of the nature of the Infinite One, the more will seem to be left behind unknown: and as the histories of the various families of heaven* pass before us, and their relations to him "after whom they all are named;" the longer and the larger survey we take of them, and the loftier the heights to which our understanding may be ever soaring, and though exulting and rejoicing in every accession to its powers, the readier will it be to confess the impossibility of compassing in its ken the expanding field of enquiry and the multiplying objects that crowd it.

But I will not venture to pursue further a train of speculation that attempts to intrude "within the vail," lest I should seem to set the example myself of affecting to be wise above that which is written, and of meddling with things "too high for me," Job xlii. 3, Ps. cxxxix. 6. I would remark however that as the angels themselves are left ignorant of some things, if not of the very things under consideration, which still they "desire to look into," 1 Peter i. 12, we need not wonder, and ought not to complain that fallen man, in his best estate "a little lower than the angels," Ps. viii. 5, Heb. ii. 7, should fail in comprehending parts of the ways of God which baffles them.

But the subject may be considered with advantage in another light more useful and practical. What must have been the feelings of Abraham when God commanded him to slay that child of covenant through whom he had promised him an innumerable posterity? How dark and mysterious the ways of God must have seemed to him, and how strongly he must have been tempted to question his goodness and veracity! Yet he was "strong in faith," and "staggered not through unbelief," Rom. iv. 20, under the trial. Now *one* very

* This phrase is not used at random: see Ephes. iii. 15. Ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπι γῆς ονομαζεται. In our authorized version this is translated "of whom *the whole* family in heaven and earth is named," but not quite correctly, as that rendering would require πᾶσα ἡ πατριά. See Valpy's Greek Testament and Bp. Middleton on the Greek article there referred to. Without the article it ought to be translated "of whom *every* family," &c. implying that there are many families in heaven. We read indeed in another passage that "there shall be one fold and one shepherd," John x. 16, but there may be many tribes in one great family, and many families may be gathered into one great fold.

probable reason why God leaves so many of his dealings toward us in awful and inscrutable mystery, may be with the purpose of giving us an opportunity to approve ourselves, under somewhat similar trials, the true spiritual Sons of "faithful Abraham," Galat. iii. 9.

But many, without even condescending to notice the plain words of the "scriptures of truth," still less patiently and humbly to trace out their latent analogies, contemptuously and at once, set them altogether aside, and as I have hinted a little above, presume to argue the question on the high grounds of abstract right, taking for granted that the conscience of the criminal should decide the law for the judge; and that the notions of right and wrong remaining in the breast of corrupted man furnish sufficient grounds for setting aside the truth of God* when these clash together. "*Charity*" is the specious pre-

* The absurdities into which, in Natural Philosophy, the most eminent men have fallen by following what is called the *synthetic* or *deductive* form of reasoning, is well known to all who are in the least conversant with the history of physical science. The true method is to ascend from facts up to the laws, not from assumed axioms to attempt *a priori* to deduce a train of consequences. This great principle, first unfolded by Bacon, has by none been more beautifully exemplified or more piously acknowledged than by the "Prince of Philosophers" Sir I. Newton. (See Maclaurin's account of his discoveries. Not having present access to the work, I cannot quote or refer more particularly to the passage to which I allude.) Now it seems to me that "tests," are to the theologian what "facts" are to the natural philosopher, and that it is only by a cautious and reverend generalization of these, that we can attain to any thing like a correct notion of the principles of that "divine philosophy," which embraces the science of God's Government. Upon this principle, we must not say God will act thus and thus *because it is right*; "but relying not on the conclusions" which man's wisdom teacheth; but on those which the Holy Ghost teacheth; and ascertaining by carefully "comparing spiritual things with spiritual," 1 Cor. ii. 13, and Scripture with Scripture *how* God will act, we ought to infer that what "the Judge of the whole earth," declares he will do is *therefore necessarily* "right," Gen. xviii. 25, whether it tallies with our preconceived ideas or not. To proceed in any other way is to set aside the use of a revelation altogether. It is to suppose we come to dictate not to learn, and leads both into impiety and practical absurdity. Who setting out from mere general ideas of the wisdom, power and goodness of God, could have imagined that sin would be so soon permitted to mar the fair world of his creation? Who that had seen naught but life could have conceived of death, or its frightful accompaniments, the noisomeness, and the corruption, and the worm that riot in the grave over the strength and the beauty of man? Who could have conceived the stupendous method of redemption and the suffering of "the just for the unjust?" Who could have predicted that the vast majority of the human race should have been left for ages uninformed of the method of salvation or the way of holiness? Who could have supposed that so many of those to whom the gospel has been offered should despise and reject it; and that God should nevertheless bear with them so long? Finally, of those who would restrict the Infinite God to the one attribute of mercy, representing him shorn of holiness, justice, truth and incomprehensibility, which of them could have conceived the destruction of a world for sin by the flood, including as it must, myriads who "knew not to discern between their right hand and their left," Jonah iv. 11? Or how could they account on their narrow principles for the sin of eating an apple being visited with a curse not only on Adam himself and "on the ground for his sake," and probably on the inferior animals, but on all his descendants to the latest generations? "Unto the woman he (God) said I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband and he shall rule over thee. And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee saying, Thou shalt not eat of it: cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust thou shalt return," Gen. iii. 16—19. "By one man sin entered into the world and death by sin; and so death passed upon all men for that all have sinned * * * * by the offence of one judgment came upon all men to condemnation * * * * by one man's disobedience many were made sinners * * * moreover sin hath reigned unto death," Rom. v. 12, 18, 19, 21. O there are other things in heaven and earth than are dreamt of in our "*philosophy!*"

text for their unbelief; and on this very unbelief, they found a reason for discouraging, or neglecting to promote the efforts making for the conversion of the Gentiles.

What malice could work them worse evil than *such* charity? It would be difficult to shew how there is more charity displayed in disbelieving the eternal or "second death," of the heathen, *in the face of evidence to the affirmative*, than there would be in denying contrary to all experience that they are subject to natural or temporal death. Love tends rather to make us anxious and foreboding about the objects of it than the first to say "all is well with them."

In fact it is neither the extent, nor the degree, nor the duration of sin and misery, but *its existence at all* under the providence of a holy, merciful and almighty God, that is the grand problem. The sceptic may teach to believe or disbelieve what he may; but he can neither deny this fact nor lead us a step towards the solution of it.

It may help us to a right view of this momentous subject to consider that the unconverted heathen are in much the same condition now that we should *all* have been in, had not God interposed and sent his Son to die for us. Now this is uniformly represented in Scripture as an act of astonishing and unmerited grace not *required* by God's justice but wonderfully saving it, as I shall proceed presently very briefly to shew. And if God might justly have left us all to that death which he denounced against our sins, and which they merited, how does it necessarily impeach his justice to suppose that he may still so deal with some of us? A free and unmerited gift may be justly withheld either in whole or in part; for surely God is free to do what he will with his own, see Matt. xx. 15.

Now, that *but* for the death of Christ we must all have perished everlastingly is evident from this, that that is every where in Scripture represented to constitute the sole *ground* of our salvation; and faith in that atonement the only means of appropriating the benefits of it. Now if this sacrifice had not been offered and accepted, it is plain there would have been no object for faith to rest upon; and faith and the fruits of it could never have existed. To prove this in detail from Scripture, it would just be necessary to transcribe the Bible, for what part of the word of God, from the history of the first transgression does not speak of a holy and jealous God, and on the part of man of a broken law and of man's inability to help himself. I shall therefore give only a few texts taken almost at random. "We are all corrupt and have done abominable works; we are all together become filthy, there is none that doeth good, no, not one," Ps. xiv. 1, 3, again "Whosoever shall keep the whole law and offend in one point is guilty of all," Jam. ii. 10. "The soul that sinneth it shall die," Ezekiel xviii. 20. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men," Rom. i. 18. "By one man sin entered into the world and death by sin and so death passed upon all men for that all have sinned," Rom. v. 12. The few following texts among a multitude of others, prove that the salvation of any of us is to be ascribed only to the undeserved goodness and mercy of God in Christ. "The wages" (suitable recompense) "of sin is death; but the *gift* of God is eternal life through Jesus Christ our Lord," Rom. vi. 23. "Now we know that what things soever the law saith, it saith to them that are under the law, *that every mouth may be stopped, and all the world become guilty before God.* Therefore by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law, and the prophets, even the righteousness of God which is by the faith of Jesus Christ unto all and upon all them that believe. For there is no difference; *for all have sinned and come short of the glory of God*, being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the

forbearance of God. To declare, I say, at this time his righteousness; that *he might be just* and *the justifier of him which believeth in Jesus*," Rom. iii. 19—26. "Knowing this that a man is not justified by the works of the law but by the faith of Jesus Christ," &c. Gal. ii. 16 "By grace are ye saved through faith; and that not of yourselves, it is the gift of God, not of works lest any man should boast," Eph. ii. 8, 9. "Not by works of righteousness which we have done, but according to his mercy he saved us," &c. Tit. iii. 3. "O Israel thou hast destroyed thyself, but in me is thine help," Hosea xiii 9. "Blessed be the Lord God of Israel; for he hath visited and redeemed his people through the tender mercy of our God, whereby the day spring from on high hath visited us," Luke i. 68—78. "But God is rich in mercy; for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ *(by grace are ye saved)* and hath raised us up together, and made us sit together in heavenly places in Christ Jesus, that in the ages to come he might shew the *exceeding riches of his grace* in his kindness towards us through Jesus Christ. For *by grace are ye saved* THROUGH FAITH; and that not of yourselves, it is the gift of God," Eph. ii. 4—8. And so in passages innumerable.

The same great doctrine of man's sin, and the necessity of a Redeemer is symbolized by the sacrifices of the law, typical of the one perfect and complete sacrifice offering, and oblation for sin which our great High Priest offered once for all on Calvary, through the eternal spirit, without spot to God, Heb. ix. 14; x. 12, 14.

To recapitulate. It has been my object in this part of the discussion, to prove that love and charity require us to omit no lawful and practicable means of promoting the conversion of the heathen; seeing that "unless they repent they must all perish," Luke iii. 4.

This I have shewn *first*, *directly*, by quoting the express declarations of Scripture asserting it.

Secondly, by proving from Scripture more generally the hopelessness and misery of their present condition, and by pointing out the vast importance attached to their repentance and conversion.

Thirdly, more indirectly, by adducing proofs of the future condemnation of all unconverted sinners in general; and particularly of those guilty of certain specified sins, which the heathen of all countries, and of this especially are notoriously addicted to.

I have next combated the objections apt to rise in our minds by the consideration that God's ways are incomprehensible; illustrating by analogies from abstract science that seeming contradictions may nevertheless be true, urging further, that if a little instruction can make this evident "in mere earthly things," John iii. 12, and thus put one human understanding so much in advance of another, gifted perhaps with equal original powers and thence inferring *a multo fortiori* how utterly incapable must any created mind be to judge of "heavenly things," John iii. 12, and of the nature and conduct of him who formed it; and the impossibility in general of the finite ever comprehending the infinite.

Next I have suggested *one* probable reason of our being left in so much ignorance to be, to furnish us with a test of probation, and hinted at the improvement to make of this idea. And incidentally, I have shewn from the history of physical science, that we are not competent to predicate conclusions and consequences even from ascertained data; and that as it is only by induction of facts that we can rise to a knowledge of the laws of nature; so it is only by a reverent comparison of Scripture with Scripture that we can attain any certain knowledge of the mind of God and the principles of his Government; and that to attempt to lay down a course for him is sinful, absurd and presumptuous in the last degree.

Lastly, I have endeavoured to refute the fallacy of the most specious reasons to be assigned in behalf of those who still oppose themselves; and have proceeded to argue, that it is no more necessarily unjust in God to condemn the heathen,

than *it would have been* to condemn us all, had he not sent his Son to die for us. And I have proved from Scripture that we might all have *justly* been left to perish; and that God's interposition to save some of us is uniformly represented in Scripture as an act of wonderful and wholly unmerited grace; not only not required by his justice, but only miraculously reconciled with it.

Let not my object be misrepresented or misunderstood in establishing with so much pains so sad a truth. The hopeless condition in which myriads of fellow-creatures are born, and live, and sin, and die, and pass to their account, can afford no pleasing matter of contemplation to any benevolent mind. But what God has seen fit to reveal, we cannot safely remain ignorant of or neglect. The practical importance of this particular doctrine is immense; since the evangelizing of the heathen depends in great measure upon the reception of it; whether as furnishing a motive for Christians to preach the gospel or for the heathen to listen and receive it. The large majority of those who disbelieve it, will be found lukewarm, if not open adversaries to this great cause. Their opinion is sometimes termed the "*charitable*" one, though as I have endeavoured to show, on very fallacious ground. Ours is at least the *safe* one, both for them and for us; and it leads us to follow the course of which Paul and all the holy apostles, prophets and martyrs of old give us the example. On the other land, if they are in delusion—and I am convinced the word of God puts it beyond a doubt with those who simply look to it for teaching—and if the delusion should extend to and become general among religious people, how tremendous the consequences of *error on this side!*

Let us beware then of crying "Peace, Peace, when there is no peace." For there is no peace saith my God to the wicked*," Is. xlviii. 22; lviii. 21. Let us beware of ever disparaging the truth as being "speculative," or of palliating error as being "charitable." But let us "hold fast" every part of God's revealed truth, for it is indeed "our life," (carefully Prov. xxiii. 23, and iv. 13,) and every violence done to it is fraught with death to the souls of men.

III.—*Slavery in British India.*

[We have transferred the accompanying paper from the *British and Foreign Anti-Slavery Reporter* to the pages of the *Observer*, containing as it does a fair digest of the Report of that Committee appointed to investigate into and report upon the nature and extent of Slavery in the East Indies. We do this without binding ourselves to subscribe to every sentiment of the reviewer; we hope to be able at an early day

* That the heathen are accounted "wicked," in the sight of God I have already abundantly proved. I wish to take this opportunity of remarking further that in the text, "The wicked shall be turned into hell and all the nations that forget God," Ps. ix. 17, the word "*and*," is not found in the original; and if it be necessary to supply a word at all, "*even*," would perhaps be preferable, thus making the second clause expository of the first, agreeably to the constant Hebrew idiom. If this view be right, in the term "wicked," in this place, the Gentiles are not only *included* but specifically, and principally intended. We learn then from the passage that the wicked are, emphatically speaking, synonymous with the nations that forget God ("who shall be turned into hell.") They again are identified with the Gentiles by Rom. i. 28, where it is said of them that "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient," &c. Of course nothing here stated militates against the truth that the wicked among nominal Christians shall meet with a far more dreadful doom than the heathen.

to take up the subject with all its actual grievances, and they are not a few. They differ, it is true, from the calamities attendant on West Indian Slavery, but they are not less odious, and should call forth the warmest energies of the Christian world for their removal.—Ed. C. C. O.]

Since the publication of the last *Reporter*, two volumes of parliamentary papers have been issued, in continuation of the documents presented to the House of Commons in 1838, on the subject of Slavery in British India. The first of these volumes (No. 238—1841) embraces the correspondence of the Directors of the East India Company with the local authorities in India, on the preparation of a report on slavery in India by the Law Commissioners—on the state of slavery generally — on the protection of slaves—on the power of correction possessed by a master over his slave—on objections to any legislative enactment defining the rights of masters—on the proposed law enacting that offences against slaves shall be punished in the same manner as offences committed against free persons—on the state of the law and practice relative to the sale of children in India—on debtor slavery in the Tenasserim provinces—on slavery in Assam—on the condition of the charmars, or rustic slaves, in Malabar—on the kidnapping of children in the Madras presidency—on the slave-trade in the Persian Gulf and Bombay—on the importation of African slaves into Cutch and the Portuguese settlements of Demaun and Diu—on defects in the existing law for the punishment of parties charged with exporting slaves and free persons and selling them in a foreign territory, and on various other points arising out of the foregoing particulars.

In this volume also we have the particulars of the emancipation of the East India Company's slaves in Coorg. They amounted in number to 1115. Nearly two years after their liberation from bondage, the superintendent of Coorg, in a letter to the commissioner, dated 14th August, 1839, thus adverted to the conduct they had exhibited under their new circumstances:—"I have much pleasure," he said, "in stating that I have not heard a single instance of any of the individuals who were emancipated from slavery at the beginning of the last year having misconducted themselves, as it was at first apprehended they would do. Indeed, as far as I can judge from what has fallen under my observation, I have every reason to believe that they are remarkably quiet, well-behaved, industrious people. A number have continued in the service of the ryots to whom they were formerly attached; but it will be observed under the head of 'house-tax' in the accompanying memorandum, that 383 families of them have, during the past season, established themselves as independent labourers. Between 50 and 60 families cultivated on their own account small patches of land." This is a cheering account, and is a full proof that the Indian slave can appreciate his freedom, and make a right use of it too. We are happy to perceive that it is the intention of the Company to liberate the slaves they hold on their estates in Malabar. The number of men, women, and children who will thus enjoy the blessings of freedom is reported to be 2009. One thing, however, surprises us, that, although measures began to be taken as far back as 1836 for the accomplishment of this important work, the papers before

us do not indicate that it has been consummated. We hope it has taken place, although we have not any official notification of it, unless it be implied in the following extract from a revenue despatch to the government at Fort George, under date the 17th August, 1838, to the following effect:—"We entirely approve this proceeding, and we desire that you will take into consideration without delay the means of extending a similar benefit to the slaves on the estates of private individuals in this and other districts." Whether the latter proposition was agreed to by the local authorities does not appear, though we hope that on inquiry, we shall find the East India Company does not now possess a single slave, or derive any revenue from so unhallowed a source.

The second volume (No. 262—1841) treats of the systems of slavery and bondage prevailing in the territories which were subject to the presidency of Bengal prior to the year 1814; and the practice of the courts and magistrates in cases respecting slavery and bondage. To this are added, short digests of the papers already presented to parliament, on the system of slavery prevailing in the presidencies of Madras and Bombay; and an appendix which contains the evidence of thirty-two native and four European witnesses, on the extent, nature, and incidents of slavery in Bengal. Most of the natives were slave-holders. From their evidence, and the information collected by the law commissioners from other sources, we learn that slavery, both domestic and prædial, is more generally diffused than we had previously expected it to be. On this point we make a few extracts from the report before us. Referring to Bengal—the districts south, as well as east and north of the Ganges—Orissa, Behar, Oude, Allahabad, Agra, Delhi, Saugor, and Nerbudda territories, Kumaon, Assam, Arracan, the Tenasserim provinces, Prince of Wales's Island, Malacca and Singapore, the commissioners say:—"It may be stated generally, that slavery prevails, more or less, throughout the whole of these territories;" and in the more detailed account they say, "it prevails to a great extent in the northern and central divisions of Cuttack, particularly in the chukla of Bhudruck in the former, and the chukla of Jehazpore in the latter division." One of the witnesses examined, himself the owner of fifty slaves, stated that in those districts a wealthy zemindar will possess as many as 2000 slaves; and it is stated that there are 200 or 250 landholders who have that number each. In the province of Bengal south of the Ganges, they say that the slavery which "does exist appears to be almost exclusively of the domestic kind. This part of Bengal includes Midnapore, Hoogly, Burdwan, Beerbhoom, Moorshedabad, twenty-four Pergunnahs, the city of Calcutta, Nuddea, Jessore, Backergunge. "In the city of Calcutta, the majority of the Mohammedan, Portuguese, Armenian, Parsee, and Jew inhabitants possess slaves."

In the districts lying beyond the Ganges, slavery prevails to a great extent. "In Chittagong all the Mohammedan inhabitants of respectability possess slaves." One of the witnesses, a landholder, stated that he had twenty-four Mussulman slaves; and "we are informed," say the commissioners, "that the Hindu slaves are even more numerous than those of the Moslem faith." "In Tipperah the slaves are

supposed to constitute a fourth of the population." A single family frequently possess from ten to twenty-five slaves, and Hindus and Mohammedans are alike slaveholders. "In Dacca Jelalpore most of the better class own slaves." "In Mymensingh all the great Zemindars hold slaves in proportion to their wealth, *who are settled upon their estates.*" One landholder, whose agent was examined, possessed 1400 slaves. On many estates they compose the greater part of the cultivators. Even persons of small means, such as clerks, "have generally five or six slaves." In the district of Sylhet no just estimate can be formed of "the multitude of persons existing in that servile condition." One witness, a Mussulman from that part of the country, stated that he had "about 25 families of hereditary slaves" in one talook, and "about 120 families in another." Another witness, a Hindu, stated that his "father, who is the proprietor of a small talook, owns about 75 families of slaves." In 1813 the slaves in Sylhet were estimated at one-sixth of the population, "they are now supposed to amount to nearly one-third." In Rajeshahy "most persons of respectability, both Hindus and Mohammedans, have domestic slaves. In Rungpore and Gowalpara "there are many slaves among the domestics, especially towards Assam, and every where along the northern frontier." Among the Garrows the slaves form "two-fifths of the whole population." In Dinagepore "the number of slaves is very small." In Purneah the slave population is estimated by the commissioners on the authority of Dr. Buchanan, at 24,560; it is probable, however, that the number is larger. "In the districts composing the province of Behar slavery prevails to a great extent." "To possess slaves is considered a mark of distinction." In Behar and Patna, according to Dr. Buchanan, who made his surveys in 1807 to 1811, there were 131,280 slaves; in Bhaugulpore, 17,736; in Shahabad, 21,340. The limits of the several districts, however, have since been altered. In Sarun "some of the great landholders have as many as 200 slaves." In Goruckpore, province of Oude, the slave population is estimated at 1648, four-fifths of whom are engaged in agriculture. In the provinces of Allahabad, Agra, and Delhi, we have very little information. Slavery exists "principally in the cities and towns," and is supposed "to be almost exclusively of the domestic kind." In Ghazeepore "slavery is chiefly confined to the towns." In Jaunpore "the slaves are supposed to be very few." In Benares "most families of respectability possess them." In Bundlecund "Hindoo slavery is very limited, but Mussulman slaves are common." In Cawnpore domestic slaves are to be found in the families of Mohammedans. In Etawah "many families of substance possess domestic slaves." In Muttra the number of slaves is small. In Allygurh "slavery is confined to the houses of the wealthy." In the districts of Bareilly and Mooradabad "almost all families of respectability, especially Mohammedans, keep them." In Saharunpore the number of slaves is said to be very trifling. In the Delhi territory the number of slaves is stated to be confined to the city of Delhi, though in all the surrounding independent states, especially where the chiefs are Mohammedans, it is more common. In the

Hurrianah division the Rajpoots only possess a few slaves. In 1813, Sir Charles Metcalfe, then resident at Delhi, addressing government on the means of checking the traffic in slaves within the territory, observed, " the natives of this country are undeniably greatly addicted to the purchase of slaves, especially of the female sex ; some because slaves are kept at a less expense than other servants ; others for the sake of the privacy of the apartments of their wives ; others for the gratification of their own vicious propensities ; others for the purpose of public prostitution. They will go to any expense, and run any risk to possess slaves." This is the substance of the information furnished by the commissioners on the extent of slavery in Bengal. We regret much that these gentlemen were not able to ascertain the number of prædial slaves in that presidency, though in some districts it is quite clear they abound. It will be our duty hereafter to inquire into the nature of their employments, with a view of ascertaining whether any portion of the sugar, rice, and cotton imported from British India into this country is the produce of slave labour. In the meantime we fear we must state it to be our impression that slaves are employed in the cultivation of these articles ; and that now the duties on sugar and rum, the produce of the East as well as the West Indies, are equalized, it becomes the more necessary that the people of this country should urge the abolition of slavery in British India, not merely on the ground of its essential injustice, but as a duty which they owe to the sugar growers in our emancipated colonies, and as an example to the world.

We cannot follow the commissioners in our present number, through the various details they give of the origin of slavery in British India—of the castes to which Hindu slaves usually belong—of the extent of the master's dominion over his slave—of the modes in which slaves are employed—of the coercion used to enforce obedience or exact labour—of the food, clothing, and lodging of slaves—of the treatment and general condition of slaves, and of the moral evils connected with the system of slavery in that part of the British dominions ; and there is the less necessity for doing this, as the digest of the parliamentary papers on these points contained in the pamphlet entitled " Slavery and the Slave-Trade in British India," which has been recently published, and which we have strongly recommended to our readers, contains the pith of what they have collected and submitted to the consideration of the government. Of course we shall notice the additional evidence the commissioners have collected on slavery in the presidency of Bengal, so that our readers may have the whole subject completely before them. We cannot, however, refrain from stating here, that one or two additional features of the system of Indian slavery, not less hideous and brutal than those which mark the slavery of the United States, have been brought to light ; and, notwithstanding the attempt which is made to gloss over the evil, and the obstacles which are thrown in the way of its abolition, we believe that, when the facts of the case are known, it will be impossible to screen it from universal execration, and from the doom it deserves.

In suggesting measures for correcting " the abuses of slavery," to use the expression of the commissioners, as though slavery itself were

not the greatest abuse, these gentlemen differ in opinion. Messrs. Cameron and Millett would take from the masters the power of punishment altogether; but Messrs. Amos, Elliott, and Borradaile, were of opinion, that whilst the *status* of slavery remained, it would be inexpedient to withdraw from the masters the power of punishment.

The remedial measures proposed by Messrs. Cameron and Millett, are as follows :—viz. 1. That it shall be unlawful for any free person to become a slave by any means whatever. 2. That it shall be lawful for any free person of full age to contract to serve another for life, or for any number of years. 3. That it shall be lawful for parents or guardians of minors to apprentice them till majority, or for a shorter period. 4. That all contracts under recommendations two and three shall be void upon the ill treatment or prostitution of the service, or apprentice, and shall be void *ab initio* if made with a view to prostitution. 5. All contracts to be registered within a limited time by some public officer. Other recommendations, of which there are five more relating to persons of free condition, are mere adjuncts to the former which are here given. Their recommendations as to slavery are—1. That it shall be unlawful for any person to acquire any slave, or to hire the services of any slave from his master, except persons who are the issue of Hindu, Mohammedan, or Parsee fathers and mothers. 2. That any act which would be an assault if done to a freeman shall be an assault and punishable as such if done to a slave by his master, or by any other person. 3. That no sale or gift of a slave, nor any transfer of his services for a limited period, except where land in the cultivation of which such slave is employed is sold, given, or transferred for a limited time, shall be valid, unless it be made in writing and authenticated by some public officer, and unless it be made with the consent of the slave, if adult, or of his parent or natural guardian, if a minor. 4. That no slave shall be sold by public authority in execution of a decree of court, or for the realization of a decree of court, or for the realization of arrears of revenue or rent. 5. That any slave who has been treated with cruelty by his master, or has become a common prostitute through the influence of her master, shall be entitled to emancipation. 6. That any slave shall be entitled to emancipation, if a reasonable price be tendered to his master. 7. That whenever any slave is entitled to emancipation, the wife or husband, and the minor children of such slave, shall be free, provided they are slaves of the same master. 8. That any person exporting a slave by land from the British territory into those of any foreign power against the will of the slave, or removing a slave against his will with a view to such exportation, shall be punishable by fine or imprisonment. 9. That any person who shall remove from the British territories any slave who may have taken refuge therein, or any slave whom he may have brought into these territories, and who is unwilling to return, shall be punishable by fine, or imprisonment. Other recommendations incidental to some of the foregoing are noticed by the commissioners, but those quoted are the most material.

The recommendation of the commissioners with respect to bondsmen are the following: viz. 1. That no right to the services of any

bondsman shall be transferred without his consent. 2. That no right to the services of any child or other descendant, or of the wife of any bondsman, shall accrue upon the death of any bondsman to the person entitled to his services, notwithstanding any agreement to the contrary expressed or implied between the bondsman and the person entitled. 3. That all contracts of bondage shall be void upon the ill-treatment of the bondsman, or upon the ill-treatment or prostitution of the bondswoman, &c.

For the prevention of the slave-trade, under the statute 5th George IV. cap. 113, the recommendations of the commissioners are, 1. That the government of India should request the home authorities to cause commissioners of vice-admiralty to be sent to all places within the limits of the Company's charter where there is a court of admiralty, and where no vice-admiralty commission exists. 2. That the government of India should request the home authorities to apply to parliament for an act declaring and enacting, or simply enacting, that the government of India, and the governments of Madras and Bombay, and of the Straits, shall exercise the same powers, as, by the above-mentioned statute, are to be exercised by the governors of any colonies, &c. belonging to Her Majesty; and that the officers of the East India Company shall exercise the same powers, as by that statute, are to be exercised by Her Majesty's officers, civil and military.

Messrs. Cameron and Millett add, "Several other measures have occurred to us which might perhaps contribute to secure both to master and slave, the benefits which each party looks for from that relation, which we nevertheless abstain from recommending. The reason is, that we are anxious the law should be, as far as possible, in such a state as to oppose no obstacle to the dissolution of slavery, whenever it shall cease to be in accordance with the feelings of the people; and also in such a state as to oppose no obstacle to that change in the feelings of the people."

The other commissioners, Messrs. Amos, Elliott, and Borradaile, in a separate report, observe, that "while they cannot concur in the observations and conclusions of their colleagues on some important points, yet they agree with them for the most part in the opinions expressed, and the recommendations offered." They add, that "the main difference between them relates to the power of coercion and restraint which the masters of slaves now possess and exercise, for the purposes of enforcing their services, maintianing discipline among them, and preventing their absconding, the effect of that power, and the consequences of abolishing it." They are unwilling to withdraw that power—the compulsory power of the masters over their slaves—and hint that compensation would be required, if it were done. But they think "the injury that would be most felt, arising from the relaxation of discipline among domestic slaves, and consequent disorder in families, would admit of no compensation, and there would be no other means of allaying the discontent which it is feared would be excited by a law calculated to produce such results." They concur with their colleagues in their recommendations respecting the slave-trade abolition act; but not on "the importation and exportation of slaves to and

from the British territories by land." In other words, these gentlemen would not make the soil of British India sacred to freedom to fugitive slaves. In conclusion they say, "though they have maturely considered their various recommendations, they could have wished for some further time in order to explain and illustrate their sentiments more fully." We could have wished it also, for certainly, at present, it is difficult to conceive how the learned commissioners could have arrived at the conclusions they appear to have reached. We must not, however, forget that these gentlemen have had the difficult task assigned them, of suggesting measures for "mitigating the state of slavery," and for "ameliorating the condition of slaves, a thing which we believe to be impossible. It must be cut up root and branch: for, so long as the thing is allowed to remain, its pernicious fruits will remain also. What those fruits are we shall have occasion to see, when we come to a closer and more extended examination of the report before us.

The extent of slavery in the Saugor and Nerbudda territories cannot be ascertained. In Kumaon a census of the slave population has never been taken. We find, however, from the testimony of several natives, that "whoever has the means buys slaves"—that "Brahmins, Dalaras, Daftries, Rajpoots, Sahukars, and other persons of respectability, have about twenty or twenty-five domestic slaves, male and female" —that "persons of every class (Brahmin excepted) may be slaves;" and that one class of the slaves named (halis, or domes) are employed in agriculture, "for the support of the country is therefrom." In Assam the adult slave population is estimated to be about 11,000, or 12,000, of whom it is calculated about a quarter are married; allowing four births to one marriage, this would give altogether a slave population of 27,000 souls." Independent of these, there is another class amounting to about 3000 or 4000 in number, who have placed themselves under the protection of the great men of the province. Their state approximates to slavery. Arracan and the Tenasserim provinces, it is said, that "the system of holding the person in bondage is one of common practice in the province would seem to admit of no doubt;" and that "the inhabitants of this country advance money to men and women, and retain them as slaves. . . . . This practice is the bane of the country." We are further informed, that parents, to meet the demands of a creditor, will "place their children in bondage;" that they will sell them "with a view to secure a retirement free from labour;" that female children are "sold and bought to be maintained in a state of concubinage;" that "a husband, embarking in an adventure requiring a sum which he happens not to possess, pledges his wife as a bondmaid," to the individual from whom he borrows; and that a father borrowing money to game with (not an uncommon case) will make his child "the bondsman of another." These, among others, are the sources of slavery in those parts of our Indian empire.

The latter part of the volume is taken up with correspondence on the subject of slavery in the Madras and Bombay presidencies, with illustrations of the proceedings in the law courts in which slaves have been interested. To this point we shall return hereafter, though but little is added to our previous store of knowledge. We are also fur-

nished with further information on the slave-trade which exists in the Persain gulf, and are pleased to learn that his highness the Imaum of Muscat has entered into an additional treaty with this country, which is likely to prove more efficient in its operation than that which previously existed, though we are convinced that no measure short of the entire abolition of slavery in British India will destroy that nefarious traffic.

We regret to learn that an extensive slave-trade in the persons of children has recently been discovered in the Madras presidency. For years it has been carried on without having apparently attracted the attention of the authorities. It appears that a native vessel, called the *Moydeen Bux*, was discovered at Madras to have on board thirty-two children " of very tender age, none being above seven or eight years old, and some apparently being no more than four years old." These children, it was found upon examination, had either been bought, kidnapped, or obtained by fraud or force, somewhere in the neighbourhood of Bimlipatam ; they were shipped at Colingapatam for Nagore ; and the disgraceful practice of kidnapping and selling children has prevailed for a length of time. It appears also, from the statement of one of the parties implicated in this transaction, that the children thus obtained have not only been disposed of at Nagore, but have been taken to Sumatra and other places, and sold into perpetual slavery ! The wretches engaged in this traffic were to have been tried for the offence ; but, through the culpable neglect or carelessness of the officer who drew the indictment, they escaped all punishment.

Our readers will see from this glance at the papers recently printed by order of the House of Commons, to be followed by others giving a more extended and particular account of slavery in Madras (where prædial slavery exists to the greatest extent, and in its worst form), and also in Bombay (with which, perhaps, the African slavetrade has most prevailed), that they have a great work before them, and that no efforts must be spared to remove from British India the foul abomination of slavery, which degrades so many millions of their fellow-subjects, which has now become the reproach of our country, and which must be abolished to perfect the great work in which British abolitionists have been so long and so honourably engaged.

IV.—*State of the Mission at Vizagapatam,—Mr. Malcom's errors corrected.*

To the Editors of the Calcutta Christian Observer.

Dear Sirs,

As I know you are glad to receive any information in reference to the progress of Christian Missions on this vast continent*, I have thought of addressing a few lines to you, giving you a brief statement of the Telúgú Mission at this station within the last six years, It is

* It will always afford us pleasure to hear from our esteemed correspondent.

my wish especially to correct some mistakes which have gone forth in reference to the Mission, and which have arisen chiefly from a want of correct information, and from persons seeking their account of it from *second* hand resources.

Mr. Malcom in his hasty work, entitled Travels in Hindostan and Burmah, in which he has touched upon many things which he had much better have left alone, has given a *passing notice* of this Mission which he has never visited, and concerning which he has made some mistakes, as might be expected from one who did not seek his information from the *Missionaries themselves* who were stationed here, but from a person of his *own denomination* who visited the place for a few months. In his celebrated work he has mentioned my name as being chiefly engaged in English preaching, as though I neglected the heathen, for whose salvation I have professedly devoted my chief time and energies.

Now this I can affirm with good conscience, that ever since I left the shores of my native land, my chief labours have been directed to the benefit of the perishing heathen. It is true, indeed, that on my first arrival I did preach for some time in English twice a week, but then what was the state of things at that time? I found a number of my own countrymen who were sunk in ignorance and vice perishing for lack of knowledge, and no man caring for their souls. At that time the Gospel was not preached in the Established Church, and but for the labours of the Missionaries, our ignorant and depraved fellow-countrymen would have been left to perish in their sins. At the earnest request of many we continued to preach the Gospel every sabbath and once in the week, and we have good reason to hope that our labours were blessed to the salvation of some. Upwards of 50 Europeans and East Indians were in the course of a few years added to the communion of the church. Some who had been notorious for vice became the meek and humble followers of the Lamb, and many are now living witnesses of the fruit of our labours. To God we desire to give all the glory. Notwithstanding my labours amongst my own countrymen, the principal part of my time and attention was directed to the salvation of the perishing heathen, and every day in the week, Sunday excepted, I was engaged in the diligent study of the Telúgú language in order to qualify myself for usefulness amongst them.

After I was able to preach in the native language I relinquished one of the English services, and in conjunction with my former esteemed colleague, now in England (the Rev. J. Gordon), I preached alternately on Sundays and Wednesdays, *i. e.* on an average once a week in English. The day-schools which the former Missionaries set on foot were continued, and two native orphan schools were established, one under the care of Mrs. Gordon, and the other under the care of Mrs. Porter.

At the earnest request of many of the natives, a native English school was established which was very well attended. Besides the superintendance of these schools, which were established exclusively for the benefit of the heathen, the Gospel was preached in the native languages regularly in the town three times a week, and in several of

ths villages around this station. In these labours we were assisted by one Tamul catechist and one Telúgú reader. During the cold season we were alternately engaged in itinerating amongst the villages in this populous district. These plans were in operation towards the end of the year 1839, during which Mr. M.'s celebrated work was in the course of publication.

Two out-stations, Chicacole to the north and Aukapilly to the south of this station, have also been taken up in connection with this Mission, and I am thankful to say the former is now occupied by our esteemed brother Mr. Wm. Dawson, the son of the former Missionary at this station and an excellent Telúgú scholar. His prospects are encouraging; six adult heathens have been baptized, besides several orphan children. He has an interesting orphan school and four day-schools under his superintendance. There are also two small chapels in different parts of the town which are very well attended. The town of Chicacole contains at a moderate computation upwards of 40,000 inhabitants, and loudly calls for another Missionary. Aukapilly, the other station to the south, has also been visited frequently, and a school has been established containing upwards of 30 boys. This station is about to be regularly occupied by Mr. Thompson, a member of the Mission Church at Vizagapatam, who has been for some time preparing for Missionary labour under the auspices of the Indian Missionary Society. I am happy to say we have another member who is preparing himself for the same blessed work, and whom we hope will be stationed at some large village in this populous district. You may see by this that the English church is in fact a Missionary one, and has an important bearing upon the heathen around us. Indeed my constant aim since I arrived in the country, has been to raise up suitable agents to carry forward the work of the Lord amongst the neglected village population, who are in general more willing to listen to the truth than the people in the towns. During the past six years 26 adults and several children have been baptized at this station. A few of these are Roman Catholics, the greater number were heathens. Five only of the above number were Telúgús, the rest were Tamulians or Mahrattas. Two of our Telúgú converts were removed from us by death at the commencement of this year, leaving behind them a very satisfactory testimony of their preparation for the great change. May the Lord speedily raise up others to fill their place.

At present there are in connection with this Mission two ordained European Missionaries and three assistant Missionaries. You will no doubt be gratified to hear that the three latter have been raised up in this country, and are able to preach the glad tidings of salvation with acceptance in the native language. At present there is a spirit of inquiry amongst the native population but I regret to say the fear of the world appears to predominate over the conviction of their consciences. In reference to the publication of the Telúgú scriptures, Mr. Malcom has also committed another mistake; he states in his work that the book of Isaiah was published. Now at the time he wrote his book, the following portions of the sacred scripture in Telúgú were only published.—"The New Testament complete; the Book of Psalms;

the Book of Genesis and Exodus, as far as the 20th chapter." This year an edition of the Five Books of Moses and the 1st and 2nd Book of Chronicles has been printed, but I regret to say that these portions sadly need revision. Within the last two years we have established a Printing Press at this station, which I am thankful to say is now in active operation, our brother Mr. Johnstone, assistant Missionary, has the charge of this establishment. Upwards of 6000 Christian tracts and catechisms on Scripture doctrine have been printed, many of which have been circulated in the surrounding district. The native English school is now under the efficient superintendance of our brother Mr. Hay, and has much increased since he took charge of it. Our native orphan school now numbers upwards of 70 children. The girls are under the care of Mrs. Porter, the boys are under the charge of Mr. Johnstone. Should this letter prove acceptable I hope in a future communication to give you a more detailed account of the schools in connection with this Mission, and of our prospects of success. In conclusion I would intreat an interest in your prayers and those of the friends of Missions in general, on behalf of the much neglected Telúgú people, that the Son of Righteousness may speedily arise on their benighted land with healing beneath his wings.

I remain,

Your's sincerely in the bonds of the Gospel,

Vizagapatam, Sept. 16th, 1841. EDWARD PORTER.

NOTE.—We regret to state that if all we have heard be correct, Mr. Malcom's work abounds with similar errors in reference to other stations as well as Vizagapatam.—ED.

V.—*Notices of Japan: Sketch of the Religious Sects of the Japanese.*

[From the Chinese Repository.]

The history of Japan is, in its commencement at least, so connected with the religion of the country, that, in the little here intended to be said of either, the latter seems naturally to take precedence of the former.

The original national religion of Japan is denominated *Sinsyu*, from the words *sin* (the gods) and *syu* (faith); and its votaries are called *Sintoo*. Such, at least, is the general interpretation; but Dr. Von Siebold asserts the proper indigenous name of this religion to be *Kami-no-michi*, meaning, 'the way of the *kami*,' or gods, which the Chinese having translated into *Shin-taou*, the Japanese subsequently adopted that appellation, merely modifying it into *Sintoo*.

The Sintoo mythology and cosmogony, being as extravagantly absurd as those of most oriental nations, possess little claim to notice, except in such points as are essential to the history of Japan, and the supremacy of the *mikado*.

From primeval chaos*, according to the Japanese, arose a self-created supreme god, throned in the highest heaven—as implied by his somewhat long-winded name of *Ame-no-mi-naka nusimo-kami* —and far too great to have his tranquillity disturbed by any cares whatever. Next arose two greater gods, who fashioned the universe out of chaos, but seem to have stopped short of this planet of ours, leaving it still in a chaotic state. The universe was then governed for some myriads of years by seven successive gods, with equally long names, but collectively called the celestial gods. To the last of these Iza-na-gi-mikoto, the only one who married, the earth owes its existence. He once upon a time thus addressed his consort, Iza-na-mi-mikoto: "There should be somewhere a habitable earth; let us seek it under the waters that are boiling beneath us." He dipped his jewelled spear into the water, and the turbid drops, trickling from the weapon as he withdrew it, congealed, and formed an island. This island, it should seem, was Kiusiu, the largest of the eight that constituted the world, *alias* Japan. Iza-na-gi-mikoto next called eight millions of gods into existence, created 'the ten thousand things' (*yorodzu no mono*), and then committed the government of the whole to his favorite and best child, his daughter, the sun-goddess, known by the three different names of Ama-terasu-oho-kami, Ho-hiru-meno-mikoto, and Ten-sio-dai-zin, which last is chiefly given her in her connection with Japan.

With the sovereignty of Ten-sio-dai-zin began a new epoch. She reigned, instead of myriads, only about 250,000 years, and was followed by four more gods or demi-gods, who, in succession, governed the world 2,091,042 years. These are terrestrial gods; and the last of them, having married a mortal wife, left a mortal son upon earth, named Zin-mu-ten-woü, the immediate ancestor of the *mikado*.

But of all these high and puissant gods, although so essentially belonging to Sintoo mythology, none seem to be objects of worship except Ten-sio-dai-zin, and she, though the especial patron deity of Japan, is too great to be addressed in prayer, save through the mediation of the *kami*, or of her descendant, the *mikado*. The *kami*, again, are divided into superior and inferior, 492 being born gods, or perhaps spirits, and 2,640 being deified or canonized men. They are all mediatory spirits.

But with divinities thus numerous, the Sintoo are no idolaters. Their temples are unpolluted by idols, and the only incentives to devotion they contain are a mirror, the emblem of the soul's perfect purity, and what is called a *gohei*, consisting of many stripes of white paper, which, according to some writers, are blank, and merely another emblem of purity; according to others, are inscribed with moral and religious sentences. The temples possess, indeed, images of the *kami* to whom they are especially dedicated, but those images are not set up to be worshipped; they are kept, with their temple treasures, in some secret receptacle, and only exhibited upon particular festivals. Private families are said to have images of their patron *kami* in shrines and chapels adjoining the varandah of the temple; but Meylan

* Siebold; the authority for nearly the whole of this chapter.

confidently avers that every *yasiro* is dedicated solely to the one Supreme God, and Siebold considers every image as a corrupt innovation. He seems to think that in genuine *Sinsyu*, Ten-sio-dai-zin alone is or was worshipped, the *kami* being analogous to Catholic saints, and that of these no images existed prior to the introduction of Budhistic idolatry.

There is, as there was likely to be, some confusion in the statements of different writers upon the whole of this topic; amongst others, respecting the Sintoo views of a future state, of which Dr. Siebold, upon whom the most reliance must ever be placed, gives the following account: "The Sintooist has a vague notion of the soul's immortality; of an eternal future state of happiness or misery, as the reward respectively of virtue or vice; of separate places whither souls go after death. Heavenly judges call them to account. To the good is allotted Paradise, and they enter the realm of the *kami*. The wicked are condemned, and thrust into hell."

The duties enjoined by *Sinsyu**, the practice of which is to insure happiness here and hereafter, are five (happiness here, meaning a happy frame of mind): 1st, Preservation of pure fire, as the emblem of purity, and instrument of purification. 2d, Purity of soul, heart, and body to be preserved; in the former, by obedience to the dictates of reason and the law; in the latter, by abstinence from whatever defiles. 3d, Observance of festival days. 4th, Pilgrimages. 5th, The worship of the *kami*, both in the temples and at home.

The impurity to be so sedulously avoided is contracted in various ways; by associating with the impure; by hearing obscene, wicked, or brutal language; by eating of certain meats; and also by contact with blood and with death. Hence, if a workman wound himself in building a temple, he is dismissed as impure, and in some instances the sacred edifice has been pulled down and begun anew. The impurity is greater or less—that is to say, of longer or shorter duration—according to its source; and the longest of all is occasioned by the death of a near relation. During impurity, access to a temple, and most acts of religion, are forbidden, and the head must be covered, that the sun's beams may not be defiled by falling upon it.

But purity is not recovered by the mere lapse of the specified time. A course of purification must be gone through, consisting chiefly in fasting, prayer, and the study of edifying books in solitude. Thus is the period of mourning for the dead to be passed. Dwellings are purified by fire. The purified person throws aside the white mourning dress, worn during impurity, and returns to society in a festal garb.

The numerous Sintoo festivals have been already alluded to; and it may suffice to add, that all begin with a visit to a temple, sometimes to one especially appointed for the day. Upon approaching, the worshipper, in his dress of ceremony, performs his ablutions at a reservoir provided for the purpose; he then kneels in the verandah, opposite a grated window, through which he gazes at the mirror; then offers up his prayers together with a sacrifice of rice, fruit, tea, *sake* or the

* Siebold.

like ; and when he has concluded his orisons, depositing money in a box, he withdraws. The remainder of the day he spends as he pleases, except when appropriate sports belong to it. This is the common form of *kami* worship at the temples, which are not to be approached with a sorrowful spirit, lest sympathy should disturb the happiness of the gods. At home, prayer is similarly offered before the domestic house oratory and garden *miya ;* and prayer precedes every meal.

The money contributions, deposited by the worshippers, are destined for the support of the priests belonging to the temple. The Sintoo priests are called *kami nusi*, or the landlords of the gods ; and in conformity with their name, they reside in houses built within the grounds of their respective temples, where they receive strangers very hospitably. The *kami nusi* marry, and their wives are the priestesses, to whom specific religious rites and duties are allotted ; as, for instance, the ceremony of naming children, already described.

But pilgrimage is the grand act of Sintoo devotion, and there are in the empire two-and-twenty shrines commanding such homage ; one of these is, however, so much more sacred than the rest, that of it alone is there any occasion to speak. This shrine is the temple of Ten-sio-dai-zin, at Isye, conceived by the great body of ignorant and bigoted devotees to be the original temple, if not the birth-place, of the sun goddess. To perform this pilgrimage to Isye, at least once, is imperatively incumbent upon man, woman, and child, of every rank, and, it might almost be said, of every religion, since even of professed Budhists, only the bonzes ever exempt themselves from this duty. The pious repeat it annually. The *siogoun* who has upon economical grounds been permitted, as have some of the greater princes, to discharge this duty vicariously, sends a yearly embassy of pilgrims to Isye. Of course, the majority of the pilgrims journey thither as conveniently as their circumstances admit ; but the most correct mode is to make the pilgrimage on foot, and as a mendicant, carrying a mat on which to sleep, and a wooden ladle with which to drink. The greater the hardships endured, the greater the merit of the voluntary mendicant.

It need hardly be said that no person in a state of impurity may undertake this pilgrimage ; and that all risks of impurity must be studiously avoided during its continuance ; and this is thought to be the main reason why the Budhist priests are exempt from a duty of compliance with *Sinsyu*, enjoined to their flocks. The bonzes, from their attendance upon the dying and the dead, are, in Sintoo estimation, in an almost uninterrupted state of impurity. But for the Isye pilgrimage, even the pure prepare by a course of purification. Nay, the contamination of the dwelling of the absent pilgrim would, it is conceived, be attended with disastrous consequences, which are guarded against by affixing a piece of white paper over the door, as a warning to the impure to avoid defiling the house.

When the prescribed rites and prayers at the Isye temple and its subsidiary *miya* are completed, the pilgrim receives from the priest who has acted as his director a written absolution of all his past sins, and makes the priest a present proportioned to his station. This

absolution, called the *oho-haraki*, is ceremoniously carried home, and displayed in the absolved pilgrim's house. And from the importance of holding a recent absolution at the close of life, arises the necessity of frequently repeating the pilgrimage. Among the Isye priestesses, there is almost always one of the daughters of a *mikado*.

The Isye temple is a peculiarly plain, humble, and unpretending structure, and really of great antiquity, though not quite so great as is ascribed to it, and is surrounded by a vast number of inferior *miya*. The whole too is occupied by priests, and persons connected with the temple, and depending upon the concourse of pilgrims for their support. Every pilgrim, upon reaching the sacred spot, applies to a priest to guide him through the course of devotional exercises incumbent upon him.

In addition to the *kami nusi*, who constitute the regular clergy of Japan, there are two institutions of the blind, which are called religious orders, although the members of one of them are said to support themselves chiefly by music—even constituting the usual orchestra at the theatres. The incidents to which the foundation of these two blind fraternities is severally referred, are too romantic, and one is too thoroughly Japanese, to be omitted.

The origin of the first, the *Bussats sato*, is indeed, purely sentimental. This fraternity was instituted, we are told, very many centuries ago, by Senmimar, the younger son of a *mikado*, and the handsomest of living men, in commemoration of his having wept himself blind for the loss of a princess, whose beauty equalled his own. These *Bussats sato* had existed for ages, when, in the course of civil war, the celebrated Yoritomo (of whom more will be spoken) defeated his antagonist, the rebel prince Feki (who fell in the battle), and took his general, Kakekigo, prisoner. This general's renown was great throughout Japan, and earnestly did the conqueror strive to gain his captive's friendship ; he loaded him with kindness, and finally offered him his liberty. Kakekigo replied, "I can love none but my slain master. I owe you gratitude ; but you caused prince Feki's death, and never can I look upon you without wishing to kill you. My best way to avoid such ingratitude, to reconcile my conflicting duties, is never to see you more ; and thus do I insure it." As he spoke, he tore out his eyes and presented them to Yoritomo on a salver. The prince, struck with admiration, released him ; and Kakekigo withdrew into retirement, where he founded the second order of the blind, the *Fekisado*. The superiors of these orders reside at Miyako, and appear to be subject alike to the *mikado*, and to the temple lords at Yedo.

Sinsyū is now divided into two principal sects : the *Yuitz*, who profess themselves strictly orthodox, admitting of no innovation ; they are said to be few in number, and consist almost exclusively of the *kami nusi ;* and Siebold doubts whether even their *Sinsyu* is quite pure : the other, the *Riobu Sintoo*, meaning two-sided *kami* worship, but which might perhaps be Englished by Eclectic *Sinsyu*, and is much modified, comprises the great body of *Sintoo*. Any explanation of this modification will be more intelligible after one of the co-existent religions—namely, Budhism—shall have been spoken of.

It might have been anticipated that a religion, upon which is thus essentially founded the sovereignty of the country, must for ever remain the intolerant, exclusive faith of Japan, unless superseded for the express purpose of openly and avowedly deposing the son of heaven. But two other religions co-exist, and have long co-existed, there with *Sinsyu*.

The first and chief of these is Budhism, the most widely diffused of all false creeds, as appears by an authentic estimate of their respective followers, in which we find 252,000,000 Mahomedans, 111,000,000 believers in Brahma, and 315,000,000 Budhists. A very few words concerning this creed may help to explain its co-existence and actual blending with *Sinsyu*.

Budhism does not claim the antiquity, the cosmogonic dignity, or the self-creative origin of *Sinsyu*. Its founder, Sakya Sinha—called Syaka in Japan—was not a god, but a man, who, by his virtues and austerities, attaining to divine honors, was then named Budha, or the Sage, and founded a religion. His birth is placed at the earliest 2420, and at the latest 543 years before the Christian era. Since his death and deification, Budha is supposed to have been incarnate in some of his principal disciples, who are, like himself, deified and worshipped, in subordination, however, to the Supreme God, Budha Amida. Budhism is essentially idolatrous ; and in other respects, its tenets and precepts differ from those of *Sinsyu*, chiefly by the doctrine of metempsychosis, whence the prohibition to take animal life, the theory of a future state, placing happiness in absorption into the divine essence, and punishment in the prolongation of individuality by revivification in man or the inferior animals ; and by making the priesthood a distinct order in the state, bound to celibacy.

The Budhist somewhat hyper-philosophic theory of heaven does not appear to have been taught in Japan ; and in the rest, there is evidently nothing very incompatible with *Sinsyu*. The Budhist bonze, who, after it had for five hundred years failed to gain a footing, established his faith in Japan A. D. 552, skilfully obviated objections, and enlisted national prejudices on his side. He represented either Ten-sio-dai-zin as having been an *avatar* or incarnation of Amida, or Budha of Ten-sio-dai-zin—which of the two does not seem certain—and a young boy, the eldest son of the reigning *mikado's* eldest son, as an *avatar* of some patron god. This flattering announcement obtained him the training of the boy, who, as a man, refused to accept the dignity of *mikado**, although he took an active part in the government of his aunt, raised subsequently to that dignity. He founded several Budhist temples, and died a bonze in the principal of these temples.

Budhism was now fully established, and soon became blended with, thereby modifying, *Sinsyu*, thus forming the second sect, called *Riobu Sinsyu*. There are many other sects in which, on the other hand, Budhism is modified by *Sinsyu ;* and these varieties have probably given rise to the inconsistencies and contradictions that frequently occur in the different accounts of *Sinsyu*. Further Budhism itself is,

* Klaproth.

in Japan, said to be divided into a high and pure mystic creed for the learned, and a gross idolatry for the vulgar. The *Yama-busi* hermits are Budhist monks, although, like the priests of the *Ikko-syu*, they are allowed to marry and to eat animal food

The third Japanese religion is called *Sintoo*, meaning 'the way of philosophers;' and, although by all writers designated as a religion, far more resembles a philosophic creed, compatible with almost any faith, true or false. It consists merely of the moral doctrines taught by the Chinese Kung footsze (Confucius), and of some mystic notions touching the human soul—not very dissimilar to those of high Budhism—totally unconnected with any mythology or any religious rites.

Sintoo is said to have been not only adopted, immediately upon its introduction into Japan, by the wise and learned, but openly professed, accompanied by the rejection of *Sinsyu* mythology and worship and by utter scorn for Budhist idolatry. But when the detestation of Christianity arose, some suspicions appear to have been conceived of *Sintoo* as tending that way. Budhism was, on the contrary, especially favored, as a sort of bulwark against Christianity; and thenceforward every Japanese was required to have an idol in his house—some say a Budhist idol; others, the image of his patron *kami*. The last is the more probable view, as Dr. Von Siebold distinctly states that, at the present day, the lower orders are Budhists; the higher orders, especially the wisest amongst them, secretly *Sintooists*, professing and respecting *Sinsyu*, avowedly despising Budhism; and all, *Sintooists* and Budhists alike, professed *Sintoo*.

Such is said to be the present state of religion in Japan. But the subject must not be closed without mentioning a story told by president Meylan, of a fourth religion, co-existing with these three, prior to the arrival of the first Christian missionaries. He says that about A. D. 50, a Brahminical sect was introduced into Japan, the doctrines of which were, the redemption of the world by the son of a virgin, who died to expiate the sins of men, thus insuring to them a joyful resurrection; and a trinity of immaterial persons, constituting one eternal, omnipotent God, the creator of all, to be adored as the source of all good and goodness.

The name of a Brahminical sect given to this faith cannot exclude the idea, as we read its tenets, that Christianity had even thus early reached Japan; and this is certainly possible through India. But it is to be observed, that neither Dr. Von Siebold, nor any other writer, names this religion; that Fischer, in his account of Japanese Budhism states that the qualities of a beneficent creator are ascribed to Amida, and relates much as recorded of the life of Syaka, strangely resembling the gospel history of our Saviour, whilst the date assigned to the introduction of this supposed Brahminical sect pretty accurately coincides with that of the first unsuccessful attempt to introduce Budhism. Further, and lastly, whoever has read anything of Hindoo mythology must be well aware that the legends of the Brahmins afford much which may easily be turned into seemingly Christian doctrine. But whatever it were, this faith was too like Christianity to survive its fall, and has long since completely vanished.

VI.—*Missionary Trials, and Missionary Encouragements, in India.*

II.—Missionary Encouragements.

In sin alone is despair;—the gospel is all encouragement. Missionaries, above all men, ought to be standard-bearers of Hope; from the portals of Heaven, to the gates of Hell, is their field of expectation:—from age to age, even until the end of time, flows the deep, cool and constant stream of their evangelic consolation. True it is, that they have to contend with the impossibilities of spiritual *death* in others, and with the impracticabilities of spiritual *weakness* in themselves;—true it is, that sin, with all its progeny of evils, meets them every where, counteracting their designs and countermining their operations:—true also it is that India, as a special field of ministry, may present her special forms of trial, from people, church, converts, missions themselves;—nay, there may be indications of displeasure from God himself against his servants in this country,—in that he refuses to work much by them:—all this may be, and all this is admitted to be: yet is there encouragement to surmount the trial, and a triumph of spirit above the defeats of the flesh. This is beautifully expressed by the Apostle Paul in these most striking words, "Now, thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; to the other, the savour of life unto life!—and who is suffiient for these things?" (2 Cor. ii. 14.)

Having formerly set in array our Trials in this land of sin, let us now bring up our army of Encouragements to confront them. We shall divide our little host into two bodies—First, *General* encouragements, under its several divisions—this the main body:—Secondly, a reserve, consisting of some *special* encouragements, connected with peculiar circumstances of a variable or local kind.

I. There are *general* encouragements of the highest possible order, and of the surest possible effect, which pertain to the missionary work. They attend it in all ages, in all places, and under all circumstances; never varying, never failing, they are the fixed quantities of faith and hope—the immoveable basis of patience, perseverance, and ultimate triumph.

1. This is the work of God. It is carried on by human agency, but it is the Lord's work. God is Love, and this is the work of love. God is true, and this is the work of truth. God is pure, and this is the work of purity. God is sovereign, and this is the work of making men subject to him. God is offended, and this is the work of reconciling his enemies to him. God is supplanted by idols, this is the work of glorifying him alone. God is unknown, and we reveal him. His Son is unheard of, and we proclaim him. To do all this is agreeable to the nature, and is the very will, of God:—in doing this then we know we please him—and that his glory is associated with our operations. Surely then, whatever trials we may have to endure, we may well be encouraged by the thought and sure knowledge that our work is the "work of God"—and we may well say, "This work I cannot resign, in this work I cannot despair; until I resign my God, and despair of Omnipotence!"—Happy he that in his missionary work, "waiteth upon God!" "He shall mount up on wings, as an eagle; he shall run and not be weary; he shall walk, and not faint!"

2. This is the Command of Christ. "Preach the gospel to every creature"—"Teach them all things, whatsoever I command you"—and

"Lo! I am with you always, even unto the end of the world!" To preach the gospel, and to teach the things of Christ, constitute missionary work;—and to do this is the express command of our Lord and Saviour. Now then, whatever trials we may have and however small success, in the fulfilment of this work of God, we have this to say—"JESUS commanded me!" To every scoff of the world, every cavil of the flesh, every doubting of the church, and every fainting of the human spirit, we have this triumphant answer to make, "It is Christ's command!" "You have no success"—I have my Master's command. "You have no prospects here"—I have my Master's command, "You have scarcely a convert"—I have my Master's command, "You have no hold of the people"—But, I have my Master's command. Go and preach to them and teach them! Thus may the faithful missionary deal with his trials as regards his work;—after those trials have been sanctified to his soul. Satan with his host of temptations will, nay must, flee before this answer of faith—"The Lord hath commanded this to be done, and done it shall be!" Happy is the servant who can labour in midnight darkness, and say with noonday joy, "This is the Lord's work;—for noon, and for night, this is His *one* command!"

3. THIS IS THE MINISTRATION OF THE HOLY SPIRIT, in which *we* have a part. Christ told his disciples, that when he departed, he would send to them the Holy Spirit to be his acting substitute with them; and that by his Spirit, he would do all things for them; yea, that by Him the world would be "convinced of sin, righteousness, and judgment." All evangelical preaching, all spiritual conversion, is of the Spirit of God. He is Supreme Agent in the missionary work—He is identified with it—it is a part of his federal ministration. The true missionary, in his true work, is the Spirit's immediate instrument, for the accomplishment of the Spirit's purposes, in the Spirit's own manner;—and if, in such circumstances he have trials to endure, or evils to conflict with, he may then lift up his heart and say, "Oh Eternal Spirit, these are for THEE, not for me—before THEE this mountain shall become a plain!" So shall the opposing of infinity to the finite, and the offset of omnipotence against creature-weakness, cheer the soul and cause it to say, "If God be for me, who can be against me!"—Oh how little is this considered, that as our trials are Christ's trials for present sympathy, so are they the Spirit's trials for ultimate victory! Oh that we were full of the Holy Ghost, then our faith would be great as our weakness; our hope would be strong as our disappointment; and missionary life would be a perpetual triumph of encouragement over trial. This is the grace of the Holy Spirit, the great Missionary Comforter:—all-sufficient is he as the Grand Encourager—the Guide of all who glorify Christ. Against all failures they say, "Here is the ministration of the Spirit still"—against all possible blanks and voids they say, "Here is still the Holy Ghost!"

4. THE FIELD IS ONE. All true Missionaries are on one field, even the world;—and they themselves are one in faith and labour. So far as work is concerned, what is done in one part of the world is the same with what is done in another;—the success of one is the success of another; the success of one and another is the success of all. Whilst we mourn over Asia, let us rejoice over Africa;—if we are sad over India, let us be glad over the islands of the South Sea;—if China be shut, let us rejoice that Hindoosthan is open. If here we be not revived, yet *we*, the same *we*, are revived in another land:—if on this ridge, the corn be still green, then are we sorry; but if, on another, it be all ripe, then are we all glad. My brother's conversions are mine, to cheer me—whilst my trials are his, for his spiritual good. Oh happy reciprocity of brotherhood! But, alas, how little felt! Why do we not lend to one another, and borrow from one another again, in our missionary work—so that all the reapers, the ear-

ly reapers and the late reapers, yea and the sowers as well as the reapers may rejoice together. If I have no spiritual children, I will be happy in my brother's offspring;—and if my converts be none, I will be much encouraged by seeing that his are many. Oh that we had this spirit in us all; and that we could always have such confidence in each other's spiritual judgment, as would enable us to rely without reserve on each other's opinion of true conversion! When we view the state of God's work over the whole field of the world, there is much to encourage the fainting spirit in lifeless India;—therefore like the Christians of Jerusalem rejoicing when they heard of the doings at Cesarea and Antioch, let us give thanks, that the joy of the whole field is *one* and is *ours*.

5. The result is fixed—final success is certain. So saith the Lord—and that is enough. "The Earth shall be full of the knowledge of the Lord, as the waters cover the channels of the deep!" So saith the inspired Isaiah—and what saith the inspired John in prophetic vision? "The seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever!"—Yea, saith David, "All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth!"—Many trials of men, many judgments of God, shall there be; but the gospel shall prevail, and missions shall triumph. By the prospect-glass of faith, through the medium of prophecy, we see the whole world blessed of Christ and blessing Christ;—and this whole includes the part in which *we* labour:—so that the future becomes the comforter of the present;—and instead of doing as the world, encourage ourselves from that which *is* as to that which *shall be*, we encourage ourselves from that which shall yet be, as to that which now is. Thus, the certainty of the result promotes the end to be accomplished;—and the child of the decree becomes the son of the promise, and the sure heir of hope and joy. In this matter we may enter Heaven itself by faith, and behold it replenished for its eternal glories. How vast a part of that replenishment is yet future!—Probably the greatest part of the heavenly kingdom is yet to be gathered—and that certainly shall be brought in by the everlasting gospel. Glorious encouragement to labour, and to endure! that heaven yet waits for the latter days, and for the universal conversion that shall make the end more glorious than the beginning! Who would not labour in faith and patience to be a final partaker of so sure a result?

6. Meanwhile, we ourselves are the care of our Heavenly Father. He numbers the hairs of our heads, and sustains our burdens as His own. We labour in His sight, we sigh in His ear, we cry to His throne, we rest at His feet. "Thou tellest my wanderings; put my tears into thy bottle! Are they not in thy book?" He loves us because we speak of his Son—and he will own us because we have followed his Son, away from father and mother and brother and houses and lands, unto pain and sickness, trial and privation, wasting and death! We are accepted of God in Christ, whether India accept of us or not; and those who sustain rejection well, may have a higher place, than some who have maintained popularity well:—the Lord hath regard to those that mourn and are meek amidst the trials of life and faith, even as to those that turn many to righteousness and who shall shine forever. Here then is the weary child's resting-place, his Father's arms:—Here is the sick child's comfort, his Father's face:—Here is the dying child's refuge, his Father's bosom! This is our universal and eternal encouragement—"Lord, I am thine—save me!" "O God, thou art my God."—Rich are these words—"Let all those that seek thee rejoice, and be glad in thee: Let such as love thy salvation say continually, The Lord be magnified! *I am poor and needy, yet* Jehovah

thinketh upon me; thou art my help and my deliverer, make no tarrying, O MY GOD!"—Thus began we with the WORK of God, and thus end we with his CART.

II. We now come to those grounds of encouragement which may be termed *Special*. These have a local connexion with India, and a temporary connexion with the present age; and so as to time and place, may be reckoned under the head of specialties. These are not intended to be matters of faith, like the details of the former head; but rather, as matters of fact, addressed to reason, to afford grounds for inference, varying in strength from the simplest probability to the strongest certainty. About these a difference of opinion may prevail, both as to the extent of fact and the propriety of the inference;—but, out of the whole combined, and taken in the mass, there arises a strong impulse of hope and encouragement as to the sure and successful result of our missionary work in India.

1. There is the remarkable process of *separative preparation*, by which this country has been entirely detached from the great mass of heathen and Muhammadan territory around it, and united in political bonds to the most powerful and the most communicative kingdom of Christianity in the world. And there is one remarkable feature in the mode of British acquisition of India, that so far as regards the Supreme power, it has been reluctantly made—no plan for the conquest of this country was ever entertained, save by subordinate agents; on the other hand, instructions have been constantly issued, declaring it the wish of the Supreme power, that conquest should be restrained, and acquisitions be consolidated not extended. Yet still, impelled by what seemed a strange necessity, Britain has advanced, and every thing has fallen that opposed her; until now she is queen of India, crowned by unexpected results, not by deliberate intentions. And what mean we by this, but that GOD in his providence has transferred the power of Pagan India into the hands of Christian Britain;—and seeing that all nations are in the hand of Christ as Mediatorial king, for the establishment of his heavenly kingdom, what more natural supposition than that it is for the end that India may be Christianized? And is it less remarkable that this very process of adjunction took place, about the very period when Britain was becoming a missionary nation? and that the first consolidation of Indian empire, and the renewal of that charter which granted in 1813 Missionary liberty over all its boundaries, were not far removed in point of time?—These and many such things might be noted by us:—for that chain of providence which had separated India and prepared it to be visited by the Gospel of Christ is not to be overlooked by those who labour in this singular land. Even worldly men themselves plead some providential design in the Britainizing (if we may use the term) of India; how much more may the Christian hope for its Christianizing! This is the higher end, this the more glorious result.

2. *How quiescent is India*, as to the ministration of the gospel of Christ! She makes no resistance to all the evangelical organization and operation that exist within her bounds, for the destruction of her ancient superstition or more modern delusions. True, if her sons become converts, she persecutes *them*, few, weak and helpless as they are;—but, the gospel is untouched, and its ministers are free to convert still more. The law, which protects the idolater, protects the Christian too;—the magistrate, who decides for the Mussulman, decides for the British preacher too.—The land is as if tied up hand and foot, so that it can do nothing but submit and be still:—it must hear, and it does hear;—it must forbear, and it does forbear;—it may hate, but it may not hurt any save its own;—it may be apa-

thetic, but the foe's apathy becomes our victory, not as to present conversion, but as to the present ministration of the Truth. It is an astonishing sight to see a nation of superstitious men, even millions of unbelievers, from whatever cause, thus quiescent and submissive, whilst their religion is being destroyed;—and stranger still when it is remembered, that the government which accomplishes all this, claims no connexion with Christ, and disowns all evangelizing aims.—Thus however does India submit; as if "four angels were holding the four winds," until the redeemed of the Lord be sealed. Let us be thankful that we have a just and powerful government, able and willing to keep peace in this vast empire, until the kingdom of our Lord be fixed here:—and if that government be not Christian itself, let us be encouraged by this great mercy, that it hinders *us* in nothing good—and that by its energetic and steady rule it enables us in peace and safety to do all the good that we would do. The whole country is open—its towns, its villages, its bazars, its ghauts, are open;—its roads, its rivers, its nullahs, its canals are all open.—We may teach, we may preach, we may convert, we may confirm as we please:—we establish missionary stations, missionary bungalows, missionary schools, missionary dwellings, as we please. We may speak, we may write, we may preach, we may print, and who maketh us afraid? We may act, we may move, we may rest, we may begin, we may end, we may continue—and who is there at present to hinder us? Is this liberty accidental as to the gospel? Is it unmeaning as to missionary labour? Can we look on all this splendid freedom of action spread over a quiescent empire of sin, and not be encouraged to preserve in our work of God. Pray for the peace of India—for "blessed are the peace-makers!"

3. *The attention of the Church of Christ* being fixed to such a degree on India, seems a most favourable ground of hope and encouragement. For the mind of Christ dwells in the church, and whither his mind turns, thither is she made also to turn. His Spirit animates his spiritual people, so that as the Spirit would go, they are led, in their hearts' desire, and their prayers, their acts of service and their gifts of mercy. True indeed it is that Paul was thus drawn out towards his countrymen (Rom. x. 1), and yet there was to be no fruit; but there was this clear difference. (1.) His was very much a natural affection—it was towards his "kinsmen according to the flesh;" not so here: (2.) His desires and efforts were all rejected plainly and violently and stedfastly by those to whom they were directed—not so here: (3.) He was divinely and irresistibly moved to give up those very kinsmen for whom he had laboured—not so here as yet. Besides, we have the universal church united in this aspect towards India;—England, Scotland, Ireland, have their missionaries here;—America and Europe have their missionaries here;—Denmark has had, Germany now has her missionaries here. The Churchman, Dissenter, Presbyterian, Episcopalian, Independent, Baptist, and Wesleyan, all have missionaries here.—Prayers, donations, plans, societies, churches, tend hither.—It hath been so for years—it is so now—and the feeling increases instead of diminishing year by year. Does all this intent and constant desire, all this united and continued effort, indicate nothing for good to India? We believe it does indicate something;—and that the vast accumulation of prayer now before the throne of God will yet be answered in a proportionate blessing. And although there may have been much sin mingled with many of those prayers, our trust is, that when God hath ended his controversy with his servants on that account, he will then answer these supplications, old indeed in man's esteem, but in his sight as of yesterday;—and Oh, how rich a scene, how glorious a day, when all the prayers of all Saints shall be answered, and God be glorified as the hearer of prayer, in India!

4. *Universality as to mode of operation* by the church in India, seems a most favourable token of good result. Every method of usefulness that has been devised by the church in other places, is put into full exercise here for good—indicating that degree of earnestness, and diligence, and active multifarious wisdom, which God hath promised especially to bless. "In the morning sow thy seed, in the evening withhold not thine hand; for thou knowest not which shall prosper, this or that, or whether both shall be alike good." Rivalry of scheme is to be shunned and dreaded;—universality of plan is to be desired and pursued. This employs every one, or it draws on every one;—and it has thus the effect of interesting and uniting every one. It increases Christian love, for every one is in good temper when he is fully occupied according to his own preference, and let alone in his own active choice;—and it brings out the body of Christ in its relative completeness before those who are to be converted. Some preach, some teach; some write, some print; some give, some receive; some itinerate, some abide at home; some form Bible Societies, some Tract Societies, some School-book Societies, some Orphan Societies, some Female Education Societies;—and many such like things are there in India, for the conversion of the people to Christ. Now we feel much encouraged in considering this combination of manifold labour as indicating that the church is in earnest;—and also as affording to the sovereign grace of God room for that freedom of movement in the conversion of sinners, which it claims, but which exclusive schemes must ever deny. This too is good.

5. The *patient continuance of supply*, on the part of the church, amidst much trial and constant bereavement, constitutes a most favourable basis of hope for the future. In a former part we considered the painful process of missionary change in this country;—how much weakness, how much sickness, how much necessary absence, how much removal, how much death;—and in consequence, what draining of men and funds, although in the best of causes. Yet there is always a fresh supply;—as one falls, another steps forward;—whilst some are beginning to sink, others are beginning to rise. The work goes on without interruption;—willing and devoted men are never wanting:—nothing has yet been yielded;—the ground broken has been retained. No man thinks, or speaks of surrender;—even the men of sighs are full of hope;—the sick men call upon their brethren to stand forward.—Who dreams of flight from India? Who despairs of final success? None—or, at least, we have heard of none. There are as many ready to come to this land now, as at first—the living candidates would be more than the dead martyrs—and all this where there is no praise of man for the enterprize, no missionary romance to incite, no worldly lucre to reward. By such patient and meek perseverance of old did the church prevail; and there can be little doubt that in due time the Lord will graciously own his suffering and persevering church in this land, and more than recompense all her pains. Our Lord first tries and then crowns;—and the very grace of patient perseverance which he has granted to his church in the matter of Indian Missions, seems to indicate approaching glory. Nay, an increase of afflictions, on this basis, would only be an increase of hope—and in the "valley of Achor" we should look around for the "door of hope."—A broken heart, with a contrite spirit, is ever triumphant;—but a faint mind is ever vanquished and flees.

6. *Native confidence in Missionary character*, is another most hopeful token of ultimate results. The people of India very generally make the distinction between nominal and real religion;—and no man will find the mere name of Christian a passport to the confidence of their hearts. But if a man lead a pure, benevolent, righteous and actively useful life,

him will they trust. The gospel preached, they may reject—the gospel professed, they may slight—but the gospel fairly and fully exemplified in life and action, they universally respect. They may hate the tree, but they admire its fruits. And we may without hesitation say, that the missionary character generally has commanded the esteem, the confidence, and the praise of the great body of natives who have lived long in contact with it—so that they will rely on a missionary's word, and repose on the sincerity of his heart. Doubtless there have been painful exceptions:—but they also have been exceedingly rare. True piety, as a general rule, has the confidence of the Hindu and the Mussulman in India Now where there is trust in gospel character, a basis is laid for trust in gospel truth:—where there is much confidence in the Christian servant, there is so much of a preparation for confiding in the Master himself, who is Christ. True, the mind may continue till death in a merely passive indifferent state—true also, on other sinful grounds, Christ may still be rejected; but all this alters not the fact, that in itself considered, native confidence in missionary character is a sign of present gospel influence, and a token of something more and better in the time to come.

7. There is also a growing *anticipation* among the more intelligent natives (we mean Hindus), that Christianity will become prevalent in this land. This feeling seems to grow, as they see Christian operations extending;—and pandits frequently profess their belief, that in a generation or two, Christianity will be very general. The root of this is not, as might be supposed, in the fact that a Christian power is politically dominant in the country, but is strangely enough to be found in their own shásters.—In the prophetic sháster (Bhabishya Purán)*, there is a prediction to the effect, that "in the Kali Jug (or last age) all distinction of caste shall cease and all men shall be one. In the Kali Jug also men will forsake image worship, and all shall worship Brumho, (God)."—By believing this prediction Hindus are prepared for a religious change; and seeing no source of change now in their country but the religion of Christ, they naturally enough suppose that this religion is connected with the predicted revolution. Devout Hindus indeed do not consider the Kali Jug to be productive of any thing but evil;—and the triumph of Christianity they would consider to be such an evil; still the *fact* remains, that there is an anticipation of the downfall of Hinduism—and also the counter-part, that Christianity now introduced, whether for good or evil (as they may reckon), is to spread and prevail over the land. This belief will, we doubt not, spread more and more—and whilst it weakens the hands of the predestinated Hindu, it may well tend to encourage the commissioned minister of the gospel of Christ. There was much expectation when Messiah was born;—and let us be glad that Hindu shásters lead their votaries to anticipate a grand change at the time when the gospel has entered into this empire of the east. This is some indication that the Prince of darkness sees the dawn of day.

* ভবিষ্যপুরাণং

একবর্ণা ভবিষ্যন্তি সমায়াতে কলৌ যুগে।
বৃহদ্বাদী ভবেন্নিত্যং সমায়াতে কলৌ যুগে।

ইহার অর্থ।

কলিকাল আগত হইলে সকলে এক জাতি হইবে, অর্থাৎ জাতি ভেদ থাকিবে না। কলিযুগ আইলে সমুদয় লোক ব্রহ্মবাদী হইবে অর্থাৎ প্রতিমা পূজা ত্যাগ করিয়া পরমেশ্বরের আরাধনা করিবে।

8. There is also somewhat that is encouraging in the gradual *separation of our government from idolatry* in this country. The separation is yet far from complete in details;—but much has been done from time to time; much that has been ordered, has not yet been done. No doubt the determined agitation of the Christian community, both here and at home has been the chief cause of this improvement;—but still, it is well that a government can be moved to perform what is good through the influence of the Church;—and it is well that the Church, through legitimate channels, hath such useful influence in the country where her missions lie. Even the beginning of the past year (1840) was ushered in by one of the most important, and (to the writer's mind) most valuable acts of legislation which India has yet witnessed, the abolition of all idolatrous oaths and the substitution and consequent *assertion* of the name of God, the one God, in all the courts of Hindusthán. This was a grand movement away from idolatry towards God, by the government of the country; and we fear that Christians have not been sufficiently thankful for this mighty boon, granted in the face of the strongest prejudices, and procured not without some painful sacrifices. Bengal scarcely now presents to eye any external connexion of government with idolatry;—but Madras still does, in a painful degree. The revenue of Jagannáth's gold is still the snare of Britain's faith;—and respect for the persons of men is still a pretext for the virtual dishonour of God. But the leaven is working now, which neither avarice nor policy can arrest;—and it will extend, nay it *must*, until the state knows no idol even by name. It is this evident and determined tendency set in, which helps us to the further hope that there is a mighty power at work, when even the men of might and interest are compelled to render up their prayer,—and to sacrifice the spoils of idolatrous iniquity.

9. But there is that which is of more encouragement to us than all those minor specialties—it is this, that *there is now in this country actual and true conversion*;—it is a present existent thing, evident and palpable. There is a church of natives who have been converted from idolatry to God, and who have believed in the Lord Jesus as the Son of God and the Saviour of sinners—and who have led, or are leading, a Christian life in accordance with the word of God. This church may be small, weak, imperfect, detached, and dependent;—still, *it exists*, with the real attributes of a true conversion:—and there is then conversion in India. Now what special encouragement do we derive from this fact? Twofold—(1.) If there be conversion here, then there are true missionaries here, there is a true gospel here, and there is true grace there,—then the presence of the Holy Spirit is actually here to regenerate, the presence of Christ is actually here to save, the presence of God is actually here to promote His work:—the evidence is before our eyes, behold it! The creation of a grain proves the present power of God, as certainly as the creation of a mountain;—the conversion of one sinner, as the conversion of a multitude. Let us take courage not only from the truth that ours is the work of God, but from the fact that God is working by us; that He is not only with us, but in us. We have indeed to mourn that there is so little present salvation, and the more we mourn, the better; but let us rejoice in that which is, whilst we sorrow for that which is not—and let us be encouraged to persevere by this, that we are already sealed as accepted of God.—(2.) If the work of God is begun here, we have a strong pledge that it will go on still further. For it does not accord with the usual procedure of God in past times to cause His work to cease at its very beginning, or to permit it to be supposed that the gospel-cause is not His, by its immediate extinction. The Inquisition in Spain and Portugal did indeed prevail for the extinction of begun gospel reforma-

tion;—but, let it be remembered, that for centuries these had been *apostate* lands, who had exchanged Christ for Anti-christ;—they deserve therefore, what they had long chosen;—and they have been drinking the cup of judgment till this day. But India is a new field, on which the Lord's challenge has been thrown to the hosts of hell, and to the worshippers of devils—the glory of the gospel is at stake—the truth of the bible is involved—the glory of Christ is concerned—the very name of the ever-blessed God, over this great empire, seems wrapped up in the result. We have high precedent for such a prayer as this—"If thy presence go not with me carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that Thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do the thing that thou hast spoken!" If we had such deep concern for the glory of God in his church, as Moses had, and did plead as closely and tenderly as He did, then would our hopes brighten and our assurance become as a rock. The very fact that a contest is begun, would inspire us with hope;—and the hotter the battle, the more sure the victory would become;—provided only we made the battle the Lord's. Then would He magnify His own name—and His work begun would be the pledge of His work ended.

10. Now in all these encouragements we feel the more encouragement, because there seems growing up amongst us *a spirit of self-despair and contrition for sin*:—in other words, a conviction that even in the use of every thing, man can accomplish nothing, and that we are altogether unworthy of even that which God can do for us;—this is, *humility*. Many men have been employed, and little done;—many means have been used, and little accomplished;—much piety has been tried, even unto death, with small results;—and great talents have produced little present fruit. This is felt more and more, by many, if not by all;—and there is caused a self-emptying process, which is always essential to spiritual success. *Self* is the grand rival of God—and until self be banished, God cannot be honored. We are glad then to read sad and sorrowful acknowledgments of the state of things in India;—we are glad to see a plain sincerity of lamentation over the lowness of God's cause, and we are glad to find a growing willingness to confess that sin is more the obstacle to success than any defect of means. We are glad to find that confidence in special modes of operation is giving place to the healthier idea that the "foolishness of God is wiser than men, and the weakness of God is stronger than men."—We are glad to hear mournful prayers, to listen to humbling addresses, and to read saddening statements—and why? because these tend to empty man of pride, and make every Christian turn his eyes to God. We are persuaded that there will be a great deal of public confession and humiliation, and a great deal of candid discovery and honest disclosure, more than has yet been, before we be much honored of God in this land;—and the degree of this spirit now manifesting itself (although some favour it not) is one of the best tokens for good that India in its present condition could have. We have talked enough about men and their deeds; let us now talk about God and His Son, and His Spirit, and the glorious power of the Triune Jehovah. Let no man speak against dark and sad views of things, provided they be *true* views;—facts are the works of God, and let no man reject them.—If we acted more in accordance with facts, we should be more humbled; and being more humbled in self, we should have more confidence in God;—and being more confident in God we should have a peace, joy, and perpetual triumph of spirit, to which we are yet strangers. The Lord God fill us with His own ful-

ness!—then sighs will prognosticate showers, and tears of contrition will indicate torrents of blessing. Then the groaning prostration of the human soul will herald the Holy Spirit's approach for good;—and the rapid levelling of our fondest schemes in one abyss of humiliation will be as a still small voice, saying "The Lord is at hand! Come ye forth to meet Him!"

In fine, the things written concerning *trials and encouragements*, have but one design and one end; to make us humble and joyful, sorrowful and glad, weak and strong, empty and full, so that man may be humbled and God exalted in the conversion of India. "THANKS BE TO GOD WHICH CAUSETH US ALWAYS TO TRIUMPH!"

J. M. D.

REVIEWS.

I.—*An Essay on Native Female Education, by the Rev. K. M. Bánerjeá.*

II.—*Prize Essay on the Condition of Native Females, by Dádabá Pándurang.*

III.—*Prize Essay on the Condition of Hindu Females, by Hari Kesanaji.*

The antiquary whose business it is to elicit, from the records of by-gone times, the manners and customs, the arts and sciences, and the progress of civilization, has laid it down as one of the rules of his art, that the condition of the females of any nation is a good criterion whereby to ascertain its amount of civilization: so generally admitted is this rule, that the intelligence attributed and the respect shown to the women in Ossian's Poems, were deemed by the opponents of their authenticity, to be a powerful argument against their antiquity, and were, by many thought decisive of the question at issue: and here, according to them, Macpherson failed to keep up that deception which he had attempted to practise upon the world. Whether this, the superior intelligence and *status* of the females of the Ossianic age, be sufficient to prove that the poems were the production of a later and a more civilized period, it is not our business to inquire. The turn which the controversy in reference to them (and it was conducted by the ablest men of the age) took, as well as the opinion of men most conversant in such subjects, are sufficient to establish the general correctness of the rule to which reference has been made.

The emancipation and acknowledged rights of woman may not indeed, in all cases keep pace with the march of civiliza-

tion. The local position and political relation of a nation, its civil and social institutions, its long cherished prejudices, and other causes which need not be mentioned, mar, in some measure, the natural results of a mere secular education, and prevent the spread of liberal opinions. The improvement of the condition of females may be checked by a variety of untoward circumstances, when it is urged on by the mere temporal civilization of a nation, but when that civilization is based upon Christianity, when the people are enlightened by *its* doctrines, and imbibe *its* principles, all difficulties in the way of female emancipation will be removed, and woman will attain to her proper rank in society.

The religion of Jesus is liberty. It proclaims freedom from temporal and spiritual tyranny, to the rich and the poor, to the savage and the sage, to male and female alike. Wherever its benign influence is felt, and its principles acted upon, females are emancipated from the dominion of their tyrant lords, they attain to that position in society for which they were designed, and are respected and honoured. So far from being regarded and treated as inferiors, they are, in Christian countries, treated with respect, and have the precedence, cheerfully yielded them in all ranks of society. Perhaps the contrast between the general influence of Christianity and Hinduism, is in nothing more striking than in the treatment of the female sex.

Even a nominal Christian would despise to show any disrespect to an unprotected female, and if he were charged with any crime, he might implicate others of his own sex, but to excuse himself he would not willingly implicate a woman, neither would he to save his own reputation expose her to calumny or disgrace. Not so with the Hindu, the weaker vessel is the object of his cruelty, and if he can, he will without the least compassion cast the blame of his misdoings upon her. We are taught to regard woman as "bone of our bone and flesh of our flesh," not as a servile subordinate, but as a companion, an equal, possessing the same faculties, actuated by the same principles, susceptible of the same improvement, cheered by the same hopes, depressed by the same discouragements, and destined to the same immortality as ourselves. On the grounds then of Scripture and of common sense, we do not hesitate to maintain, that man has no more *right* to deprive woman of personal liberty, than she has to deprive him. She has as much authority over him in this matter, as he has over her, she is as much the guardian of his virtue as he is of hers. Sin is sin whether committed by man or by woman, and the power of being virtuous or vicious belongs no more to the

one, than to the other. God has made them equally accountable, equally moral agents. The practice of immuring women in zenanas had its origin, doubtless, in the jealousy of men, which increased in proportion to their own incontinency, and the liberty they claimed to do as they pleased: we find that such customs prevail only in those countries where polygamy is practised. And thus the watchfulness of the "green-eyed demon" over the conduct of females keep pace with the laxity of morals among the males, and men become distrustful of women in proportion to their own want of virtue. This result indeed is in keeping with the principles of our nature, for it will always be found, that the most culpable are the most suspicious. Suspicion is an inseparable attendant on vice—innocence thinketh no evil. But has this attempt to improve females by depriving them of liberty succeeded? Have women in consequence, become more virtuous, more circumspect, more intelligent? The contrary, as might have been expected, is the fact. The history of mankind abundantly proves, that other things, such as education and religion, being equal, the female population are much more virtuously inclined in those countries where their liberty is unrestrained, than in those where they are confined.

Such and similar results prove to us, (would we but aright attend to principles and the facts of history) the inefficiency of all mere human appliances to improve effectually our fallen nature,—appliances indeed, which have their origin in pride or self-sufficiency; or as in the present case, in human passion. Religion is the only remedy by which to cure the evils of our nature. The human mind must be trained to fear and love God, and then will it be improved. Hence the great importance of a moral and religious education. That it is not good for the mind to be without knowledge, and that man must be *taught* to think and to act aright, are universally admitted truths; but that which is admitted in the general, is too often practically denied in particular instances, as if education were the privilege of one class of the human family, but denied to the other. The refusal of this privilege cannot be defended upon any principle of reason or common sense, yet women in this country are prevented from all moral or mental culture, and this is one of the worst features of Hinduism.

Taking into view the great influence that women do, and ought, to exert over individuals, and indeed over society, the impolicy, to say nothing of greater evils, of keeping them in a state of mental degradation, is too apparent to be much insisted upon. Many of the brightest ornaments of the Christian church received their first lessons and best impres-

sions from their pious mothers. In confirmation of this statement we can appeal not only to such names as Timothy and Augustine in ancient times, or Doddridge and Dwight in modern, but to the history of the church in all ages, which abounds with such examples. There are not a few, at this day, in India, who, though they may have, in some measure, forgotten the God of their fathers, still in the moments of privacy, revert with melancholy pleasure, to the instructions, the prayers and the tears of a pious mother. When secluded, but for a short time, from the bustle of public life, the strife of tongues, or it may be the din of arms, how oft does "fond memory's faithful mirror" recall the image of a pious mother teaching them to lisp the praises of that God whom unhappily they have almost forsaken. The silent argument of such an image speaks to them in accents more powerful and pathetic than the highest flights of the most impassioned eloquence. If such be the influence of educated females over the minds of even those who have turned aside from the paths in which they were brought up, how great, how marked must it be over those, who adorn society by continuing to be living examples of the lessons they imbibed in youth. The character and principles of those who have been thus instructed, it is needless to say, have an important bearing on the best interest of man, and hence it is that the lessons of the nursery have a much greater influence on the prospects of society, than men are generally willing to admit.

It were easy, did we deem it necessary, to point out many instances in which women were the prime movers, in effecting the revolution of empires and in changing the morals and manners of the age. At the dawn of Christianity, the ladies of Cæsar's household, were the first to receive the gospel, and by the purity of their lives, which stood out in bold and open contrast to the licentious practices of the other ladies of the court, they did much to recommend its doctrines to the great and the powerful. And doubtless they contributed towards the overthrow of idolatry in the palace of the Cæsars, and to the spread of that faith which the Empress Helena, was honoured to establish in the Empire. Since then the females of every nation have so much to do with its enlightenment and civilization, their moral and intellectual status is a subject of the greatest importance: for so long as the mothers and sisters of a people remain ignorant of the true God and his salvation, so long as their knowledge and ideas are limited to the arts of cooking and dressing, and idle gossiping, there is little hope of the general improvement of the male. Every step gained by the youth of the present age,

will have to be trodden over again by the youth of the next, and thus in a great measure improvement will be kept within narrow limits and remain stationary. The influence of the zenana and the habits acquired there will require to be unlearned by every succeeding generation, and it will be found as it always has been, that the ideas and principles there imbibed press like an incubus upon the energies and mental exertions of the young. Convinced of the importance of this subject, Christians have, from the first establishment of Missions in this country, anxiously watched for every opportunity to improve and enlighten its female population. For this purpose various plans have been tried, and a diversity of means have been put into operation. One mode of operation has been prosecuted with vigor and energy, and after a while it has given place to another, which was thought more promising, and this in its turn has been succeeded by others. This change of plans and operations is not to be regarded as an evidence of vacillation on the part of the friends of female education; on the contrary it proves the great difficulty of the work, and their anxiety to adopt the most approved plans, and to change them according to circumstances, and that knowledge which experience alone could impart. For many years, there has been an alternate ebb, and flow in Christian feeling, in connection with this subject, but it has never been lost sight of, nor disregarded. The Christian ladies of Britain have ever been waiting for opportunities to improve the condition of their own sex in India, and happily, within the last few years, a greater degree of attention has been drawn towards them than before. But although the subject has of late attracted more general public notice than ever, we are not to suppose that it is a thing of yesterday. Our honoured predecessors, our brethren who now sleep in Jesus were deeply interested in this matter. So far back as the year 1819, the Calcutta Juvenile Society for the establishment and support of Bengálí female schools, was formed, principally in connection with the Baptist Missionaries; soon after this time was formed the Bengal School Society, connected with all denominations, for the education of males and females. About three years after the formation of the Juvenile Society, Miss Cook, now Mrs. Wilson, came to India with a view to engage in female education, in connection with the Bengal School Society. She however joined the Church Missionary Society, and was the honoured instrument of establishing the Central Female School in Cornwallis Square. About the same time, sub-committees of the different denominations in connection with the Bengal School Society were formed, and

each had under its special superintendence a number of female schools; these were designated the sub-committee of the Baptist Missionary Society, and the sub-committee of the London Missionary Society. These sub-committees were subsequently formed into separate societies, which continue to the present time to support female schools in Calcutta, and its vicinity. At present there are female schools in connection with all the Missionary Societies in Calcutta. From this very brief statement, it will be seen that native female schools were in existence more than twenty years ago, and that notwithstanding the difficulties and discouragements attendant on the work, the supporters of such institutions have persevered in their labour of love.

As the attention of the Christian public has been lately more particularly turned to the subject of female education, it was with much satisfaction we heard the proposal to invite intelligent natives to give us their opinion regarding the most practicable means of educating the females of India. In order to elicit this a prize of 200 Rupees was offered in each presidency, for the best English Essay by a native of India, on the subject of native female education, and minor prizes were offered for other Essays. The result we have before us in the three essays whose titles we have placed at the head of this article. The little work by the Rev. K. M. Bánerjeá, is *facile princeps*, and indeed the only one of the three that deserves the name of an essay: we shall therefore confine our attention principally to it. The Rev. author divides his work into three chapters. Chapter I. is on the present condition of native females, in which he shows, under the head of social and religious institutions—i, the inviduous distinctions between male and female children at their birth—2, at the time of purification. ii. in regard to their education—iii., females are prohibited to read the Vedas.

ii. It is considered disreputable in females to be able to read and write—iii, other hardships under which they labour, such as 1, their being given away in marriage in infancy without their will or consent; 2, their compulsory and total seclusion from society; 3, their perpetual widowhood with all the attendant evils to which they are subjected; 4, the perpetual pupilage to which they must submit; and lastly, a short review is taken of the few privileges which is allowed to women by the shástras.

Chapter II. is on the education which the Bengal females ought to receive, and the position they ought to occupy.

Here the author has no theory to propound, but he takes the common sense view of this topic; viz. that the education

of females morally and intellectually, should keep pace with that of the male population, and that they should be helpmeets and suitable companions to their husbands, as they were designed to be by Providence.

The conclusion to which the author comes on the whole, is that little can be done in the way of improving the females of India until the male population is enlightened—that the conversion and civilization of the males must precede that of the females, and our strongest hopes for their improvement depend, under God, on the speedy and general enlightenment of the rising generation of men. We have long maintained the same opinion, and daily experience confirms our views. Hinduism must be overturned—the minds of men must be emancipated from its bondage—the chains which caste and the social institutions of the Hindus have thrown around them, must be broken asunder—and above all the gospel must be extensively felt ere much can be effectually done to ameliorate the condition of Hindu females. In other countries, the conversion of the females was simultaneous with that of the males, and the unobtrusive but effective influence of women, who had believed the truth as it is in Jesus, was powerfully felt through all ranks of society, and tended to the overthrow of idolatry and the establishment of Christianity. In this, it is quite otherwise, female influence is thrown into the opposite scale, and this is one of the most powerful of the external causes which have hitherto opposed the progress of the Gospel in India. The difficulties in the way of the Christian education of India's daughters are immense and, at present, insurmountable.

There is no access to the females of its higher and middling classes, and it would be contrary to all the laws of propriety, according to Hindu ideas, for such to appear in the presence of a Missionary, or any other gentleman. As to their appearance in public schools, the author has abundantly shown that it is quite out of the question. A glance at what has been done, and at what is likely to be accomplished in present circumstances will, we are persuaded, serve to convince every reflecting person, that the enlightenment of the males must precede that of the females, and that we must look *principally* to the general improvement of the former class, ere we can expect to do much effectually for the latter. There are two classes of female schools in existence at present; 1, Public day-schools for the education of native females of all classes. 2d, Orphan schools for orphans and the children of native Christians. Our public day-schools, as our author has well shown, can have little influence on the community. They are atten-

ded by the children of the lowest grades of society, those indeed whose fathers and brothers and male relatives are uneducated; their object in attending is not to acquire knowledge, neither is it the object of their parents in sending them; and consequently they have no ambition to learn, they are influenced solely by the love of gain. We know that it has oft times been said, that the lads who attend our public schools are influenced by no better motives. It ought however to be remembered that there is no immediate advantage gained; the boys are neither hired to attend school, neither are they rewarded for their attendance. The prospect of gain may have been the actuating motive both with their parents and with themselves, in the first instance. The advantages which they propose to themselves, are prospective, not immediate, but to attain to these advantages, they know they must possess certain qualifications, and these they endeavour to acquire by diligence and application to their studies. Hence it is, that, perhaps in no country in the world will we find boys more anxious to learn, more diligent, and more studious. This application and consequent rapid increase of knowledge soon produces its natural effect, the young aspirant having tasted the sweets of the Perian spring, begins to love learning for its own sake: and that which he once sought to acquire merely for the sake of gain, becomes to him a source of pleasure,—a thing to be sought for for its own intrinsic worth. It is not so with the girls that attend our public schools, their attendance is very irregular, and the many hours they are exposed to the wicked influence of home, effectually remove all the good that may have been done during the few hours of teaching. They remain but a short time in attendance, few so long as to be able to read, the great majority are either sent to service or married, and are quite lost sight of; they mingle in the general tide of corruption around them, their characters are not formed, their influence cannot be felt for good.

The second class or orphan schools, are productive of a far greater amount of positive good. In them the children are kept as within a Christian family, separated from the bad example of the heathen, and constantly under the eye of their superintendents, they are daily encouraged, by precept and example, to seek after all that is holy, and pure, and praiseworthy. We know those, who if it were not for such institutions, would have passed their lives in the utmost wretchedness, but who are now respectable members of Christian society. The duty devolving upon Christians to educate aright the orphan children committed to them by the providence of God, requires no arguments, and the utility of orphan schools

needs no defence. There are in these schools, also the children of native Christians, and the propriety of giving them a good sound Christian education, will not, we presume, be questioned. It is to educated Christian mothers we are to look in a great measure, for a more stedfast, consistent race of native Christians. And when we see a native Christian, instead of spending all her time either in preparing and consuming food, or in gossiping and indulging her children in every freak of fancy, teaching them to read, to repeat their catechisms, or lisp the praises of their Redeemer, then we may hail the dawning of that day when Christians in Bengal, will, for their consistency, their love, their zeal, and their devotedness, bear to be compared to Christians in other lands.

The orphan schools to which reference has been made, it is evident from their nature can have little influence on society in general, girls taught in them are generally married to native Christians, who reside in the villages in the vicinity of Calcutta, their influence must be therefore confined to the villagers around them. But the respectable classes of natives see them not, and perhaps are ignorant of their existence. From these institutions therefore, useful and important as they are, much cannot be expected in the way of improving the condition of the female population of India.

And here we cannot help remarking, that one of the chief blemishes of the essay before us, is the standard of education upon which the author fixes as suitable for this country. He has pointed to such names celebrated in European literature as Hannah More, Mrs. Somerville, &c.—But honourable and respectable as such names are, it is not to this class of females, that Britain looks for the training her sons and her daughters. No, she looks to her lowly but pious and intelligent cottagers, her ladies in the middle ranks of society, whose names are unknown to fame, but the influence of whose piety and example is felt in the character of their children, in the remotest lands and distant ages. Brilliancy of wit, superiority of intellect, or high attainments in all the walks of science and literature, are not the most admirable features in female character. They are well in their place, especially when under the influence of religion and proper principles, but the hope of a nation's improvement is not so much associated with these qualities, as with piety, meekness, good sense, general information and attention to the duties of home. We fear that educated natives, (and in this suspicion we are more than borne out by the Bombay essayists), have by far a too high opinion of "petticoated philosophers." They seem to delight in the anticipation of the day, when

some of their countrywomen shall become as good astronomers as Mrs. Somerville, or political writers as Miss Martineau. Did they know a little more of the world, they would find that such learned ladies do not generally make the best wives and mothers.

Besides, every one *cannot be* a Hannah More or a Somerville; such transcendent talents fall to the lot of few of Eve's daughters, or sons either. But all native females may (if they have the opportunity and if they will), become good and useful, affectionate and intelligent companions, examples of piety and virtue, the nursing mothers of the Christian church. We have dwelt the longer on this subject, because we know that there is a great deal of error regarding it among our young native friends, and some of this error appears in the work of the respected author, but it is the very beau ideal of the other essayists. No no, let not the females of India be encouraged to throw away the distaff for the flowers of Parnassus, nor even their cooking utensils for the Principia of Newton. Let them attain as a body even to mediocrity in learning, but to excellency in piety and virtue, then the great purpose of female education will be accomplished.

The next plan that remains to be tried is that of private tuition. This is the plan principally recommended by the Reverend author. He thinks that if Christian ladies would submit to the drudgery and annoyances to which their daily attendance in zenanas of the more wealthy Bábus would expose them, much good might be expected. Such private seminaries might be attended by a few and gradually an inroad would be made on the barriers that now oppose female education. Even of this, the author's favorite plan, we have little right to be over-sanguine. In the present state of native feeling and prejudice, few, perhaps none, besides those who have received a European education, would consent to have their females taught in any way, and even they would require a degree of moral courage not common to Bengálís, to support them amidst the sarcasm and calumny to which they would be exposed for having attempted to innovate on the time-honoured customs of the Hindus. But a *Christian* education has still greater difficulties to contend with, and we are surprised that the author seems to have quite overlooked this important feature of the plan he recommends. Some of the more enlightened natives *may* allow Christian ladies to enter their zenanas for the purpose of instructing their female relations, and others *may* consent to allow them to assemble together in some private place under the strictest watchfulness for the same purpose. But

how many are there who will consent to their females receiving a *Christian* education, who will not only allow them to be taught to read and write, and other female accomplishments, but who will consent to their sisters and daughters being taught the precepts, the morality, and the religion, of the Gospel? These are important questions, and we fear if they were put to the respectable part of the Hindu community very few indeed would be found to agree to such a course. And if not, where are the pious and qualified ladies to be found, who would consent to forego the endearments of home and of kindred, to attend daily in the zenana of a Bábu for the purpose of instrucing its inmates, while at the same time she is compelled to abstain from all reference to Christianity! Take away from them the *prospect* of enlightening the minds of their pupils in the truth as it is in Jesus, and what is then left to animate and support them amidst their trials, their privations, and their difficulties? Besides what are we to expect from a system of education which is not based on moral and religious truth? We have indeed heard the boasts of those who are the advocates of such a system. They have exultingly told us of their mighty achievements, and have boasted that more converts were made to Christianity from seminaries conducted upon anti-christian principles, than from Missionary institutions. Now granting this to be the case, (which by the way is contrary to fact,) does it prove the inference that they would wish us to deduce from such facts? Does it prove that such persons became converts to Christianity because they were instructed in such seminaries? Never was a weak cause attempted to be defended by a weaker and more absurd argument. The complacency and confidence with which this line of argument is prosecuted is worthy of remark—it presents a phenomenon in the history of mental aberration induced by prejudice, well worthy the attention of philosophers. Never have we met with a more palpable instance of a non-sequitur. It boldly and unhesitatingly assumes a fact which happens to be prior to another fact in time, to be the cause, or if you will, the immediate antecedent to that sequence. As well might we argue that Paul became an apostle, because he was a fierce persecutor of Christianity, or Julian the apostate, became a pagan and a persecutor, because he was educated as a Christian; or to be more plain, that it rains to-day because it did not rain yesterday. The argument proceeds on the assumption, that a denial of the Bible and the God of the Bible is the best preparation to receive and revere its truths,—that a negation of all religion, is the direct way by which men are led to embrace the only true faith. Let us

suppose that the alumni of such seminaries never met with a Missionary or a truly Christian man, anxious to enlighten them on the sublimest of all subjects; or that they did not transgress their rules by reading the Bible or some book designed to teach Christianity, where were they to hear, how were they to know, and how could they embrace the doctrines of our faith!! Happily for such persons, though Christianity must not be mentioned in the seminaries where they are taught, they may hear the word of life, they may, if they choose, have opportunities of hearing the gospel of Christ, and by the blessing of God, through the means which are put within their power *independently* of their education, they may be led to receive and to profess the truth as it is in Jesus. Far different however would be the case of females taught in private schools, for if they did not hear any thing of the gospel within their zenanas, they would have little chance of hearing it without, so that although we are not by any means opposed to the plan proposed by the author, but on the contrary, we think it is worthy of a fair trial, we do not expect much from it in present circumstances. Our author himself is not very sanguine as to the results of either this or any other plan that may be adopted. This is evident from the following extract:

"But we must not be understood to look with very fond hopes or sanguine expectations on any of the plans we have suggested above. As almost the only expedients that can be adopted under present circumstances, with any prospect of success, they are doubtless entitled to the consideration and trial of the friends of India. But the question of female education, unlike perhaps that of male education, is so intimately connected with the general improvement of the nation, in temporals and spirituals, that much cannot be calculated upon, before we advance considerably in both these respects. Neither the way here recommended of sending female teachers into the Zenana, nor any other that is imaginable, can work vigorously before the monstrous institutions of Brahminism are subverted by the sacred fabric of divine truth, and before the secular affairs of our countrymen prosper under the twofold influence of more liberal and humane dispositions in our British conquerors, and of more industrious and active habits on our own parts. While the women continue as exiles from society, under the sentence of exclusion, and while they are forced to accept of unknown husbands long before the dawn of reason in their minds, little can be attempted, and that in very limited circles, to ameliorate their condition; and this little too, will more resemble a patch-work whereby to cover the sores under which they suffer, than prove a remedy by which to effect a cure."

From what has been said of the little influence which female schools have or can have, at present on the improvement of this country, let no one suppose that we are opposed to such seminaries in every form, whether as private schools, public day-schools, or orphan asylums. On the contrary, we would warmly and with all our might advocate the vigorous and

persevering prosecution of each and all these plans of female education. Let each be fully persuaded in his own mind, and labour in the diligent use, the means and opportunities which the Lord has given. Each plan will tell, its own way, each will tend, though very gradually, yet effectually to sap the foundations of that system which now presents an insurmountable barrier to the improvement of the females of India. We are the advocates of all the plans, (each in its proper place,) which have been yet mentioned. We are the enemies however of show and display, and of the increasing and prevalent evil of presenting every measure in its most gaudy and attractive colours, while the darker shades are kept out of view. We would therefore warn our over-sanguine friends from expecting much from this, or that plan, as society is at present constituted. And we do this the rather, because we have oft times, both on public platforms and in official letters, seen a great deal more attributed to such institutions, than an intimate acquaintance with facts, and a dispassionate judgment would warrant. It is still the day of small things in regard to this matter, and it will continue so for a long time to come. From considerable experience and acquaintance in the working of female schools, we are fully convinced that we must look to the general enlightenment of the male population of India first, before we can expect much to be done for the females, and in this opinion we are confirmed by the statements of the essays before us, essays be it remembered written by natives of the country, who are well qualified to decide on such a subject.

We should now proceed to take some notice of the other essays, but they are so meagre, so incorrect in principle, and so devoid of all point, as to be utterly unworthy of criticism. If they be fair specimens of what Bombay students can do, any one may see at a glance, how very far they are behind their neighbours on this side of India. We should be doing an injustice to the Rev. K. M. Banerjeá, did we attempt to compare their essays to his. One extract will suffice as a specimen of the bombast with which they abound. The occupation of native females in the cool of the evening is thus described by Dádoboá Pandurang. "The women after being liberated from their suffocating smoky dungeons, and having refreshed themselves by giving a full play to the hitherto partly restricted functions of their *respiratory, optic and olfactory organs*, by their exposure to the fresh gushes of outward air and light, are observed during the vacant hours of their leisure, either to chant forth to their neighbours the little exploits of their young ones, to make observations upon the

conduct and etiquette of this and that lady or gentleman, or to take notice of the various articles of apparel ! ! !"

We had intended to make some remarks on this style of writing, which we cannot better designate, than by the *ridiculously sublime*, of which educated natives and other aspirants for literary fame in this country are so guilty. Specimens in abundance might be quoted from our Literary Embryoes, Blossoms, and Mirrors, *et hoc genus omne*, as well as from the writings of our *doctores scriblerii*, who figure in burlesque grandeur in the pages of some of our newspapers. But the subject is worthy the attention of all the friends of education, and the evil is too great and widely extended, to be checked by a mere passing notice, our limits will not at present allow us even to attempt to do it any justice, and therefore we forbear, in the hope that this hint will induce some one who has leisure and ability to take it up seriously, with a view to correct the prevalent bad taste, and to assist our young literati to imitate more chaste models. One advice to our young friends and we dismiss the subject. Read more, think more, write less.

The Reverend author has touched upon some subordinate topics, which however are directly connected with his subject, and would, if attended to, greatly contribute to promote the object of his essay, the enlightenment of the females of India. We shall conclude this article by giving in his own words one of those measures he proposes for this end, and we entreat all the friends of female education to reflect seriously and without prejudice upon its importance and propriety:

"Whatever plans may introduce intelligent Hindoos more extensively into the society of educated ladies, and thereby familiarize their senses with spectacles of female superiority, must eventually operate like a magical spell upon the civilization of the country. Few minds are so dull as not to entertain, upon witnessing the happy effects of female enlightenment among their neighbours, a longing desire of enjoying the same blessings in their own family; and an ocular attestation of what is at present known only from books and oral reports, will accordingly carry an actuating and a persuasive power peculiar to itself.

"When such a large number of Europeans are sojourning in the East with their ladies, the ocular evidence, which is so great a desideratum, is perfectly feasible. If every gentleman that desires the amelioration of native society, would condescend to allow the intelligent Hindoos of his acquaintance a sight of what female education had done in his own domestic circle, by occasionally introducing them to his family, the happiest results might be anticipated. Man has been often styled an imitative creature, that is influenced more by the tangible effects of a beneficial scheme than by all the theories and fairy prospects which his judgment or his imagination can conceive or fancy. The actual operation and visible consequences of a salutary project are as greater incentives to duty than mere theories, as examples are more efficacious than precepts; and accordingly, if our educated countrymen can themselves

witness the happy fruits of education among European females, their minds will receive an impetus, which will lead many to decided and vigorous exertions for the reformation of their domestic lives*.

"If the minds of the rising generation be deeply imbued with impressions favourable to female education; if they be made, by constant intercourse with Europeans, to witness with their own senses the advantages produced upon society, and the benefits accruing to families, from the moral and intellectual improvement of women, more than half the work which we fondly desire, shall be consummated."

THETA.

* "We cannot help adverting in this place to the conversational parties that used to be held upwards of ten years ago in the house of a gentleman since departed from India. He devoted an evening once a fortnight to the cultivation and maintenance of social intercourse with his native acquaintance, to whom the doors of his drawing room were thrown open, and who were introduced to his family. Those of his own countrymen who did not think such familiarity with natives derogatory to their *dignity*, were also occasionally invited to join these interesting parties. The consequences of such social intercourse betweeen Natives and Europeans surpassed all expectation. The conversation generally embraced local subjects, appertaining to the improvement of the people; and the degree of light thus diffused, and the zeal thus communicated, were incalculable. Unfortunately, however, this exemplary course could not long be pursued by the friend who assembled the parties. His peculiar profession forced him to discharge official duties in the night, and the meetings were necessarily discontinued."

The Church of the Fathers. London 1840.

(Continued from page 644.)

RELIC WORSHIP AND INVOCATION OF THE DEAD.

A stately fabric rises before me in the faithful mirror of history. Composed with that instinct for "the beautiful" which dwelt alike in Phidias and Plato, and seemed the peculiar inheritance of Grecian genius, in all the grace and finish of consummate workmanship, when the newness has worn away, and decay is yet far distant, its marble pillars gleam in the sun-light, and from its brazen roof, burnished with gold, streams forth intolerable radiance. Crowds swarm round it, and press in at its open door; and each individual reverently entering is sprinkled with the holy salted water from that exquisitely sculptured vase, which stands without in the porch. Inside the air is faint with the odour of incense; the glare of day is partially shut out, and wax lights burn with a strange pale lustre*.

* I have before alluded to the whimsical fancy of the Puseyites for wax lights. Before the practice was introduced into the church, Lactantius ridicules it among the heathen. "They light up candles to God" says he, "as if he lived in the dark: and do they not deserve to pass for *madmen, who offer lamps to the author and giver of light?*" About the middle of the fourth century it had travelled from the East as far as Spain; but was condemned by the 34th canon of the Council of Illiberis,

Beautiful mosaics cover the pavement: bas reliefs and richly coloured pictures adorn the walls, and festoons of flowers freshly gathered charm the eye, as it slowly penetrates "the dim religious light." It is a temple. There near the centre stands a raised platform, surrounded by a rail; and yonder at the east end is the altar, and the sacred place, into which none but the priests may enter. And the priests are there, one superior in rank to his brethren. These men near them, differently dressed, and with villainous physiognomies, are robbers and murderers, who enjoy the privilege of *asylum*, or sanctuary.

Young boys wait on the priests: and of the long train of attendants, some are engaged in the temple service, and others in conveying to the adjoining treasure-room, gorgeous robes, embroidered veils and curtains, vases, tripods, pyxes, candelabra, lamps, chalices, and ornaments of brass, silver and gold, often sparkling with gems, of which there is already a profuse display in the temple. They are the free-will offerings of the people: some to obtain supernatural favor, some to atone for the past, some as tokens of gratitude for miraculous help, and fulfilled wishes. Wonderful events have taken place here. Do you doubt? Look round! These models of arms, and legs, these pictures of remarkable escapes from death, these numerous scrolls with duly signed attestations of prodigious miracles, evince the faith and the sincerity of the donors.

Men and women are prostrate on the ground, uttering audible invocations, when a voice is heard commanding silence: it speaks again, "Let the uninitiated depart;" it is obeyed: they retire, and those privileged only are present at the sacrifice.

The multitude departs not with the day: many of both sexes remain during the night, sleeping in the porches, or wherever they can find a resting place. Because, for those who had not yet been cured, there was always the hope of a

(*Elvira*) in the following quaint terms: —"We ordain that tapers be not burned in the cemeteries by day-light. *For* the spirits of saints are not to be disquieted! Whosoever do not obey this, let them be excommunicated." A little later, Jerome, in his answer to Vigilantius, boldly begins, "We do not light wax tapers in the broad day, as you idly slander us:" but alas! what a falling off there is in the very next sentence. "If secular men, or religious women have done this for the honour of the Martyrs, what do you lose by it?" and so on he goes full swing into an elaborate and abusive defence of burning candles in day-light, and attack on poor Vigilantius. All this is sufficiently absurd, whether in Heathen, Puseyite, or Fourth Century Father, but quite in keeping with the theory of men, who hold up to the Sun of Righteousness the rush-lights of fallible men, and read the word of God, not by its own glorious light, but by human tradition.

nocturnal revelation, by dream or vision. But the offerings are not to the living and true God: the prayers are made to a dead man, and that swarming multitude consists of ignorant and deluded idolators.

As yet there is nothing to determine, whether I describe a Heathen temple, or a Christian fourth century church. Place on that platform the statue of a bearded man, with his robe flung over his left shoulder, and, with his right hand feeding a snake. It is the temple of Esculapius at Ægæ, a small town on the coast of the Mediterranean near Tarsus. This was a fashionable shrine about the time of the apostles; and was *wrought* by that most accomplished charlatan, Apollonius of Tyana: hence the afflux, and the splendour.

Remove the statue, and put in its stead a reading desk on the platform: sculpture in bas-relief the portrait of another dead man: raise a gilded and richly carved canopy over the altar, and hang from its centre a silver dove, containing consecrated bread and wine. It is the shrine of Theodorus, in Pontus*.

It is a commemoration day, and, though winter is at its deepest, multitudes are gathered together. "First," says St. Gregory of Nyssa, "the eye delights itself in the magnificence and rich decorations of this spacious temple, upon which the carver, the sculptor, the painter have exhausted the resources of their respective arts, where the acts of the Martyr are vividly depicted, where is the very image in bas relief of this athlete of Christ, and where all those objects in varied colours address the mind,—a pictured book. Nor do

* The Christians had not yet taken formal possession of the heathen temples, or turned the statues of the Gods into images of the saints by a new christening: but diplomacy was already at work, as the following letter of Gregory the Great Thaumaturge to Satan somewhat humorously testifies.

Gregory was benighted in his travels, and forced to take shelter in a heathen temple, whence the devils were accustomed to appear visibly to its priests, and to give forth oracles. He put them all to flight, by invoking the name of Jesus, and by the sign of the cross. Next morning the dispossessed demons appeared before the priest, complaining bitterly of Gregory's conduct, and of being unable again to enter their own house.

Immediately the priest pursued Gregory, with threats and imprecations; but still would not believe that his power was superior to that of the demons. To convince him, Gregory wrote the following laconic note:—

"Gregory to Satan. Enter:" and, as soon as the priest laid this on the altar, the devils rushed in rejoicing. The priest however was converted. This story will be found in the panegyric on Gregory by his namesake, Gregory of Nyssa,—a piece which Suidas assures us is undoubtedly genuine.

the walls alone of this temple read us lessons of piety: for the very pavement, in its mosaics, like a flowery mead, promotes our instruction."

This is no obscure shrine. To-day indeed is a commemoration: but never is this temple deserted; "never" continues Gregory, "does the eager multitude cease; the path, that leads to it, swarms as with ants; some press forwards, and others retiring make room for new comers." In whose honor are they assembled? Why have they thus come together? Know that under the altar lie the relics of Theodorus, mighty among the Saints, one, and not the least in honor, of the "Dii Selecti," or Four Megalo Martyrs of the Greek church, and far above the St. Georges, the St. Pantaleons, and others of the minor fry.

Know that they rush forward to kiss the shrine, to prostrate themselves before it. Happy is he, says Gregory, "who can procure a little of the dust that covers the shrine; it is a gift of price, a thing of high value." "But for those who have had the good fortune to touch the relics, how much to be desired, how greatly to be thirsted for, is such a reward of *their highest prayers*, none but they who have gained it, can tell."

The benefits obtained from the relics of Martyrs, were indeed beyond all praise. Ambrose and Augustine, Basil and Chrysostom*, Jerome and Gregory, in one word all the Fourth Century Fathers with one voice, and Chrysostom most of all, declare that nothing was too hard for them. Draw near to the relics, and the saint is sure to help you! Theodorus is ready to cure diseases, to cast out devils, to raise the dead, to grant long life prosperity and riches. He is yet more condescending, especially on a day like this: he will guide those who have lost their way, discover stray cattle, or stolen silver spoons, and in other matters, by dream or vision, make himself generally useful. Hence, as Nilus a disciple of Chrysostom very naturally observes, the necessity of images and pictures; for else, how when he appeared, could we know whether it was the real saint, and how could we distinguish one saint from another? Is this statement caricatured or exaggerated? Hear Basil the

* To give some notion how far Chrysostom carried his veneration for Martyrs, I transcribe from Butler the names of some of those who formed the subject of distinct homilies: Ignatius, Babylas, the Maccabees, Bernice, Prosdoche and Domnina, Drosis, Phocas, Lucian, Meletius, Pelagia, Juventinus and Maximin, Eustathius, Romanus, the Martyrs of Egypt, &c. All contain the same staple,—fulsome panegyric, lying legends, rhetorical bombast, and strong exhortations to invoke the Martyrs, and venerate the sacred relics.

Great in his oration on Mamas, "Remember how many things he bestowed on you through dreams;—how many wanderers he guided back to the path; how many of you he restored to health, how many of your sons he raised from the dead; for how many years he extended the term of life," Oper. tom 1. p. 595. Chrysostom is yet more enthusiastic; he declares that the mere sight of relics is more profitable than the most pathetic sermons; that they work daily miracles; that they are "the ramparts of cities?" He expresses his own ardent desire to journey to Rome merely to see the chains of Paul, before which devils tremble, and angels venerate. "Let us," says he, in his homily on Bernice and Prosdoche, "with ardour fall down before their relics; let us embrace, let us fix ourselves to their coffins, and intreat them to be our patrons." And the multitude did fall down before the coffins; they did invoke dead men and women: they did style the nearest saint "ὁ ημετερος," (our guardian), like the Pagans around them; they did call for their "patron" to help them, saying, as Gregory tells us, "Sancte Ephraim succurre nobis; veniam nobis peccatorum impetra." *Holy Ephraim help us! obtain for us the pardon of our sins.*

I need but allude to the gorgeous processions attending the translation of relics, when Emperors and Empresses, laying aside their state, mingled in the crowd, reverently touching the reliquary; and the sea, lit up by thousands and ten thousands of torches, glowed like molten fire. Sanctioned though they were by the presence, and encouraged by the eloquence of Chrysostom, these are acknowledged adaptations of heathenism. There are graver matters to bring forward: in other respects these "holy commemorations," were but too exact copies of their prototypes, the festivals of the heathen. In spite of miracles, in spite of benefits, in spite of 'the more than inspired teaching' of the Fathers, they had already become mere apologies for drunkenness and debauchery. Ambrose from Italy indignantly upbraids those "who carry drinking cups to the shrines, and drink there till the evening, believing that otherwise they cannot be heard." Augustine from Africa, in a letter to Aurelius, bishop of Carthage, laments, the "feasts at the tombs of the Martyrs under the pretence of religion," and declares, that not only was this vice "tolerated, but that the people were so besotted as to believe that the Martyrs were honoured by their drunkenness." Nay, more! There is a solemn public document, which will prove into what open shameless profligacy these feasts had degenerated. I may be suspected of exaggeration: but what can be objected to the following testimony? It is the 27th canon of the famous Code of the

African Church, which, though compiled early in the 5th century, contains the acts and canons of various councils and assemblies held during the fourth. Its authenticity is not disputed.

"It is also to be desired that those feastings should be forbidden, which contrary to the divine commandments, are held in many places, and WHICH HAVE BEEN BORROWED FROM THE ERRORS OF THE HEATHEN (so that the Christians are as it were compelled to celebrate them by the Pagans, from which it would appear that under Christian Emperors another persecution is secretly at work), and that they be prohibited in our cities and possessions by the imposition of punishments: especially, since, in some cities men fear not to hold them on the birth days *(commemorations)* of the most blessed Martyrs, nay in the very churches themselves. On which days also, (which is a shame to tell) they practice THE MOST ABOMINABLE DANCINGS in the streets and broad ways, so that THE HONOR OF MATRONS, AND THE CHASTITY OF FEMALES INNUMERABLE, devoutly coming to celebrate the most holy day, are assailed by their lascivious petulance: so that the very approach to the holy service is now almost to be avoided."

Is this a description of the Saturnalia, or the orgies in memory of Krishna and the milk-maids? No, Protestant reader, this was a "glorious commemoration," of the fourth century, in a Church which numbered Augustine amongst its bishops. The Greek Church in no way differed from the Churches of Africa, and the West. In short the Agapæ, or love-feasts had become an abomination; and, as such, were abolished in the 5th century.

Another and a kindred abuse arose at such seasons from the custom of the worshippers of both sexes remaining at the shrine during the night. What could be more dangerous to the soul than the united and kindred excitements of superstition, holiday luxury, wine, and opportunity? I appeal not to private individuals, but to the thunders of councils,—thunders that sounded in vain. The celebrated council of Illiberis (Elvira), which condemned the introduction of pictures into Churches*, made the following its 35th canon.

"We ordain that women be prohibited from keeping vigils in the cemeteries, because under the pretence of prayer, they *frequently* commit in secret great crimes."

* This canon is a hard morsel for the Church of Rome. Here it is—"We will not have pictures placed in Churches, lest what we adore and worship, be painted on the walls." The council of Elvira, whether a council really held, or a collection of yet more ancient canons, is assigned to the very beginning of the 4th century, and "it cannot be doubted," says Dupin, "that its canons are very ancient, and very authentic." *Vol. I. p.* 592. But after all, he continues, "these things are matters of discipline, which may he used or not, without doing any prejudice to the faith of the Church?" What is the harm forsooth? It merely leads the people into a little *idolatry.*

This council was held about the year 304. Nearly seventy years later, the 28th canon of the council of Laodicea runs thus—

"It is not proper to hold in the Churches those feasts, which are called Agapæ, or to eat in the house of God, or to sleep there during the night."

I have no wish to enter into further details; they may easily be imagined by the reader.

The next abuse that comes under our notice is the shameless traffic in relics, by which the Sarabaites especially (a class of vagabond monks) gained their livelihood. Clothes that had touched a shrine, bits of the true cross, and dead men's bones must be had at any price. Bishops and Archbishops, Popes, and Patriarchs, Cities and Emperors, contended for the precious boon. Relics cured the sick, raised the dead, proved the orthodox faith, confounded the Arians, repelled the incursions of the barbarians, and obtained the pardon of sin. Theodorus drove back the Scythians, according to Gregory of Nyssa. Nisibis was fortified against a siege with the relics of St. James, by the Emperor Constantine, as Gennadius gravely affirms: and Evagrius tells us, that the Emperor Leo, attempted in vain to obtain the remains of Simeon Stylites from the people of Antioch; and that Philippicus afterwards begged them to lend him these holy relics, when making a military expedition into the East. And not only were they pregnant with miraculous energy, but they were worth MONEY! To a popular shrine gifts flowed in with astonishing profusion. The Emperor Constantine endowed a single baptistry or chapel in one of the Roman Churches with a yearly income of more than ten thousand pounds (which must be multiplied many times to find its value in our days); and the quantity of plate, precious stones, and other valuables, accumulated in many of the churches, was almost beyond belief. All was at the entire, uncontrolled disposal of the bishop, who made what use of it he pleased, and never rendered any account. Hence relics flourished: they were revealed in dreams: they were pointed out in visions; they were proved by the energumeni; they were carried about by the monks and disposed of—for a consideration. An obscure priest in an obscure village dreams, that in a certain place are laid the remains of a celebrated Martyr, choosing his man well, and not making his story too improbable: he prays and fasts, but at last thinks it his duty to inform his bishop. The good bishop receives the news with joy: why should he not? the people assemble: the bones are found; and if the cures and the energumeni are judiciously managed, the fame of the

relics is established. A stately Basilica rises: multitudes flock to it: the village becomes a city: wealth pours in: and every one is delighted. There in that golden vase, says Vigilantius, lies "A SOMETHING" before which the multitude falls prostrate. It is a BONE;—it may be of a Martyr, or, quite as probably, of a heathen, or an animal,—a cow, a horse, or a donkey! But were these things done in the fourth century? Are these "the glorious doings and customs" about which Scripture is silent? The reader will not have forgotten Augustine's invectives against the monks, or his expressive "*If they be relics.*" Here is weightier testimony, plain, unequivocal, that cannot be evaded. It is the 14th canon of a Council held at Carthage, and the 50th canon of the African Code:

"We also ordain, that the altars which every where through the country and by the way sides, are set up as memorials of the Martyrs, but in which no body or real relics of Martyrs can be *proved* to be enshrined, be pulled down by the Bishops, who preside in such places, IF THE THING CAN BE DONE. But if through POPULAR TUMULTS this may not be done, let the people be admonished, not to frequent such altars, that those who are rightly disposed, be not detained there by mere superstition. And never let any memorial of a Martyr be accepted as probable, except there be a body or some relics found, or a faithful tradition that such an one dwelt, or had possessions, or suffered there. FOR THE ALTARS, WHICH ARE EVERY WHERE SET UP, THROUGH DREAMS AND INANE SO CALLED REVELATIONS OF ALL KINDS OF MEN, ARE IN EVERY WAY TO BE REPROBATED."

No one presumes to say that there is the slightest encouragement or foundation for Martyr worship, or annual funeral commemorations in the Bible. They were instituted by the Church on her own authority: and this lesson she drew, not from the book of God, but from the book of the devil. For ages, it had been the practice of the Greeks and Romans to venerate the memory of their heroes,—the demi-gods of paganism. Each deceased hero had his own peculiar district; in which he was known under the familiar and affectionate name of ὁ ἡμέτερος (our patron or guardian). Once a year a *funeral commemoration* was held at his tomb, near which (if in the country) a *rustic altar* was erected. At such solemnities, there were always drink-offerings, or libations of wine, partly poured out, and partly *drunk by the worshipper:* and gifts and other offerings were laid on the altar. When victims were slain there was a great feast, or banquet, of which the licence could only be equalled by the Agapæ, or love-feasts of the Church. After this fashion did the model Fourth Century Church interpret "the breaking of bread from house to house, eating their meat with gladness and singleness of heart, praising God, and having favour with all the people."

Is there not something dreadful in the thought of the majestic temple, the gorgeous ceremonial, the thrilling chants, the prostrate crowd, the blind devotion, the prayers, the miracles, the eminent and princely Bishop, who presided over all, a Chrysostom, perhaps, or an Ambrose, or a Basil, when we know that all this goodly show is gathered round a bit of iron chain, a splinter of wood, a dirty rag, the bone of a brute, or at best the skeleton of a dead man? Is it not foul slander even to insinuate that these holy Bishops could countenance such base idolatry, such daring insult to the God of Heaven, and to his Son the alone Mediator! Alas! in spite of Braminical, Patristic, Romish and Puseyite quibbling, for the defence of all four is one and the same, the Christians of the fourth century worshipped and invoked dead men, iron filings, chips of wood, bones and dust, in short whatever is vile and ridiculous: and, for reasons best known to themselves, in these unscriptural and superstitious abominations, the most famous of the Fathers led the way! They will tell us, that they worshipped God, and only reverenced the saints: that the relics, were but memorials of the invisible, to direct and quicken the gross senses of the multitude; and that their invocations to the saints sprung from a holy fear to approach directly the majesty of the Godhead. But is there ground for this "voluntary humility" so solemnly denounced by the apostle? Does the Bible hold out any other than ONE mediator between God and man? Shall we deliberately seek out, and choose for ourselves, from the calendar, a more powerful, loving, compassionate and sympathizing advocate, than our blessed Redeemer? Away with such Anti-Christian blasphemy! Away with those paltry evasions, those "cobwebs to catch flies," of *latria* and *dulia*, and *hyperdulium*, and such like idolatrous jargon. Exactly so the more learned Hindus defend their system; and, if such reasonings have force, Hinduism is not and never was idolatry.

How surely what is not of God developes itself. Soon after the apostolic age, men began to assemble at the tombs of the dead; and first they prayed *for* them; then they prayed *with* them; and lastly in the fourth century they prayed *to* them. "Never" says Augustine in a momentary lapse of memory, "do we invoke the saints." But for all that, he himself, and all the rest of them inform us, that the saints were continually invoked to the great profit of the worshipper.

It may be said that the multitudes recently and imperfectly converted from heathenism were very likely to fall into this sin, and to pray to the saints, as they did to their former deities, with a gross and idolatrous fervor. But what were their

teachers about? Where were the wise and holy men, the learned and venerable Fathers, whose opinions we are to adopt without scruple or examination, as sanctioned by the judgment of the Catholic Church. When they saw this multitude "wholly given to idolatry," surely, like the apostle, "their hearts were stirred within them," and their voices raised in honest indignation. Alas! they saw all; they knew, with Augustine, that "many *adored* pictures and sepulchres," and clear rose their voice to the heavens: but it rose in accents like these—

1. Prayer of Gregory Nazianzen to Athanasius.

"O Beloved and sacred Head, mayest thou benignant and mild look down upon us from above, and govern this people.—Keep me in life, if peaceful times are at hand, and feed my flock along with me." *Tom. I. p.* 397.

2. Prayer of Gregory of Nyssa to Ephraim Syrus.

"Do thou, standing by the divine altar, and together with the angels sacrificing to the Prince of Life, and to the Most Holy Trinity, remember all of us, and obtain for us the pardon of our sins, that we may enjoy the everlasting bliss of the kingdom of Heaven." *Tom. II. p.* 1047.

3. Prayer of Gregory of Nyssa to Theodorus. (abridged.)

"Thou, indeed, O blessed one, art now present with us, wherever thou mayest have been of late, to preside on thy own festal day. For a little while asking a vacation from thy duties, come to us who honor thee, an invisible friend. The wicked Scythians are not far off preparing war against us: we fear affliction, we expect danger: as a soldier fight for us, as a Martyr use liberty of speech for thy fellow-servants. But if there be need for stronger advocacy and intercession gather together your brother Martyrs; *admonish Peter, stir up Paul, and John also the beloved disciple.*"

Further in describing the virtues of the relics, and the happiness of those who touch them, Gregory continues, himself shedding tears of devotion,

"They addrees themselves to the Martyr as if he were present, and *pray and invoke him,* who is before God, and *obtains gifts as* he please."

4. Chrysostom's Testimony.

"If at any time the Lord of all, by the abounding of iniquity be incensed against us, we may be able by thrusting these bodies (the relics) before him, immediately to render him propitious to our city." *Tom. II. p.* 385.

In the year 397 in consequence of a destructive flood, nearly the whole people of Constantinople crossed the straits with their bishop to intercede in the Church of St. Peter and St. Paul, on the opposite side.

"Then," says Chrysostom, "were litanies and supplications, and our whole population, as I may say, like a torrent, rushed to the sites of the apostles, and there *we took for our*

intercessors, the holy Peter, and the blessed Andrew the yoke-fellow of the apostles, and Paul, and Timothy. And, after having done so, *the divine wrath being appeased*, we passed the sea, &c." *Tom. VI. p.* 318.

In like manner, Ambrose calls Gervasius and Protasius his champions, patrons and defenders; Basil invokes the forty Martyrs as "the common guardians of the human family;" and Asterius says, all men invoke the Martyrs.

Now after making every palliation that charity can devise, what are such passages but plain blasphemy and falsehood?

A few Protestant writers indeed, from a generous but mistaken over-anxiety for the fame of these distinguished men, and a misjudging fear lest through them our common Christianity should be wounded, murmur something in hesitating accents of "the taste of the age, the tricks of rhetoric, and the inflation of bombast." But this defence is utterly vain and futile: for the Fathers themselves not only pray to the saints, but take no small pains to prove that the saints hear them. Gregory, as we have seen, is modest enough to suppose that the saint gets a vacation on his own holyday, and of course sets off instantly for his own shrine: Augustine believes that the prayers of the faithful are made known to the Martyrs by the inspiration of God: but doubts whether they themselves help the living, or whether God does so by the angels, at their request. (Tom. VI. on the care due to the dead.) But Jerome is bolder and more ingenious—"If then they live," says he, "they are not shut up in an honorable prison, as you, Vigilantius, would have it. For you say that their souls rest either in Abraham's bosom, or under the altar of God, nor can be present at their tombs, and where they will. Are you the man to prescribe law to God? will you put chains on Apostles? It is written, they follow the Lamb, whithersoever He goeth. If the Lamb be every where, they too, must be considered EVERY WHERE, who are with the Lamb." So that the Martyrs not only work miracles as they please, but are omnipresent and omniscient.

In this matter, what do the Puseyites? They go beyond the fourth century itself. They uphold what the African Code condemns, "the invention of relics by a dream, or so called revelation." They defend the juggling miracles, the very existence of which the Fathers, in their better moments, deny. They would revive the "glorious commemorations," which under Basils, and Chrysostoms, Augustines and Ambroses, were little other than "the abominations of the heathen." In opposition to Scripture, to the oath which they have sworn, to the standards which they have signed, they

sanction with their approval, the blasphemy of direct invocation of the dead. These are grave charges; but they have been already proved, all except the last. Here is its proof.

Prayer of Gregory of Nazianzen to Basil.

"O that thou, divine and sacred heart, mayest watch over me from above,—mayest thou direct my whole life, even to the end towards that which is most convenient, and if I depart hence, then mayest thou receive me there in thy tabernacles!" Ep. 20.

Puseyite Comment.

"The English Church has removed such addresses from her services, on account of the abuses to which they have led: and she *pointedly condemns* what she calls the Romish doctrine concerning invocation of Saints as "a fond thing;" however Gregory; *not knowing what would come after his day*, thus expressed the yearnings of his heart, and, as we may almost suppose, at the time he thus made them public, *had already received an answer to them!*" Church of the Fathers, pp. 146,147.

W. S. M.

(To be continued.)

Missionary and Religious Intelligence.

I.—Missionary and Ecclesiastical Movements.

Letters have been received from the Rev. Mr. Leslie, of Monghir, from England. He had arrived together with his family in safety and with improved health. He contemplates a speedy return. Accounts have reached us from the Mauritius of the Rev. J. D. Ellis—we regret to learn that his health was not much improved by the voyage. The Rev. Mr. Gibson, formerly of Stepney College, is on his voyage to Calcutta, with a view to take charge of the Baptist Church in the Circular Road—Mr. G. is on the *Vernon*, which vessel in consequence of having met with accident in the Channel had been obliged to put back. We regret to announce the intended departure of the following friends on the *Owen Glendower*, the Rev. G. Gogerly and family, Rev. A. F. Lacroix and family, and the Rev. J. Weitbrecht and family; the widow of the late Mr. Parsons of Monghir, will sail on the same vessel. The Bishop of Calcutta has gone on a visitation tour to Kishnaghur and its vicinity. The following Missionaries connected with the German Mission in the Upper Provinces in connexion with Mr. Start, have arrived on the *Blorenge*—the Rev. M. Artop and wife, Rev. M. Hunter; our friends are accompanied by three ladies devoted to the Missionary work.

The new church at *Agarpara* was opened for divine worship by the Rev. J. Osborne.

2.—Maulmain Baptist Missionary Society—Fourth Report.

The *fourth* annual report of the Maulmain *American Baptist Auxiliary Missionary Society* has just reached us. It is a very interesting and faithful document. We have on former occasions had reason to commend the reports of this Auxiliary, both for their practical and faithful character, and, what is more pleasing, for the success which they have recorded. In the present report we are rejoiced to find continued honorable testimony to the persevering and intelligent labors of the native teachers and ministers; several of whom are under the direction of the mission—one of these devoted men is supported by the men of H. M.'s 63d regiment! a very gratifying fact equally honorable to the regiment, and to our native fellow-minister. A large teak chapel has been erected at one of the stations, towards which the *Karens* contributed about a hundred Rupees. The Karen church appears in the subscription list as having contributed eighty-five Rupees, and it is not less refreshing to meet with, the name of "Mony Shaway goon" in the list of donors for fourteen Rupees; it augurs well to see the names of the native converts thus attached to the subscription lists; for although the name of this native Christian subscriber may not be known to us in any other way than through his subscription, it shows that the gospel wherever it is received in truth will produce the very same effects, constraining the true followers of Jesus out of their poverty to give unto the Lord. The itinerancies amongst the *Burmans* and *Karens* have been kept up as in former years.—The gospel has been received generally by the latter with respect and in some instances with joy and in truth—at one station it is said of this singular people that they no longer need to have demonstration, that the gospel is of divine origin, they receive it as the testimony of God without disputation. We regret to learn that owing to the state of the Parent Society's funds the Missionaries have been obliged to abandon some of their schools, and to give up their theological establishment; and other reductions have been made which must materially impair the usefulness of the Mission; they have however decided wisely in retaining *all* the native Catechists. We hope that the friends of Christ will not allow this interesting mission to languish for want of funds. We most cordially commend our brethren and their work to the sympathies, prayers and aid of all those who love the Saviour, and to the blessing of Him whose servants they are.

3.—Vizagapatam Native Female Orphan School.

(From the Calcutta Christian Advocate.)

In giving some account of the above institution at the close of the fifth year of its existence, Mrs. Porter has much pleasure in stating that it is on the whole in as prosperous a state as at any former period. During the past year 2 girls have been comfortably married; 2 who have parents have left the school, 6 have been admitted, and since the commencement, 84. Sixty-two are now upon the establishment, and the number might still be increased did the funds allow of its being so.

It is hoped that the course of instruction which has hitherto been pursued, will ultimately prove highly beneficial to these poor children. To say the least they are removed from the baneful and demoralizing influence of heathenism; and they are in some measure raised from the state of degradation and wretchedness in which they were, previous to their coming into the school. There is one thing which perhaps ought

to be remarked, that it is generally observed, that, as they become acquainted with the truths of the Bible, a deep dislike to Idolatry is generally manifested, and their habits of idleness and vice are gradually overcome, and as a natural consequence, they become cheerful and happy. It is very rare that a wish to leave the school is ever expressed. They continue to learn to read English and Teloogoo, and are making tolerable progress in spelling and arithmetic, and as their minds become gradually enlightened, they evidence an increased interest in the truths they are taught.

They are making very good progress in plain and fancy needle work, and some of them have learned to work net and stitch very nicely; and it will be seen by the proceeds of their work, it is beginning to advance a little towards their support. At the same time they are all expected to take their turn in domestic employment.

A comfortable and commodious school-room was finished at the beginning of the year, and since the removal of the children into it, there has been abundant reason for gratitude to God for the health they have enjoyed.

Mrs. Porter has had the advantage of Miss Machell's assistance during the past year, as far as her ill health would permit. Should it improve, as it is sincerely hoped it may, there is no doubt greater benefit will yet be derived from her instructions.

Mrs. Porter begs to acknowledge with gratitude the support afforded to this institution both by friends in England and India, and hopes she may be excused when she requests a continuance of the support of those who have already so kindly contributed; and that, if they have an opportunity of recommending it to others, they will do so.

In addition to the girls' school, a boys' school, is now established on the same principles and is under the care of Mr. and Mrs. Johnston, Assistant Missionaries. One little boy died during the past year, and from the expressions uttered by him during his illness it is hoped that he died in belief of the truth. The employment of the boys has not at present been made so prominent a point as it is hoped soon to bring it to. The greater number of them have been too young to render any regular establishment expedient. They learn to read English and Teloogoo, and some of them have made very good progress in both.

Ths present number of children supported by the institution is—girls 62; boys 16; out of this number only four have fathers and mothers, and though some have been brought by their mothers, there is not one who ever makes any inquiry after them.

Vizagapatam, December, 1840.

[Note.—It will afford us sincere pleasure to forward any sums to the excellent and devoted Missionary and his wife at Vizagapatam; pecuniary aid we know would be very acceptable at this time, for in a letter recently received Mrs. Porter writes—"We know not where the next monthly income is to come from."—Ed. C. C. O.]

THE

CALCUTTA

CHRISTIAN OBSERVER.

New Series, Vol. II. No. 24.—Old Series, Vol. X. No. 115.

DECEMBER, 1841.

I.—*The Colporteurs or Bible Distributors of France;—their character, labours, and success.*

How diversified the agencies employed by an overruling Providence for disseminating the seeds of vegetable life throughout the world! Of these the chiefest is the agency of human beings, subjected to varied wants, but endowed with contriving intelligence to provide for them. Among human beings, again, the *regular* and *established order*, in conducting the great process of dissemination, is that of the *husbandman*. From his soil-preparing, seed-dispersing labours, the surface of earth is periodically clothed with vegetation and fruitage—fit to minister to the necessities and comforts of its teeming inhabitants. But the mantle of verdure that enshrouds the earth is not, instrumentally, the product of human beings alone; still less, of the peculiar class or genus of husbandmen. The Sovereign Proprietor of nature disdains not the employment of other agencies—however humble or subordinate. The beasts of the field are often made the vehicles of living seeds, which, dropping as they graze, take root and germinate—replenishing the pastures with new produce and the soil with an increase of fatness. The birds of the air, ploughing the liquid firmament, become winged vessels for transporting vital germs to the recesses of solitary dells, and to the clefts and crevices of rugged mountains. The winds of heaven plentifully scatter, as with ten thousand arms, the downy atoms whose after-blossoming adorns the lawn, or beautifies the meadow. Rivulets and streams are the conductors of rudimental particles of life, whose subsequent budding fertilises the barren shore, or clothes with verdure the newly-formed alluvial or coral islands. Boast not then, O man, constituted though thou be, lord of

this lower creation:—still less, boast not, O husbandman, appointed though thou be as the chief agent of distribution;—boast not of an *exclusive* prerogative in thy appointment—an *exclusive* monopoly in thy vocation. Behold, and be not ashamed of thy co-adjutors and co-rivals in the vast field of this world's husbandry! Behold them anew, and drop thy presumptuous arrogance. For, whether you own them or not, it is nevertheless true that some of the richest pasturage of the valley, the most brilliant hues of the meadow, the stateliest forests of the mountain, the most luxuriant herbage of ocean's islands are the separate or conjoint products of beasts of the field and birds of the air, the winds of heaven and the waters of running streams!

And is not the God of grace one and the same with the God of Providence? Then, ought not the *analogy* that pervades all his works,—whether of creation, of providence, or of grace,—to lead us to anticipate the *sanction* of a *similar variety* in the *modes* of disseminating the *seed of spiritual life*—the seminal principle of the new birth of the soul—the incorruptible word which liveth and abideth for ever? The Divine Depository—Seeds-man—Sower—of this enduring word is the Son of God himself. But, when about to ascend up on high, leading captivity captive, he formally delegated to his body, the Church, the sublime administrative function of sowing the precious seed every where, throughout the vast field of the world. In this Church—this collective body of the faithful or true believers in every country and age,—the principal agents for fulfilling the divine commission, doubtless, were, primarily apostles, and secondarily men endowed with the apostolic spirit, though not with the miraculous apostolic gifts, and consecrated to the holy office of the Christian ministry. But though these have been, and are, the *chief*, they are by no means, the *sole* agents. No;—*every true and faithful disciple*—whether lay or clerical, ordained or unordained, literate or illiterate—is solemnly bound, in his sphere and circumstances, and according to his talents and opportunities—bound, by his precepts and example, his walk and conversation, to be a distributor of the word of life. And thus, in point of fact, it has been in ages past. Men of science and literature have caused the word of God to make invasion of the loftiest citadels of human intellect. Poets, under the inspiration of song, have wafted it on the wings of imagination to the remotest solitudes of head and heart. Artizans and peasants have conveyed it into the hamlets of their humble neighbours; and voices of sweetest melody have thence resounded to the honour of Jehovah, Lord of Hosts. Women have been honoured and pow-

erful fellow-helpers in advancing Christ's kingdom and cause. Out of the mouths of babes and sucklings has God often rebuked unbelief, and perfected his own praise. And from the teaching of obscure pilgrims, and the dying testimonies of untitled martyrs, has *the word* often gushed forth in living streams, to fertilize the moral wildernesses of earth and the barren isles of ocean. Nor has the work of dissemination been limited to the immediate personal labours and oral deliverances of human beings. Epistles and apologies, discourses and comments have embodied much of the spirit and substance of the sacred oracles; and dispersed them, in abridged or concentrated forms, through more than half the nations. Above all, has the written or printed word of God itself, in whole or in part, through innumerable and often non-descript agencies, found its way with effect into the palaces of kings, the cottages of the poor, and the kraals of the savage.

Be silenced, then, ye vain and proud boasters, whosoever ye are, that pretend to an *exclusive* prerogative, either as regards the *possession* or the *distribution* of that blessed word, which is designed of heaven to be the light and the life of a benighted and a famishing world! Behold, and hail your co-adjutors and co-rivals—however humble and inferior—in the mighty work of instrumentally enlightening and vivifying the nations! Scorn not such alliance; disdain not such auxiliaries;—lest ye be found fighting against God, and involving yourselves in greater impiety far than that of Balak, the prophet who coveted the wages of unrighteousness. Even he, in taking up his parable, felt constrained to cry out, "How shall I curse, whom God hath not cursed? or how shall I defy, whom the the Lord hath not defied?" And who are ye, oh proud pretenders to all that is apostolic—save their gifts and graces, their unction of piety, fervour of devotedness, and burning memorials of self-denial—who are ye, that ye should dare to anathematise, whom God hath not anathematised? or defy, whom the Lord hath not defied? or reject, whom Jehovah hath not rejected, as co-workers with Himself in extending the bounds of the Redeemer's kingdom? Away, then, away with the whole rubbish of human devices about *exclusively authorized* and *positively unauthorized* or *prohibited* agents, in the free field and royal domain of the everlasting gospel—a field and domain into which *whosoever* entereth by faith is at once redeemed, and becometh a *king and priest* unto his God and Father for evermore! That man truly is *authorized*, who, with a spiritually enlightened mind and a believing heart, is prompted by the love of Christ and compassion for lost souls, to declare or expound the word of God,—to sow or

distribute the seed of life—in any quarter, and to any portion of a perishing world. That man truly is *unauthorized*, who, with an understanding not yet spiritually illumined, and a heart not yet spiritually converted, chooses to *assume* to himself a share in this great work ;—even though he were to be dedicated thereto, by the laying on of the hands of all the Cardinals, Patriarchs, and Popes—all the Bishops and Arch-bishops—of Europe, Asia, Africa, America, and Australia !

Such has been the train of reflection suddenly awakened in our mind by the perusal of certain parts of the last report of the British and Foreign Bible Society. We allude more particularly to the plans and proceedings of M. De Pressensé, the Society's agent in France. As the peculiar nature and character of that gentleman's operations seem to be little known ; and as from their magnitude and success they promise to constitute a new era of Protestant philanthropy in Western Europe, as well as encourage to the trying of similar experiments elsewhere,—we conclude that a better service cannot be rendered to the cause of Bible distribution than to epitomize an account from his own voluminous statements to the parent Society during the last four years.

Since the appointment of M. De Pressensé, eight years ago, as principal agent of the society in France, the amount of Bible distribution in that country has been nearly *trebled.* This increase has not been made *per saltum.* It has been the result of a steady and regular progression ; as will at once appear from the following tabular representation :—

From 1st April	1833 to 1st April	1834	Total distribution 55,626
	1834	1835	62,194
	1835	1836	80,921
	1836	1837	88,147
	1837	1838	120,654
	1838	1839	121,412
	1839	1840	137,092
	1840	1841	149,413

It must not be supposed, however, that these immense aggregates represent copies of the *entire* Bible. No ;—but they do represent either *whole* copies of the *entire* Bible, including Old and New Testaments, or *whole* copies of the *entire* New Testament—with *no copies of separate portions of either*, except a *few* of the *Psalms of David.* The *proportion* of entire Bibles to New Testaments is very nearly as *one* to *ten;* and of the Psalms to either, a very small fraction indeed. A fair *average* view of the numbers of these, respectively disposed of, may be found in the distribution of the

last year, which is as follows:—Bibles, 14,544; New Testaments, 134,616; Psalms, 253. Neither must it be supposed that these are given away *gratuitously*. No such thing. The proportion of copies *annually* parted with as *free gifts*, or *grants*, has scarcely ever exceeded *one* in *fifty; often*, not *one in a hundred;* and sometimes, not *more than one in two hundred.* The probable average of many years may be taken at about *one in eighty. All the rest* have been disposed of in a way to ensure, for the most part, a good use being made of them, inasmuch as they have been *sold, purchased, and paid for, at a fair remunerating price.*

Glancing at the above table, it must at once appear that the *first remarkable stride* in the way of *sudden increase*, took place in the year 1837-38. And that the increase did not arise from any *temporary* exigency of immanent pressure,—or the violent impulse of an *ephemeral* excitement,—or the *fleeting* transit of some new cause of prodigious momentum, not to be counted on within the range of *ordinary* instrumentalities,—must be self-evident from the fact, that not only has there since been *no reaction*, but, on the contrary, a *stedfast and advancing process of augmentation.* Now the grand practical question is, *What is the true source and origin—what the real explanatory cause of this novel and delightful phenomenon?* The true source and origin, as well as the sufficiently explanatory cause of the whole, may be found in *the fact*, that the said year of sudden increase was the first on which the Parisian agent of the Society enlisted a *new and peculiar agency* in the great cause of Bible distribution—an agency, by means of which the first great increase was entirely effected—an agency, by whose indefatigable and successful services, that increase has not only been ever since maintained, but rendered steadily progressive. *What, then*, it may be asked, *what is this new and peculiar yet powerful agency?* The agency is none other than that of the humble class of individuals, technically known under the designation of COLPORTEURS, or CARRIERS. But they are *Bible-Carriers*, that is, *Bearers of precious seed;*—and who can tell, how much nobler a share they may be privileged to have in preparing the harvest and reaping the crowns of immortality, than numbers of mitred heads that are clothed in purple, live in palaces, and fare sumptuously every day? To supply a brief, condensed account, therefore, of the origin, character, labours, trials, and success of this humble, useful, and devoted class of fellow-workers in the gospel vineyard, we now cheerfully proceed. In doing so, the very words of M. De Pressensé himself, will often be used.

1.—*The origin and object of the class of Colporteurs.*

In a country like France, where every thing connected with religion had fallen into complete discredit, and where the conduct of too many of the clergy had cast a general, though often unjust slur, upon all who exercised the functions of the Christian ministry, it seemed *almost indispensable* that *other agents* should be employed *besides* the *ordained ministers* of the gospel, who were from the very name of their office, subjected to many unfavourable prejudices; and who, moreover, might have given a colouring of *controversial Protestantism* to a work which ought to be essentially Catholic, in the true and proper acceptation of that term. Under these *peculiar* circumstances, it pleased God, who is ever rich in means as in mercy, and who has so often "chosen the weak things of the world to confound the mighty," to raise up at once distributors of the Bible, who, from their humble rank in society, might afford less cause for apprehension on the part of the Romish priests at the commencement of their work, when it was necessary, for ensuring its fuller development, that it should not be gainsayed; and who, in consequence of their station in life, might be eminently useful, when, by occasion of displaying their acquaintance with the Bible, they would be able to prove to all that the truths of salvation, so profound in their nature, are nevertheless comprehended and believed by the simplest of souls, who sincerely and cordially receive them with earnest prayer for the assistance of the Spirit of God. To this new and peculiar class of distributors of the Holy Scriptures was applied the distinctive appellation of *Colporteurs*. But when did they *first* arise?—Only very little beyond *twenty* years ago. It was about that time, that the first dissemination of the Bible was attempted in France by a very small number of persons in some of the villages of the department of the Nord; and towards the centre of the country, in the district known under the name of La Beauce. The parties who made these attempts received at first the greatest encouragement, although they everywhere met with the most inconceivable religious ignorance. The Bible and New Testament were literally as much unknown as they possibly could be in the most remote savage country. Occasionally, a few words respecting certain events mentioned in the Holy Scriptures had been heard to escape the lips of the parish minister, and scanty fragments of the gospel were to be met with in the breviary, but never before had they heard the name of that volume which contains the whole system of revealed truth. The success of the first *Colporteurs*, or distributors of the Bible, excited a holy emulation among the remnant of the true servants of the Lord in France. Nor was it long before active proceedings were adopted among the truly reformed Protestant churches, under the superintendence of genuine ministers of Christ, for the dissemination of the Holy Scriptures. A zeal for the Bible cause was thus gradually called into existence; and its true friends, no longer satisfied with a Bible Society for Protestants only, eventually agreed to form a National Institution, and to extend its operations to all the inhabitants of the country without distinction. In reliance on the Almighty, they commenced their labours, and, in a very short space of time, the French and Foreign Bible Society has shown itself as a tree full of vigour, with branches widely extending around. At the same time, a large number of associations, of more or less importance, sprang up on different sides, who either attached themselves to the new Institution, or acted independently of it; and it is gratifying to state, that even many old Roman Catholics have rallied round it as the brethren of awakened Protestants. In order farther to give a system-

atic direction to all these exertions, Evangelical Societies were formed, not only in France, but also in other countries, and the work of Evangelization has assumed a considerable degree of extension and activity. Now it was by these various French Protestant Churches, Bible and Evangelical Societies, that the work of *Bible Colportage* was *exclusively* carried on, during the first twenty years of that new system. Throughout that period, the British and Foreign Bible Society effectively assisted the French churches and associations, by supplying Bibles at prime cost or reduced prices to enable them to carry on their indigenous scheme of *Colportage* and other evangelizing labours; but, till within the last *four* years, it had no *Colporteurs* of its own, or *directly in its own pay*. But when twenty years had demonstrated the *adaptation* and *efficiency* of the *Colportage* system of distributing copies of the word of God, it could no longer hesitate to attempt the same plan directly on its own account; —more especially when it could command the services of a man of such talent, wisdom, and enthusiasm as M. De Pressensé.

2.—*Their temporal condition, character and qualifications, zeal and disinterestedness.*

When, in the autumn of 1837, M. De Pressensé first obtained the sanction of the parent society to engage directly in the system of *Colportage*, his first care was to summon together such as were *real friends* of the Bible to take a share in the projected labour. After the calls made for this purpose to a very small number of churches only, more than *one hundred* Christian brethren offered themselves as candidates for the honour. A proof this, of the great progress which *vital* religion had made in many parts of France; inasmuch as twenty years earlier it would have been a matter of the greatest difficulty to find even a dozen Bible distributors, truly qualified as such, in all the French churches. Of those who presented themselves, *onehalf* had formerly belonged to the Roman Catholic church—though, out of the entire number who earnestly competed for the privilege, only forty-four, from want of pecuniary means, could be engaged. This number has been gradually increased. Last year it amounted to *one hundred and five*, of whom not fewer than *eighty-seven* had once been Roman Catholics.

As to *temporal condition*, they are all of the humble class of *peasants* and *artizans*. Having their own separate professions on which they mainly depend for a livelihood, the greater part of them only give a portion of their time to the task of Bible distribution; some for six, others four, and again, others only three months; or, in other words, the time which they could spare from their usual vocations, without altogether abandoning them. In thus employing them, it is remarked, that the advantages are,—first, that while they are carrying on for themselves a business which ensures their livelihood, there is a certain degree of assurance that they do not perform the work of Colportage solely as a profitable calling for their temporal interests;—and secondly, that the Society is not obliged to incur the heavy charge of keeping them beyond the season which is favourable for the operations of the Colporteurs.

As to *character* and *qualifications*, they are and must be those of *heart-believers*,—*heart-Christians*. The gifts of a superior education, the attainments of learned scholarship, they neither have nor are expected to possess. But it is expected, yea and insisted on, that reasonable proofs should be afforded of their having been made experimentally to know for themselves that true and infallible theology, which is communicated by the light of the Holy Spirit to every soul that has received the Bible in sincerity as the word of God himself. Accordingly, whoever offers

himself as a Colporteur of the Holy Scriptures is seriously requested to examine himself before the Lord, and solemnly to ask himself, as in the presence of Him who cannot be deceived, if he feels himself truly called by the Lord to this sacred office; and if the Holy Spirit bears witness to his spirit, that he engages in the work not merely by way of exercising a profession, but with a view to labour under the blessing of the Almighty for the dissemination of the Bible, which is the word of God, to be known, believed, loved, and practised by all who wish to be saved. Knowledge of God's word, faith and prayer, meekness and patience, a desire for God's glory and compassion for the souls of men;—these, and these alone, are the qualifications which are demanded, or held to be indispensable in a *duly qualified Colporteur*.

As to *devoted zeal and disinterestedness*, these appear in many ways. First, in making their applications, they usually enter into *reasons*, of which the following are a few samples:—"After having," writes one, "scrupulously read and examined your instructions, and maturely reflected on the obligations which they prescribe, I recognise with great joy that I feel an attraction quite peculiar for the calling of a Colporteur. I am, therefore, ardently desirous of being engaged as one, not only for the sale of the Sacred Scriptures, but also for speaking to and for instructing, by help from above, the crowds of countrymen who are plunged in ignorance, by putting the Gospel in their hands, and explaining to them, as well as it may be given to me, what that precious book contains. I trust, with the blessing of God, in whom I place all my hope, that the resolution which I this day take before him, may not be in vain, but may contribute to his glory and to the advancement of his kingdom." "I was," writes a second, in offering his services, "a Roman Catholic whom God has brought out of the darkness of papacy, and has enlightened by the truth as it is in Jesus. I am, therefore, very desirous of being useful amongst those of my former religious persuasion, and for this purpose of putting into their hands the word of life. I have prayed the Lord to banish this desire from my heart, if it be not his will to employ me; but I still continue disposed to carry the Gospel to those who have it not. I am, however, aware that there are many difficulties to be encountered from the world, but the Lord is sufficiently powerful to defend his children in time of need." In expressing his desires and resolutions, a third candidate, formerly a Roman Catholic, writes—"I depend upon the promises of that gracious Saviour who has said to his disciples, 'I will not leave you. I will be with you always.' It is under the protection of our God and Saviour Jesus Christ, that I am anxious to labour in disseminating his holy word, which alone is able to lead us to eternal happiness. With these sentiments I desire to dedicate myself to the work of vending the Sacred Scriptures. At the same time, I have not concealed from myself that this calling is sometimes attended with difficulties, and that moments will occur when the contempt and scorn of infidels will be hard to be borne; but I know that he who is sustained by the Holy Spirit, the Comforter, is enabled to triumph over every difficulty, and will be endowed with the needful perseverance, patience, and Christian forbearance. In this persuasion and trusting solely to the Lord, I do not hesitate to offer myself to you as a Bible Colporteur."

The arduousness of the enterprize, hinted at in these extracts, certainly does, in the absence of any equivalent earthly recompense, set an authenticating seal to the antecedent credibility of the devotedness of these humble labourers. It is only in winter, and even during the worst part of that rigorous season, when the country people, although accustomed to the inclemency of the weather, are obliged to seek shelter

within their houses, that the Colporteurs are able to carry on their labours under favourable circumstances. Then it is, accordingly, that they are seen to quit the bosoms of their own families, bearing on their shoulders an assortment of the Scriptures as heavy as their strength will permit; and proceeding through remote bye-paths, often rendered nearly impassable, towards some little isolated village, where they have the expectation of disposing of a copy of the word of God. In these various pilgrimages, they have often no other shelter than a stable or a barn, and only black bread or the coarsest provisions for their fare Frequently, too, have they to encounter what is usually most difficult to bear, the sarcasms and railings, the contumely and scorn, of the very people whom they strive to benefit. Why, then, do they brave such hardships and fatigue, such insult and cruel reproach? Is it the hope of being handsomely rewarded by men? No. They are amply satisfied with the scantiest allowance that is barely sufficient for the most moderate expenses of living and keep. But scanty and limited though the allowance be, the cases of several are quoted, who,—when unable to resist the strong inclination which they felt to supply the *destitute poor* in different places with a Bible or New Testament *gratis*, in consequence of their being utterly unable to contribute even a few *sous* towards the purchase,—requested the chief agent to charge their account with the full value of the copies so distributed. Now, on the known principles of human nature, how is all this to be accounted for, except on the intelligible supposition that the men are truly, what they profess to be, actuated by *disinterested zeal* for the glory of God and the spiritual welfare of the souls of men? And what is it all but a practical and emphatic comment on the self-sacrificing energy that *can* be exhibited by the men of any class or condition that attain, through grace, to that state and frame of mind, so significantly alluded to, in some of the preceding extracts? Oh, yes.—Let the unbelieving world flout and scorn as it will, it is clear beyond debate that we have here before us a class of men who know experimentally that noble principle of action—'I believe, and *therefore* have I spoken'—men, who, have embraced the truths of the Gospel with so lively a faith, and so ardent a love, that they feel themselves powerfully called upon to assist in disseminating that sacred volume, by which they themselves had been delivered from the blindness of ignorance and the bonds of error, and from which they have obtained that saving knowledge and those clear convictions which constitute all their own happiness and soul-satisfying reward.

Or if, by possibility, any filmy doubts could still hover around the subject, surely the very shadow of departing scepticism would be rebuked away by the perusal of the journals of these devoted labourers. There, the heavenward breathings of the soul find articulate expression, in forms that are pervaded with *internal evidence* of sincerity, and animated with the very spirit of devoutest piety. 'Except the Lord build the house, they labour in vain that build it;' writes one of these Colporteurs. 'It is in vain for us to rise up early and sit up late,' except the Lord bestow His blessing upon our work; for our labour is in vain. And here on our knees we humbly implore Him to vouchsafe His blessing to the 2190 copies of His holy word, which we have circulated this year. Alas poor Brittany! we have examined thee on all sides and found only ruin and desolation within thy borders. Thou hast shepherds, who, instead of conducting thee into green pastures by the side of the peaceful waters of the Gospel, only lead thee to muddy streams, and to broken cisterns that hold no water;—and such has been thy state for a number of centuries. But lift up thy head and look around, for the day is perhaps not far distant when the Sun of Righteousness shall arise upon thee, bringing

life and salvation in his beams! Would to God that it were so already, and that the seed which he has permitted us by His grace to cast upon the ground of Brittany may not have fallen by the way-side, or upon a rock, or among thorns, but on good ground where it may bring forth fruit a hundred-fold! We have this month, had to perform long and harassing journeys; but all our troubles are forgotten in the gratifying recollection that we have sold 232 New Testaments in schools which were before entirely destitute of them. Yes, we have indeed great reason to thank the Lord for the health and strength which He has granted to us amidst all our fatigues! Oh, may He condescend to bear with our manifold infirmities, or rather may He deliver us from them, and grant us the unspeakable blessing of serving Him faithfully to the end of our lives!

3.—*The modes of procedure prescribed to, and actually pursued by, the Colporteurs.*

On the principal agent in Paris, M. De Pressensé, devolves the duty of selecting, testing, and superintending all the inferior agents. He it is who plans every campaign for the peaceful invasion of different parts of the kingdom of darkness. From him emanate all directions to his subordinates respecting the manner of conducting their monthly journals, the mode of keeping their accounts; and every thing connected with carrying on their operations with method and regularity. The routes are arranged as follows:—In France, the Departments (Counties) are divided into arrondisements (districts), all of which have their principal places, independently of the capital town of the Department itself. A certain Department is fixed upon. The Colporteurs set out, furnished with a good and extensive map of the Department which is assigned to them as the sphere of their operations, and are farther supplied with a passport and license, to ensure the protection of the authorities. An assortment of books is forwarded from Paris for them, to the chief place of every arrondisement, which thus becomes the central point of their excursions. They are uniformly recommended to begin their distributions in the country; for, whenever they meet with opposition, it is sure to arise on the part of the clergy in the towns, and it is not advisable to encounter it, until the work of dissemination has been effected in the smaller towns and villages of the neighbourhood. The Colporteurs are enjoined not to leave an arrondisement, until they are certain of having visited every place in it. In this way, they are expected to remain several months in one Department; by which means, the time, which might be wasted in desultory excursive travelling, is entirely saved. To convince himself that this regulation is strictly adhered to, M. De Pressensé keeps by him a duplicate of the map which he had given to the Colporteurs, on which he marks all the places specified in their journals: and as they do not change their place of residence but by his directions, he has an opportunity of pointing out to them any chasms which he may detect in their reports. And so minute is his surveillance, that, at the close of every month, he knows the different places which they have visited, the number of days, or even hours, spent by them in each, and the precise number of the copies of the Scriptures which they have disposed of. And as they are formally and expressly forbidden to *give away* the sacred volume, or to sell it under a certain reduced price, and he keeps a separate account with every Colporteur, he can check every transaction,—thereby ensuring the strictest economy, and, moreover, in such a manner as not to endanger either the spiritual work, or the temporal interests of the parent Society.

Charged with the necessary instructions, possesssed of the requisite endowments, these simple peasants and artizans, in the discharge of their new duties as Colporteurs, proceed to the field which has been pointed out to them as the sphere of their future labours. They are persons making little outward show, like those itinerating hawkers, who are to be met with on the high ways in Europe, travelling on foot and heavily laden with an oil-skin bag, or a well covered basket. Passengers, meeting and entering into conversation with them on ordinary subjects, will generally find nothing to distinguish them from others of their class and condition; but after a few moments any unfavourable opinion, which they might at first have formed, will vanish, when they hear a Colporteur, whose exterior appears so unattractive, availing himself of every opportunity in the course of the conversation to speak of the "one thing needful." Ordinarily, and as much as possible, they are sent forth, two and two; and the advantages of their acting thus in concert are great. Two Colporteurs have at the very outset a greater degree of strength, for they are able to pray together; and is it not written, "If two or three of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father who is in heaven?" And they are also better able by their *united* strength, to resist the attacks which may be directed against them. In the *effective practical* development of their great object, also, two have often a decided advantage over one. For example, two of them arrive together in a town or village, and as they are expressly enjoined to call at *every* house, without passing by a single one,—one of these men takes the right, the other the left side of each street; and by so doing they are often enabled to dispose of a good number of copies which otherwise they might not have sold, as the opposition manifested on one side of the street might, perhaps, have reached the other side by the time that a *single* Colporteur would have found his way back again.

But how, it may naturally be asked—how do they *prevail* on an ignorant and reluctant people, not simply to *accept*, but actually to *purchase* copies of the word of God?—that word, which tends to dissipate their own fond delusions, and expose to the light of day the artifices of a powerful priesthood? Are they enjoined to be wholly *silent?*—Then, how *can* they *over-master reluctancy*, and *create a willingness to part with money as the price of possession?* Are they, on the other hand, permitted to explain, expostulate, and persuade?—Then, are they not in danger of being ship-wrecked on the rock of *imprudent controversies?* Here, there is an apparent dilemma. But it is *apparent* only. And a path of safety, as well as a path of usefulness is found, as elsewhere, to lie in a mid-way course between extremes. On this subject, M. De Pressensé, remarks with his usual good sense,—Were he to limit the Colporteurs to *perfect silence*, that would be almost tantamount to prohibiting them from doing any thing at all; for, generally speaking, their first offer to sell the Scriptures is met either by acts of open violence, or, as more frequently happens, with scorn and mockery. Under these circumstances, if they were altogether forbidden from joining in conversations immediately referring to the truths contained in the sacred volume which they are employed to distribute; if they were not to make use of all the eloquence with which faith in the heart inspires them, to lead blinded men to an understanding of the absolute necessity of obtaining the word of God, in order to read it with the spirit of prayer, and to make it the sole rule of their future conduct, as well as reap all the invaluable benefits to be derived from its prayerful perusal;—how could it possibly be expected that any success should crown their labours? No; they are sent to *all*, to offer to them that book which alone contains the doctrines

of salvation. It is, therefore, felt and acknowledged to be their duty to speak to all, in the spirit of meekness and forbearance, perseverance and earnestness, of the great love which God has manifested in giving his only Son Jesus Christ unto the world, that whosoever believeth on Him should not perish, but have everlasting life. As little ought they to be hindered, and hindered they are not, from replying, though always with mildness and simplicity, to those who ridicule and gainsay them. But on such occasions, the most peremptory injunctions are laid upon them to refrain from all *controversy*, properly so called—to speak not to men as *antagonists*, but as *immortal beings* who have *souls to be saved*, and who can only attain salvation by the conversion of the heart to the Gospel of Jesus Christ—and, in all their addresses and solicitations, to take their stand by the *fundamental truths* of Christianity which may be briefly summed up in the doctrines of the fall of man—his consequent state of condemnation—justification by faith alone—regeneration—sanctification,—in one word, *salvation*, as the work of grace and mercy of one only God, the Father, Son, and Holy Ghost.

True, it may be retorted, all this sounds very well in *theory*, but how does it work in *practice?* on this point the direct *testimonies* of M. De Pressensé are quite decisive. We know no plan of so extensive and arduous a nature which, on the whole, has wrought more admirably in its practical development. But, to minds accustomed to think, weigh and compare evidence, and especially moral evidence, no testimonies could be found more conclusive, as regards its tried and proved practicability, than those furnished, in abundance, by the ample and authentic details supplied by the journals of the Colporteurs themselves. This, however, is a species of evidence to which no justice can be done by an *abridgement*. The only resource is, to select one or two *specimens* which present an *average sample* of the *whole*.

In proceeding along a road, writes a Colporteur, "we met with some people who were attending to the apple trees that lined the road. I drew near to them and said, 'The axe is laid to the root of the tree, every tree,' &c. &c. These words, added I, have a spiritual meaning; namely, that if we do not bring forth the fruits of sanctification and righteousness, we shall be treated in like manner; and, in the course of my address I pointed out to them the necessity of becoming acquainted with the word of God. They listened to me with more than ordinary attention, purchased a New Testament, and, on my going away, thanked me heartily for the advice I had given them."

In a small inn at a sea-port, writes another, "before quitting, I invited some persons whom I saw there, and particularly a group of sailors, who were engaged in drinking brandy, to buy my books. No one seemed disposed to listen. I renewed my offers, but all in vain, the party were too much engaged in attending to a romantic account which one of the sailors was giving of his adventures at sea. I therefore abandoned the part of an applicant and took up that of an auditor. After the sailor had finished the narration of his *fourth* shipwreck, I cried out, 'What, four shipwrecks already, and hard upon a fifth! You are indeed, to be pitied!' 'How?' returned the narrator, 'what is that you say,—a fifth shipwreck?' 'Yes, indeed, my friend,' I replied, 'and one more dreadful than any you have yet experienced.—no less than the shipwreck of your immortal soul, unless you consult in time the pilot whom I recommend to you. You have shewn that God has spared you four times, in the most signal manner; and you still shut your ears to his warnings! It is now the fifth time that he manifests his compassion towards you, by making you an offer of his holy word; but if you refuse it, you must inevitably perish!' My words produced a good effect; the sailors re-

mained silent, they stretched out their hands for my books, and attentively examined them. 'They are, indeed, good books,' said one of them, 'the man seems an honest man, and we can do no better than buy a copy apiece, for even if we make no use of them ourselves, they may do for our children.' In short, each bought a New Testament;—and Oh, that the Lord may give them to understand that his saving word is equally addressed to the old and to the young, and that to secure themselves against the danger of making final shipwreck, they must anchor on the Rock of ages."

A *third* Colporteur, in travelling along the road, was joined by an old soldier, to whom he offered a New Testament for sale. "I do not want it," rejoined the soldier, "for I have got a copy, which, however, I never read." On this avowal the Colporteur seized the opportunity to say a few words respecting the fall of man, the resurrection, the judgment to come, and the punishment of the wicked hereafter, &c." "Ah!" cried the soldier, "do you *believe* all this?" "Certainly: and if you were to read your New Testament you would be led to believe it also." "Well, but after all, it is only men who have written it." "To be sure; but then they were men inspired by the Holy Ghost." The soldier hereupon endeavoured to change the conversation. He extolled the bravery of the French before Constantine, and spoke of the city and of Africa generally as if he were perfectly well acquainted with them, which led the Colporteur very naturally to inquire, Whether he had been there? "Oh no," replied the other, "but I have read of all this in books that have been written by persons who have themselves been eye witnesses." "In that case," said the Colporteur, "you *believe* many things which you have *not seen;* and yet you refuse to believe many things contained in the Bible, by which your soul may be saved: and surely you must allow that that is not altogether reasonable." The soldier could not deny this, and, after much further conversation, acknowledged that he had acted wrong in not reading his Testament, which he promised in the sequel to do;—at the same time, intreating the Colporteur to call on him, for the purpose of reading it together, if he happened to pass through the village in which he lived.

"The vicar of B ——" writes a *fourth*, "inquired what books I was offering for sale. 'The New Testament,' was my reply. 'It is a very excellent book,' said the vicar, 'and if you have any French Bibles, I should be glad to purchase a copy;—but hold—while you are pursuing this calling, what religion do you profess?' 'I am of the Christian persuasion.' 'Yes, but there are different ways of being a Christian.' 'Well, then, I am an apostolical, but not a Roman, Catholic.' 'Ah, my friend, do you say so? then you are in a grievous error, and require to be converted.' 'I seek every day to follow those means which God has pointed out in order that my heart may be more and more turned to him.' 'Good, very good;—I see you are a promising young man, and consequently I must do my best to instruct you that you may be converted to the Romish Church. You, Protestants, are a mere handful; you ought to attach yourself to the more numerous party; and I will pray to the Lord through the intercession of the Holy Virgin, to bring you back to the true fold.' 'You say that we are only a handful. Do you not know that it is written, Fear not, little flock, for it is your Father's good pleasure to give you the kingdom?' 'Well, well, I say once more, you must join us. I will give you a letter to the Bishop, and will myself pay your expenses at the seminary, to qualify you for becoming a good Christian.' 'But, do you not remember what St. Peter said to Simon the sorcerer, Thy money perish with thee, because thou hast thought that the gift of God can be purchased with money?' 'Tell

me,' he proceeded, 'do you, Protestants, believe in the three persons of the Trinity?' 'Certainly; and those who are true children of God, believe in all that the Bible teaches.' 'How so, if you do not believe in the Virgin?' 'We do believe in the Virgin, according to the Gospel; that is, we know that she bare our Saviour in the womb, and that she has been received into mercy!' 'Again, you do not believe in the merit of works.' 'The word of God tells us, ye are saved by grace, and that not of yourselves.' 'Moreover, you do not believe that a supreme head is necessary to govern the Church.' 'The Head of the Church is Christ, and He Himself has said, Neither be ye called masters; for one is your master, even Christ, and all ye are brethren.'" After a good deal more of similar conversation, they parted,—the Vicar expressing himself very affectionately towards the Colporteur, and assuring him that he was not opposed to the reading of the Scriptures, but that he himself would cheerfully distribute them among his parishioners.

"An Apothecary," writes a *fifth*, "seeing me enter his house, called out, 'Well, here is our vender of Bibles! I am very glad that I bought one of you, and I read a portion of it every day with great pleasure.' I inquired of him if he believed the Bible was the word of God? 'No,' replied he, 'but I believe it to have been composed by men of great wisdom, who have written many excellent things.' 'In that case,' I replied, 'you have not experienced as much pleasure as you would have done if you had received it as the word of God.' Several persons who happened to be present, joined in the conversation; and I was called on to prove to them, which I did by a number of passages, that 'all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.' Unable to deny what I alleged, one of them added, that, 'after all the best religion was that of an upright man.' As the greater part of my hearers agreed with him, I proved to them that man is lost ever since the fall of Adam, and that he can only be upright in idea, and not from love, inasmuch as he is ignorant of the love of God. 'There is only one way of becoming good and upright,' I continued, 'and in order to become so,—and God himself requires that we should—the first step is to believe that the Bible is his word! This word will convince you of the love which God has shewn toward us by taking upon himself our nature, in order to satisfy the Lord in our stead, and to bear the curse which we had deserved. When you comprehend the justice of God, you will also comprehend his love; and will see that there was no other way of accomplishing our salvation, but by the sacrifice of Jesus Christ. Whoever believes in this sacrifice will no longer be subject to condemnation, and as soon as he becomes possessed of faith, he will not act as a hypocrite, because he will be sensible of the great love which God has had for him.' I was astonished at the attention with which I was listened to, and when I concluded, was gratified in finding that three of my auditors bought each a Bible of me."

It were easy to multiply scores of examples like the preceding. But these are sufficient to *illustrate* the way in which this simple and devoted class of men succeed, without controversy, in reaching the *hearts*, and through these, over-mastering the reluctancy of an indifferent or gainsaying people. It is impossible to peruse their published journals without being fully convinced of their singular *fitness* for the work which they have undertaken, and of the singular *propriety* of the *modes* in which they endeavour to accomplish it. It is impossible not to admire the *tact*—the *aptitude*—the *fertility of invention*—the *readiness of resource*—which they constantly exhibit. Whence, then, all this fullness of thought—this command of language in appeal—this nice promptitude in repartee?—May we not conclude that it is a realization of the gracious promise, that the Lord

will put in the mouths of his servants, of all ranks and conditions, such words as they are to speak for his glory? Whence again, that flow of speech, which dropping the air and aspect of vulgar illiterateness, often rises to a degree of eloquence which touches the heart?—whence that varied use of comparisons and similes, of which the most learned theologian need not be ashamed?—Is it not all simply owing, under God, to the depth and sincerity of their own convictions of Divine things, and to a peculiarly intimate acquaintance with that wondrous word, through which the Royal Psalmist could say, that he got more understanding than all his teachers?

4.—*Their outward trials, encouragements and success.*

Some of the *trials* have already been unavoidably alluded to. But their own *personal* fatigues, sufferings, and reproach however severe, form the least part of their *real* trials. The injurious treatment of them has at times proceeded to the length of personal violence. There are instances of their being seized, dragged along like criminals, and imprisoned. One of them states that, after encountering a day of unusual hardship, he came to a large farm-house, where he found several labourers met together; but on offering to sell a Bible to the farmer, and to dispose of a number of New Testaments among his domestics, so greatly was the man exasperated that he actually let fly an enormous dog upon him, from whose fury he considered that he escaped only by a miracle of mercy. But their chiefest trials arise from the *ignorance* and *hardness of heart* every where exhibited by the great mass of the people—and from the offensive forms in which these are outwardly manifested towards *the word of God itself*. "All that you offer for sale," said a man, blasphemously, to one of them, "is a mass of absurdities. Napoleon is our Jesus Christ." "The New Testament," said the vicar of S——, "which is selling by the Bible Colporteurs, is a book which has emanated from hell, and has been dictated by the devil himself; formerly, it was only to be found among the corrupt inhabitants of large towns, and was unknown in our villages; but, now-a-days, the gangrene is spreading, and the whole country will, ere long, be infected." This is but a sample of the ordinary style in which numbers of enraged priests denounce and curse the Bible from their pulpits—while they threaten with excommunication all who purchase or possess copies of "the accursed thing." Even De Sacy, the Roman Catholic Translator of the Bible is often branded as a heretic—nay worse than a heathen—and his version repudiated with bitterest execrations. Yea, it often happens, that, when a Colporteur has completed his rounds in a district, the priest, sometimes by threats of terror and sometimes by the lure of reward, contrives to get into his possession many of the copies that had been recently purchased. Then, tearing them to pieces, he throws the fragments into the fire before the eyes of the owners. "It is heart-bleeding," remarks M. De Pressensé, "to think that sacrilegious hands have destroyed them all by fire! What a fearful religion must that be which can lead its incensed followers to act thus! You witness no such abominations in your happy land—and can you form an adequate idea of the deep affliction which those experience who contemplate them with their own eyes?—It, however, inspires them with increased energy to extend their labours."

The *sensible encouragements* and *success* have also been partially adverted to. If, in many parts, the Colporteurs have been treated with indignity, scorn, and cruelty, in others, they have met with a friendly and welcome reception. If *the many* insult and malign them, an *elect few* have hailed them as messengers of peace. And of the maltreating

many, it would be difficult to calculate the number that has been won over by the patience, forbearance, and earnest expostulation of the Colporteurs to give good heed to the word of eternal life. Their journals abound with specific instances of every description. At R—— the Commissary of Police summoned the Colporteur before him, and in a tone of menace forbade his selling or expounding the Bible—adding that the priests alone had the right to read the sacred volume. But the Colporteur in his turn read ths 39th verse of 5th chapter of St. John and spoke with such earnestness that the Commissary at length said, "I have suffered myself to be betrayed into an error—I am now convinced of the truth." He then purchased a copy himself and intreated the Colporteur frequently to call upon him. At F—— the wife of the Mayor was induced to purchase a copy, and despite the threats of the Vicar, persevered in its perusal with gladness. At B—— after the visit and addresses of the Colporteurs, a woman added, "As for myself, I understand nothing of what is said and done at mass—and now serve God by reading the Bible at home;" and all united in intreating the Colporteurs to visit them afterwards, in order that they might not lose the recollection of the good things which they had just heard. At M—— a young female, once ignorant and bigotted, has become so penetrated with the truths of the Bible, that she has herself become a most active and eloquent Colporteur, and her belief in the Gospel has had a great influence on several. At the same place, the mother of a numerous family recently met the Colporteur, and thanked him warmly for what he had done for her house, by introducing the Bible into it, remarking that although she was any thing but rich, yet she did not begrudge the oil which was every evening consumed, by sitting up to a late hour of the night, in reading it, for it was a pleasure to her to hear the Bible read herself, and to see all her children attending to it. She added, that another of her sons was so fond of reading in the Bible, that he always took his copy along with him, carefully wrapped up in a linen cloth, when he went to work in the fields; and that it was the sweetest relaxation which he enjoyed from his heavy labours. At St. C—— almost all, after listening to the Colporteur, purchased books, which were eagerly read; and one old man, in particular, afterwards gave manifest proofs of his becoming a real child of God. In the same quarter, a gentleman who had rejected the offer of a Bible with disdain, some time afterwards, came to the inn, in pursuit of the Colporteurs. Their address, he said, had made him very uneasy, and being anxious to know something of that peace of mind of which they had spoken, he had come to purchase a Bible. At L—— the Colporteur called on a man, on whom he had prevailed to purchase a Bible about a year before. He stated that he continued to take great delight in reading that excellent book, and felt overpowered by the superiority of its doctrines to those he had previously followed. "Not however," he added, "but that my manner of conducting myself since I have taken to reading the Bible exposes me to a few inconveniences; for my neighbours cry out after me because I read in the Scriptures on Sunday instead of going to mass, and my wife no longer attends the confessional since she prefers listening to me. But these little troubles do not perplex me, and when I am reviled for so doing, I merely turn to my Bible, and soon meet with passages well calculated to shut the mouths of my opponents." At S—— the Colporteur met with a man, who, though unable to read himself, had obtained a copy of the New Testament, and secured the assistance of a young man, his neighbour, to read passages to him whenever he had a little spare time. And, added he, with great feeling, "O! how sweet are the moments spent together in reading that holy book." He, thereupon, writes the Colporteur, "begged me to act the part of his friend,

to which I readily consented; and from the manner in which he attended to me, I feel persuaded that he has good understanding of the Scriptures." He also remarked that he was well aware that he was considered a kind of renegade, and that after his death he would probably be denied burial in the cemetery belonging to the parish; but he concluded by saying, that it was of little consequence what they did with his body provided his soul was safe. At B—— after being denounced as a renegade, a beggar, a heretic, an infamous monster, by the priest and his partisans, and otherwise infamously treated, the Colporteur, by his meekness of demeanour and mildness of address, under insulting wrongs, moved the hearts of many of the bystanders. Seizing his advantage, he began to descant on the truth and beauty of several passages which he read aloud from the Bible. Some of his auditors were so satisfied that they loudly expressed their approval. One said, "I am heartily glad the vicar has afforded us an opportunity of hearing the Gospel explained to us in a much better manner than we have it in church." Another said, "I have lost half a day's work, but I should not mind losing a part every day, on such an occasion." A third exclaimed, "I would rather have lost six francs than missed such a fine opportunity of becoming acquainted with the truth of the Gospel." And an elderly female getting up declared, "Now I can die contented: for after what I have just heard, I am satisfied that salvation is not of men, or of any man, but solely of God through Jesus Christ." With many exhortations to read and meditate the New Testament the Colporteur separated from them, after a stay of more than four hours, "with a heart overflowing with gratitude towards the Lord."

These are a few examples of *visible encouragement* and *success*, picked almost at random out of a huge mass of *similar* materials. But what these devoted men dwell on with peculiar delight is *the fact*, that, *not a few schoolmasters and schoolmistresses* have, by God's blessing on their persuasions and the reading of the Bible, been induced to *recommend and teach its blessed truths to the young frequenting their schools*. Yea more, though the *general disposition* of the *Romanist Clergy* be decidedly *hostile* to Bible-dissemination, there are a good many *individual* instances of quite a *contrary* character—and these, as the correspondence of the Colporteurs shews, seem rather to be every year, somewhat on the increase. In one place, the *vicar himself* assists two of the Colporteurs in distributing copies of the Scriptures in his parish;—he leads the way,—goes with them from house to house,—enters every dwelling first,—and calls upon the inmates to buy the sacred volume. In the evening he rejoins his companions in the work, for the purpose of making arrangements for the supply of a depôt of the Scriptures, expresses his anxiety to continue the distribution, and promises to use his utmost endeavours to promote the good cause for which he feels enough cannot be done. "Tell those who employ you," he repeats to the Colporteurs, when bidding them farewell; "tell them I shall be very happy to dispose of a good number of copies, and that it is understood between us that I shall hereafter render an exact account of the books entrusted to my care." In another place, a priest urges the schoolmaster to profit by the visit of the Colporteur to obtain a supply of New Testaments, declaring it to be his wish that every family in his parish might become possessed of a copy. Again, at a place more remote, a respectable and aged dean is seen purchasing a considerable number of copies of the sacred volume for the benefit of the poor in his parish, and is heard publicly exhorting his flock from the pulpit to do the same, and to read and study the word of God. "The vicar of St. ——," (writes a Colporteur,) "was much pleased at my selling a large number of copies among his parishioners,

and *exhorted* them carefully and with prayer, to read them. For this, I desire to thank the Lord with my whole heart." Other Colporteurs write:—"At M—— the vicar received us very cordially, invited us into the vicarage-house, and pressed us to partake of a collation After having refreshed ourselves, we had some interesting conversation, and he then pointed out every house to us, where he was desirous that the word of God might be purchased; and, at parting, entreated us to visit him whenever we had occasion to pass through his place. At N—— I entered the house of a priest, without any previous acquaintance, and inquired if he were disposed to purchase a Bible. 'Oh! you are a Protestant?' said he. 'I am, Sir.' 'Well, I do not blame you for it; for a Protestant may be a very upright man.' Hereupon a friendly conversation ensued between us. I endeavoured to explain to him the nature of my belief, by speaking to him of my state of condemnation on account of sin, and of the grace which is in Christ Jesus, who died for our justification. He was much pleased with what I said, and told me I should make a good Catholic; but that it was a pity I was not more enlightened. I expressed a similar sentiment in respect to himself. After dwelling at some length on the great object of all our hope, he said, 'You really are a worthy young man, and I will buy a couple of your books.' He accordingly took a Bible and New Testament, for which he paid the cost price; and when I was about to return him the change, he refused to receive it, saying that it was a small contribution towards the work in which I was engaged. At T—— I had left eight New Testaments in charge of the vicar, and on my return he told me with unfeigned regret, that he had not succeeded in disposing of them; but that he would seek to distribute them among the poor of his acquaintance, and, in the mean time would pay for them himself. It was at his suggestion that the schoolmaster of the commune had, on a former occasion, bought thirty copies of me."

Doubtless, to true believers, the *grand source of encouragement* is to be found in the *commands* and *promises of the Eternal Himself*, and in the *full assurance* that the work is *His own*, and that *He* will bless both it and them who labour to promote it. But, constituted as we are, it cannot also be doubted, that facts like the preceding are cheering to the soul, confirmatory of faith, and fraught with encouragement to persevere. Yea, though there were no tokens of the bearing of *actual fruit*, would there not be ample encouragement in the *fact*, that there is not in France, as in Italy, any state-prohibition against the free circulation of the Scriptures—and especially in this other great and notorious *fact*, that, during last year, not fewer than 117,431 copies of these were *sold*, in different parts of the country, by *Colporteurs alone?* Why, if there had been no appearance whatever, *as yet*, of any outward visible fruit at all, would not the *bare fact* of the *voluntary purchase* of upwards of *one hundred and seventeen thousand* copies of the word of God, in a country like France, be itself an evidence and memorial of splendid success?—success, in this peculiar department of Christian philanthropy, without a precedent? And let what abatements and deductions any one pleases be made, in reference to the speedy gratification of a temporarily excited curiosity, and consequent return into old habits of indifference—frequent relapses into the credulity of superstition, or the incredulity of scepticism—occasional outbreaks of persecution among the local civil authorities, and reiterated outrages on the part of infuriated Romish priests;—even in the face of all this, is it probable, is it possible, is it even conceivable that such a prodigious number of copies of the Word of Life should be actually *bought with a price*—and all in vain?—that the *whole* of this precious seed should fall either by the way-side, or among thorns, or on rocky

places, and *none* on the soil of a good and honest heart? No;—the promises of Jehovah, the history of his church, and the experience of thousands of his saints alike denounce the credibility of such a supposition.

Still, it may be asked, as it often has been,—If the cause of Bible-circulation has been making such extraordinary progress in France, how comes it that so little of its good effects appear in improving the public tone, sentiments, and conduct of its vain-glorious, superstitious, and godless people? To this the reply is obvious. The spring-season must be allowed to pass away, ere the season of harvest can be expected. The foundations must be allowed to be dug, ere the superstructure can rear its head towards the skies. In both these cases, and in both alike, most of the *earlier* and *more indispensable parts* of the work are long carried on very much *under-ground*. The living seed, the germ of after-luxuriance, is deposited beneath the clod and concealed from the eye of sense; the corner-stone, the main prop of the future edifice, is buried in the earth and covered from outward view. And so it ever has been, and is now, in the grand processes of this world's *spiritual husbandry* and *architecture*. Much, very much of the labour of sowing the spiritual seed and of founding the spiritual temple, is conducted without attracting external observation. Yea, *something* of *real fruit* is often reaped, and *well nigh the whole preparatory work* accomplished, while the careless and unreflecting are still unconscious of progress, or drowsily dreaming that nothing at all is doing, or can be done.

This subject, so all-important in estimating the *real character and effects of Missionary labour in general*, is presented in a very simple but striking light by M. De Pressensé; and with his own statement our analysis of the reports of that devoted servant of God must close. "A superficial judgment," says he, in commencing his last report, "ought not to be formed of the present state of religion in France; for were that done, and were outward appearances alone considered, it is certain that we might even be led to doubt of the means which have been employed, for more than twenty years for diffusing the knowledge of gospel truths in this country. Such a mode of proceeding is, moreover, unbecoming a Christian, who knows that, in general, the kingdom of God on earth does not come with parade and show, but that what the world regards as small things, scarcely deserving of a cursory glance, is commonly the beginning of a glorious work, over which the angels in heaven rejoice, while they adore the power and love of Him who is the author of it. Is it not actually upon record that "God hath chosen the foolish things of the world to confound the wise;—and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen;—yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence."

"The foregoing observation reminds me of a visit which one of your countrymen recently paid to this country. After landing at Calais, he traversed the whole length of France, on his way to the Departments in the south. On his arrival there he lamented to a Christian friend the sight which, on his lengthened tour, had presented itself to his eyes. "It is reported (he said) that there are Christians who are engaged in promoting the spread of the Redeemer's kingdom in France, but where are they? and what are they doing? Wherever I have been, I have seen nothing but evident traces of superstition, proofs of infidelity and impiety;"—and in support of this, he brought forward the general profanation of the sabbath. "Alas!" continued he, "if Christians are really doing any thing in this country, it is altogether in vain; and the

good seeds which they sow fall to a certainty either by the way-side, and the fowls have come and devoured them up, or upon stony places, where they have forthwith sprung up, only to be scorched by the sun, or to be choked by thorns!" "Wait a little," replied the friend, who was better acquainted with the true state of the country—"wait a little, and perhaps you may soon be convinced that, if what you say be true in a general sense, it is, nevertheless, also true, that in France, as elsewhere, a portion—though, alas! but the smallest portion—of the precious seed falls into good ground, and brings forth fruit." In fact, our traveller soon had an opportunity of finding that he was wrong in the superficial judgment which he formed. The state of his health first led him to visit certain baths in the south of France, were, to his great joy, he met with several Frenchmen who were sincere disciples of the Saviour,—persons who laboured with zeal in the dissemination of the Holy Scriptures, and who had succeeded in gathering around them a considerable number of attentive hearers of the word. Obliged, after a time, to quit these baths, he proceeded to others more congenial to the restoration of his health, and there, too, he found Christian brethren, and, among the rest, a minister of the gospel, whose endeavours had been eminently successful among a crowd of visitors. In short, our traveller, after making the tour of five or six different bathing-places, found at each, and that within the short space of a few weeks, Frenchmen of all conditions, who devoted themselves to making known the truths of the gospel to those among whom they had taken up their temporary abode; and the gratifying intelligence which he received respecting the advancement of the kingdom of God in the various places of their ordinary residence, convinced him that it was no exaggeration to maintain that, within the last twenty years, the gospel had obtained signal victories in France. Such are the sentiments which you too would express, were you carefully to examine every part of France. Like the traveller just alluded to, you would be astonished to find Christian brethren in places where you had before been afflicted by witnessing appearances of superstition and infidelity; and as it is written that a little leaven suffices to leaven the whole lump, you would share in the brighter hopes entertained by French Christians with respect to the future state of their terrestrial country."

Such is, on the whole, a succinct, and it is to be hoped, faithful *summary* of the *leading facts and principles*, connected with the system of *Bible Colportage* in France—as variously abridged, selected, and compiled from the able and elaborate but unsystematic reports annually sent by M. De Pressensè to the Parent Society. A wide field is hereby opened up for retrospective and prospective remark—as well as a fertile theme for thanksgiving to the Father of Spirits. Time and space will hardly allow us to do more than simply to start the question,—How far is a system, which has succeeded so remarkably in France, *suited* to the peculiar exigencies of India? As different soils require different *modes* of husbandry, it does not *necessarily* follow that an *external scheme* of *culture* which is found eminently adapted to, and successful in, one country, must be *equally* adapted to, and successful in, another. Here is room for the exercise of *practical wisdom*. That there are specific differences between the circumstances

of the inhabitants of these two countries, as regards their mental, moral, and religious associations and predispositions, requires no proof. One obvious distinguishing characteristic is, that, in India, the people are *antecedently* wedded to an ancestral faith and sacred books, which disown and are wholly repugnant to the Bible. Whereas, in France, however ignorant the people may be of its contents, the Bible is generally recognised, under one form or other, as true, and having some authority. There, the Bible, however restricted in its use and influence, nominally and theoretically, receives from most, some homage or acknowledgment, as the ultimate standard of appeal, in matters of religious faith, doctrine, and practice. In India, therefore, the national predisposition is *naturally*, as much *against*, as in France, it may be expected to be *in favour of*, the Bible—as the *book of God*. But have we not thousands belonging to the Romish Church in India? True, but they too are, in general, *heathenized* to an unwonted degree; and, for the most part, in respect to attributes of manly growth, prove themselves to be of an *inferior type and mould*, compared with their co-religionists in France. This, again, suggests another notable difference between the two countries, and that is the amount of *reasonable probability* in securing *qualified agents*. Hitherto, the curse of previous *imbecility* and *unmanliness*, seems, with a few pleasing exceptions, to cleave to all native converts, who had no proper training—no bracing—in youth. Would to God that we saw, or had the strong hope of *speedily* seeing, amongst them, a high-toned, high-principled *adult* race, of the same stamp and make as the Colporteurs of France!

Would we, then, reject the system of French Colportage as *wholly* unsuited to the circumstances of India? *By no means.* While wisdom demands that we should not shut our eyes at differences which must enhance the practical difficulties, faith and holy fortitude forbid our being repelled by the loud shout, "A lion in the way," till the experiment be fairly tried, and the obstacles proved to be altogether insurmountable. But, has this yet been done? No;—Then, why not *try?* We have a Bible Society and a Bible Association;—is it not within their scope and province to sanction an *experiment*—to devise and superintend its details? Probably it might be found, in the issue, that a great deal more may be done in this department of Christian philanthropy, than has yet been deemed either advisable or practicable? And such result might be found, not only among the enslaved votaries of the Church of Rome, but even among the blinded heathen; and more especially among the more unsophisticated natives of the interior,

who have not been despoiled of any remnant of better qualities that may have clung to them as Hindus, by the introduction of vices and villanies of foreign growth and import. But are we *prepared* for such a work? Partly to adopt, and partly to modify and accommodate, some of the concluding words and sentiments of two of the last parts of the British and Foreign Bible Society, we would again ask, "*Are we prepared?*—with reference not more to the magnitude of the work itself, than to the peculiar difficulties with which it is beset? Are we prepared?—with reference to our own motives, principles, and self-sacrificing devotedness? Have we that deep, and full, and irrepressible conviction of the supreme excellence and paramount authority, and, for all the essential matters of religion, entire sufficiency of the written word of God, which we ought to have, and must have, to ensure our labouring in this cause (as we alone *can* labour with any prospect of success) with unwearied devotion? Are we so entirely satisfied of the goodness and rectitude of the undertaking in which we would embark, as to disregard every form of opposition, in our attempts to give to God's own creatures the precious record of his truth and love? Are we prepared to go forward in this great work, with all the patience, self-denial, and long-suffering, which become the followers of the meek and lowly, yet untiring Redeemer? Are we prepared to go forth *together*, 'laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speaking?' Can we, with the simplicity of little children—can we, 'as new-born babes, desire,' for others as well as for ourselves, 'the sincere milk of the word, that we may grow thereby?' Are we prepared to do all this out of pity to the souls of men perishing for lack of knowledge, and out of reverence for the Father of Spirits—our Father in heaven—concerning whose name we pray so constantly that it may be hallowed, and who has magnified his word above all his name;—out of love, moreover, to the adorable Redeemer, whose death is the foundation of our highest hopes, and whose sufferings and subsequent glory the angels desire to look into;—doing it still in humble dependance on God the Holy Ghost, to illumine and quicken the hearts of men, and render effectual to their salvation the truths contained in the written word? Are we thus prepared, with Christian fortitude, yet with Christian meekness,—in a spirit of zeal and lofty enterprize, yet at the same time of faith, humility, and prayer—laying aside inferior differences—one in effort, and, as it respects this object at least, one in heart;—are we prepared to come and thus consecrate ourselves afresh to this blessed service? Alas, when we examine our own hearts,

there is much to humble us—sluggishness, the most inert—and soul-devouring carnality. When we look around there is much to humble us—a visible church, torn and convulsed with internal strife—an apostate world, still slumbering in ignorance and guilt, or, if aroused at all, only roused to rage against the Lord and his Anointed. But, wherever we turn our eyes, inward or outward, about us or beyond us, all things in the social, moral, and spiritual state of ourselves and mankind at large, seem to bid us to advance. The call to go forward is too loud to be misunderstood, too piercing and solemn to be resisted. Turning, then, from the troubled scene of self, and of the Church, and of the world, let us look upwards to the hills, whence alone our help *can* come. 'The Lord on high is mightier far than the noise of many waters.' He, to whom all power is given in heaven and in earth, 'the Alpha and the Omega, the First and the Last,' will not fail to execute—

His bright designs,
And work his sovereign will.

We would therefore hear and obey what we believe to be *His* voice, and would know no watchword but, *Onward* and *Forward.*"

A. D.

II.—*An Essay on the Exclusion of Religion from the Government System of Education in India.*

[Concluded from page 676.]

VII. It remains for me now to shew that the *obligation to preach the Gospel to the heathen includes the duty of teaching it to their children.* But first, lest exception should be taken to the word "preach," I will premise a few observations perhaps not uncalled for. The *English* word "*preach,*" in its ordinary use, is constantly associated in the minds of most persons with the idea of a regularly ordained minister, attired in clerical habits, mounting a pulpit in a regularly consecrated building and delivering a formal discourse of a prescribed length to a congregation of hearers. Now that the preaching of the Gospel is *compatible* with all these conditions I should never think of questioning; but what I intend to assert is, that all the circumstances I have here enumerated are not only of minor consequence, but adventitious and, logically speaking, accidental, (however proper and expedient it may be to observe these and such like forms on the principle of doing everything "decently and in order," 1 Cor. xiv. 40,) and by no means *essential* to the right notion of the thing, particularly as that is to be gathered from the Bible.

In that notable text, Matt. xxviii. 19, "Go ye therefore and *teach* all nations, baptising them," &c.; the word used in the original is μαθητευσατε: now not only the etymological and primary but the *ordinary* sense of this word is to "*teach,*" to make *scholars or disciples of,* and is therefore literally and rigidly applicable to the instruction and proselytising of children; perhaps more so than any other Greek word that could have been selected. In the corresponding passages in

Mark xvi. 15, and Luke xxiv. 47, the word χηρυσσω* is used. This literally means *to herald* or *proclaim*, hence to *disseminate*, to *teach*. It is never confined to the very restricted sense in which the word "preach" is sometimes used in English. Ευαγγελιζω is employed in many places. This means to *bear* or *carry glad tidings*, to *tell good news* without any special indication or restriction of the mode of conveying the joyful message. In Luke i. 19, it is employed when the angel Gabriel is said to shew glad tidings to a single individual.

The general use of these different words in the S. S., as well as the practice of the apostles, fortifies the results of etymology. In whatever way we examine the question we shall find nothing to warrant us in restricting the communication of these glad tidings to any particular persons in respect of age, condition, nation or hereditary creed; nor as to the mode of conveying the message, anything to forbid us to adapt our discourse to circumstances generally (provided always that we compromise not God's truth) and to the condition, character capacity and *particular* circumstances of the persons addressed—but every thing to the contrary. Thus many of our Saviour's discourses were but improvements of the passing occasion. Some trivial occurrence, some ordinary action or employment, furnished the hint for a parable or familiar exhortation addressed immediately perhaps only to a few disciples, or even to a single alien sinful woman (at the well of Samaria); so Philip preached Jesus to the Ethiopian Eunuch in the unpremeditated oral commentary on Scripture he made to him in the solitudes of the desart, Acts viii. And Paul truly preached when in reply to the anxious question of the jailor at Philippi he summed up the Gospel to him in one short sentence: "Believe on the Lord Jesus Christ and thou shalt be saved," Acts xvi. Nor is the duty of preaching, as understood in the *larger sense*, to be confined to ministers canonically ordained. "A minister of Christ" means "a servant of Christ." In this sense every Christian ought to be Christ's minister, ever watching for opportunity "to speak a word in season," Isa. l. 4; l. 4; "being made all things to all men that he might by all means save some," 1 Cor. ix. 22; and "always ready to give an answer to every man† that asketh him a reason of the hope that is in him," 1 Pet. iii. 15.

The Gospel is therefore to be preached to children; that is, "*taught*" them, (Matt. xxviii. 19) in the manner suited to their capacities; to wit, by teaching them to read the word of God, and by familiar explanations, and questions thereon, and by suitable exhortations. "Whom shall he teach knowledge? and whom shall he make to understand doctrine? Them that are weaned from the milk and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little. For with stammering lips and *another tongue* will he speak to this people," Isa. xxviii. 9—11, 13. It would almost seem as if this passage had been dictated by the Spirit of the Lord ages ago, to resolve our doubt in this very exigency, it is so wonderfully applicable in its minutest parts.

Again the gospel is to be preached "to EVERY CREATURE," Mark xvi. 15. We are to "make disciples" of all the world, Matt. xxviii. 19, that from us they may "learn Christ," Eph. iv. 20.—Are not children the creatures of God? Have not children souls? Do not children die? If we are tempted foolishly and wickedly to postpone the messages to "a more convenient season," Acts xxiv. 25, may not our souls, and their souls be required of us in this very season! Luke xii. 20. Or setting aside ordinary calculations of mortality, is

* Χηρυσσω præconem ago, præconis munere fungor; divulgo, dissemino, celebro; nomine alterius cohortor ad aliquid; moneo, juteo, commendo suadeo; doceo, initituo, tendo, doctrinam divinam. The foregoing comprise most of the interpretations given by Schleumer. Perhaps he has fallen here into the common error of lexicographers of giving too many.

† Rather "to every *one* that asketh:" there is nothing in the original παντι τῶ αιτοουντι ὑμᾶς to exclude women and children as well as men from the right of obtaining an answer to this question; and indeed by "every man" in this and other places our translators doubtless meant every human being.

not "the end of all things at hand," 1 Pet. iv. 7; and who will venture to say that the awful day in which "we shall all stand before the judgment-seat of Christ," Rom. xiv. 10, and "give an account of all the deeds done in the body," 2 Cor. v. 10, may not arrive before those who are now children shall reach maturity? We know not certainly when that day will come, but this much we do know, that it will come when least expected by the world. Important as this view of the matter is, I will not press it further, but will content myself with remarking that the very derision and contempt it may meet with, will be a fulfilment of, and give additional evidence of the sureness of that "Word of Prophecy unto which we should do well to take heed," 2 Pet. i. 19, from which it is derived: as the growing prevalence of the spirit is one of the most notable indications of the event being at hand, "at the very door," Matt. xxiv. 33, "Knowing this that there shall come in the last days scoffers...saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. ....But the day of the Lord will come as a thief in the night," &c. 2 Pet. iii. &c. &c.*

But further we have solemn and express injunction in scripture conveyed both directly and indirectly to teach religion to children—"Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven," Matt. xix. 14. "And the words which I command thee this day shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house, and thy gates. And it shall be when the Lord thy God shall have brought thee into the lands, &c., then beware lest thou forget the Lord which brought thee forth, &c., then shalt thou fear the Lord thy God and serve him, and shalt swear by his name. *Ye shall not go after other gods, of the gods of the people which are round about you*, (for the Lord thy God is a jealous God among you) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth" (or of the land.) Deut. vi. 6—15. "Come, ye *children*, hearken unto me; I will teach you the fear of the Lord. What man is he that desireth life and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace and pursue it. The eyes of the Lord are upon the righteous," &c., Ps. xxxiv. 11, 15, et seq. "From *a child* thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus." All scripture, &c. 2 Tim. iii. 16. "Bring them (your children) up in the nurture and admonition of the Lord," Ephes. vi. If it be replied that these Scriptures only enforce the duty of Christian parents bringing up their own children in the nurture and admonition of the Lord, I reply, that in the first place some of the commands are as universal and unlimited as words could express them. The Gospel is to be "taught," (Matt. xxviii. 19) "to every creature" (Mark xvi. 15) "in the whole world." Matt. xxviii. Children are expressly to be invited. "Suffer little children," and as appears by the citation from Deuteronomy. Besides this, the objection is couched too much in the spirit of Cain: "Am I my brother's keeper?" Yes we are, or we ought to be all our brothers' keepers, and the keepers of our brothers' children. Besides, have we not undertaken to educate them and form their minds, thus charging ourselves with the weightiest part of parental responsibility? We boast of our knowledge and our light, and

* This question being merely incidentally introduced, I will not enter into it at any length, but merely refer to the following passages: Matt. xxiv. 48—51; Luke xviii. 8; xxi. 35; Thess. v. 1—3; Phil. iv. 5; Heb. x. 37; Jam. v. 8, 9; 1 Pet. iv. 7; 2 Pet. iii. 10, 12; Rev. xvi. 15; xxii. 5.—See Bickersteth on the Prophecies, chap. vi. &c. &c

we profess to communicate to them as far as possible the same advantages: is the knowledge of "the one thing needful" (Luke x. 42) the *one* part of learning not included in the circle of "Useful knowledge?"

Again we are required "*as we have opportunity*, to do good unto all*." Is it not to do good to perishing sinners to teach them the only way of salvation from hell and of attaining the joys of heaven? Or are we preposterously to reverse the precept, and make the very greatness and urgency of the spiritual needs of the poor children who resort to us for instruction, and the circumstance of their being generally more teachable than their seniors, and the extraordinary opportunity of access to them afforded us by God, a reason for withholding the "bread of life" for lack of which their souls are perishing? Or are these children to be singled out and excluded from the way of salvation which God has made open to all, *because* they are the pupils of a Christian teacher, in schools established by a Christian Government?

Lastly, the reasonableness and expediency of early commencing religious culture is manifest. Is not "the child the father of the man," as one of our own poets has observed?† or in the words of the royal and inspired philosopher, "Train up a child in the way he should go, and when he is old, he will not depart from it," Prov. xxii. 6. And a rich blessing is promised to them who are thus well and early taught to seek the Lord. "I love them that love me, and those that seek me early shall find me." Prov. viii. 17.

Let us then "suffer" these poor heathen children to come unto Christ and "let us forbid them not." Let us "as we have opportunity" do them good "by teaching them early to seek the Lord," and "bringing them up in his nurture and admonition." Doing this we may expect the blessing of God will descend upon our labours; and that a share in the pre-eminent rewards promised to those that "turn many unto righteousness" (Dan. xii. 3) will be "laid up for us," (2 Tim. iv. 8) and secure in heaven, when kingdoms and states shall have been long crumbled and consumed (Dan. ii. 44) and the very earth now existing have "departed. (Is. xiii. 13) and the heavens that now are been rolled together as a scroll," Is. xxxiv. 4.

There are many important points immediately bearing upon the question of the introduction or exclusion of religion from the established system of education; many fatal errors afloat, and many plausible objections raised, which will require particular and separate discussion. This I purpose hereafter to attempt. But lest another opportunity should not be left me, or a fitter place for their introduction, I shall append here, briefly, and by way of anticipation, a few considerations that appear to me extremely important.

In the first place it is evident that a Christian Government or Board cannot lawfully impose any conditions on any person (especially if a Christian) whom they may engage as a teacher, but such as a pious Christian man may with a good conscience accede to. Now this maxim will scarcely be denied in terms: yet *once cordially admitted*, all regulations for the exclusion of Christianity from a school conducted by a man who is a Christian in heart and in practice as well as in profession, *are forthwith rendered impracticable*, if not formally repealed, from their repugnancy to higher laws and obligations; and of course rules, which a Christian individual *cannot* give effect to, without violation of his duty to God, no Christian authority should ever enact.

Now as has been already shewn, every Christian man is bound *as such* to "render to EVERY ONE that asketh a reason for the hope that is in him;" and the relation of master and pupil, so far from cancelling, must upon every right and scriptural principle I can conceive, greatly enhance the general obligation. Consequently a Christian teacher is bound to give to any inquiring

* "Unto all *men*," says our version; but here as before we are to understand "all human beings." There is no word corresponding to "men" in the original.

† Wordsworth.

pupil, or to all of them if it be a joint request, a statement of the principles and evidences of Christianity, and to set before them the blessings in time and eternity, inherited by those who truly believe it. Nor upon the same principles can he confine himself to mere didactic statements unenforced by the earnest and affectionate exhortations such an occasion demands. But he will be ready to seize the opportunity to adopt and press upon them the solemn appeal made to the ancient people of God : " Behold I set before you this day a blessing and a curse ; a blessing if ye obey the commandments of the Lord your God which I command you this day. And a curse if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods," Deut. xi. 26—28. Or in the words of Elijah, " How long halt ye between two opinions ? if the Lord be God, follow him ; but if Baal, then follow him," 1 Kings xviii. 21.

Further than this the ordinary business and studies of the school will furnish constant occasions *demanding* the exercise of this principle. Suppose they are engaged with their historical studies, how is it possible to teach modern history without making mention of Christianity, and giving some explanation of what is meant by the term ? If it be decided that *here* some account of it *must* be given, is a true or a false notion of it to be imparted ? The latter alternative will scarcely be admitted. But on the other hand a *true* account of Christianity must necessarily be a *favorable* one. If the teacher places in the hands of his pupils the sneering insinuations, or the openly unfair statements of infidel historians though nominally Christian writers ; or even if he gives them a tolerably accurate and impartial account of the corruptions which defiled the exterior form and profession of Christianity, uncorrected by proper views of its essential purity and excellence, as exhibited in its doctrines, and (though combined with failings) in the lives of true disciples—in either case he *wilfully communicates false and injurious impressions*, and whether these be conveyed in the formal shape of a lie or not, matters little, he is guilty of the worst falsehood in the sight of God, and is accessory to his Saviour's person and life and doctrines and cross and passion being blasphemed every day, and even by those very heathen whose minds he himself has trained. A knowledge of ancient history (i. e. of Greece and Rome) it will perhaps be thought may be easily imparted without making any reference to the religion of the Bible—though no history can be studied aright where the truth is suppressed that " God is a Governor among the nations," " and high above them all," Ps. cxiii. 1. " And that he disposes of all events according to the counsel of his own will," Eph. i. 11, and for the furtherance of his own glory. Now in teaching the histories of Greece and Rome, the teacher, *so far as I know*, is at liberty to inform them of as much of the mythology of those countries, and times, as may be necessary to elucidate the narrative, for it is only the true religion that is interdicted in our Schools and Colleges established as they are by Christians. But suppose an intelligent pupil dissatisfied with the theory that deduces the origin of all things including gods and men from chaos ; or incredulous of the fact that the Athenians sprang spontaneously from the rocky soil of Attica, should press his master till he came to this, the most momentous question history can resolve, " Whence and how came man or earth ?" How could a Christian teacher, or indeed any man answer this question without a reference to that Volume which alone contains the record of this, the most ancient, (excepting the historical parts of the New Testament,) and the most interesting, most beautiful and most edifying portions of all history ? And how can he relate the story of the creation of man in holiness and in Paradise and of the Fall and of the Flood, and of the subsequent dispersion of the nations ; and of the Call of Abraham and the election of his posterity—how can all this be told without touching upon religion as consisting in the knowledge of the one true God ? And in particular how can any allusion be made to the curse denounced upon man, and the promise of the " seed of the woman," Gen. iii. 15—20, at the same time made, without suggesting that other

and corresponding question of still more momentous importance, "What shall become of man hereafter?" and demanding an explanation of the fulfilment of the promise in the incarnation of the Redeemer and the way of salvation opened to us by his atonement?

In teaching Astronomy, how can any Christian teacher forbear from drawing the lesson "The heavens declare the glory of God: and the firmament sheweth his handy work: day unto day uttereth speech and night unto night sheweth knowledge?" Indeed how can any man, Christian or not, be so debased as not to see the conclusion, for "There is no speech nor language where their voice is not heard: their line is gone out through all the earth, and their words to the end of the world," Ps. xix. And how can a Christian teacher stop here and omit to follow up the lesson with an exposition of the folly and the guilt and the danger incurred by those "who have changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things and *the present consequences*, "Wherefore God also gave them up unto vile affections to uncleanness, through the lusts of their own hearts to dishonour their bodies. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient, being filled with all unrighteousness," &c. and *the future consequences* "the judgment of God that they which commit such things are worthy of death." See Rom. i. (the whole chapter.)

To take one other instance—Meteorology is perhaps not omitted from the circle of science taught in our Government schools. How can a Christian teacher advert to the regular course of the seasons, the "sun shining and the rain descending on the just and on the unjust," Matt. v. 45, without impressing upon his disciples the lesson God reads herein, "leaving himself not without witness, in that he does good and gives us rain from heaven and fruitful seasons, filling our hearts with food and gladness?" And how can he suppress the further improvement and refrain himself from beseeching his scholars "to turn from vanities unto the living God which made heaven and earth and the sea and all things that are therein?" Acts xiv. 15, 17. And how shall he, how can he attempt to lead them to God, without making known to them Him who is the "way, the truth and the life, and through whom alone we have access to the Father?" (See John xiv. 6, and a multitude of other passages to the same effect.) For if even the Gentiles that "sit in darkness and in the shadow of death," Luke i. 79, are "without excuse" in the sight of a just and holy God, for not attaining to the right knowledge of his invisible attributes from these displays of his goodness and power, Rom. i. 20, what excuse shall be found for a man brought up in a land illuminated by the broad day-light of the "Sun of Righteousness" who pleasing men rather than God (John xii. 43) lets slip so urgent and so glorious an occasion for "declaring God's glory to the Gentiles?"

One word more in conclusion. If there be so much sin in merely *neglecting* opportunities for extending the kingdom of Christ, how shall the sin be measured that is incurred in *actively opposing* "the free course of the word of God," either by exercise of power or by any other mode of hostility? The judgment-day will solve this question.

VIII. "Woe unto you when all men shall speak well of you," Luke vi. 26, is a saying of our Lord's which sounds startling when first heard; and yet, like all that fell from his lips, it conveys in the simplest words the most profound truth. It is a maxim too, peculiarly adapted to the exigencies of the times in which we live, and that just because the spirit of the age runs so counter to it. At a period when the *arbitrium popularis auræ* is made by so many to supersede the deeper researches they are incapable of, and the purer principles they are averse to, it is the more necessary to recur to the words of Him who was truth itself, to satisfy ourselves of the vanity and falseness of such a standard. Like all our Lord's sayings, too, the admonition under view is

eminently practical. It gives us an insight into man's own real character by shewing us the erroneousness of his judgments upon others; and is therefore adapted to counteract those peculiar errors to which, in dealing with men, human vanity and human weakness so strongly tends. In this regard, one argument, not the least effective to my mind, against the Government system of education is derived from the very popularity it has acquired, among men whose modes of thinking, on the most important subjects that can engage the mind, are so dissimilar, yet all so utterly erroneous. One error or one vice very readily steps into the place of another even widely different. But all scriptures teach us, and all experience verifies the fact that truth, mighty as it is, considered as an energetic practical principle, can never gain a lodgement to the dispossession of moral error either in an individual bosom or in a nation, without a struggle, so long as man and the enemy of man continue what they are. Did geometry or hydrostatics or political economy or such like studies offer any proper antagonism to those evil tendencies of our nature, which it should be the paramount object of education to correct; both Satan and the corrupt passions of men are too much on the alert to admit of their gaining a footing so peaceably. Satan and those who by his snares are "taken captive by him at his will," 2 Tim. ii. 26, often proclaim themselves the friends of instruction; and, taking the term in the sense they attach to it, shew themselves such. But is Satan really divided against himself? Matt. xii. 26. Or is it not that although knowledge unsanctified and undirected by religion may prevail so far as to exercise the spirit of gross superstition; even then it seems but to vacate and garnish the mind for the reception of other unclean spirits, seven-fold more numerous and more wicked; and thus, the last state of the subject of such spurious reformation is worse than the first—(see Matt. xii. 43—45.)

The explanation of all this is comprised herein, that knowledge of this kind communicates *ideas* not *principles;* i. e. not good principles; for, (as I mean to shew in the sequel) it is a soil too fertile in the production of vices still more offensive to God than even those engendered by the darkest ignorance, and is moreover far more difficult to reclaim. Many sinners, emphatically so called, and multitudes of idolaters heard the call of the gospel with joy, but "not many wise men after the flesh," 1 Cor. i. 26. Such knowledge too, however it may partially illuminate the intellect, is found to stand little in the way of compliances with the most sinful and degrading *practices* of idolatry; still less does it incite the possessor of it to expostulate with his more uninstructed brethren on the heinousness of "likening their Maker to the grazed ox," or of deifying their own vices; or of falling down before the frightful creations of their own hands*.

Satan can, for his own purposes, transform himself into the likeness of "an angel of light," 2 Cor. xi. 14. And, unless I greatly err, in the specious, but fallacious and anti-scriptural theories of popular education constantly broached in our days, we may discern the workings of at least one of the forms of that spirit of Anti-Christ, whose essence it is to "deny the Father and the Son," 1 John ii. 3, whose coming is described as being "after the working of Satan, with *all deceivableness of unrighteousness* in them that perish; because they *received not the love of the truth that they might be saved.* And for this cause, God shall send them a strong delusion that they should believe a lie; *that they all might be damned who believe not the truth, but had pleasure in unrighteousness.*" 2 Thess. ii, 11, 12.

* Witness the conduct of hundreds of well-educated native gentlemen in Calcutta, and elsewhere in Bengal; witness too the precepts and practices of the sages of Ancient Egypt, and Greece, and Rome. Socrates, whose death scene has been compared by infidels to that of the Saviour of the world, acted up to his own injunctions when in the article of death, he commanded his friends to sacrifice on his account a cock to Æsculapius. Cicero wondered that two augurs could look each other in the face without laughing. It is likely he had frequent occasions of marvel, for he was himself an augur. [Plutarch says so, in his life of Cicero.]

It is therefore a delusion of Satan too artfully accommodated to the human depravity on which he works, that teaches us to look for individual or national regeneration in the substitution of the incredulity of atheism for the credulity of polytheism; of the puffing pride of a little secular knowledge, 1 Cor. viii. 1, for the intellectual thraldom of idolatry: considering too the further natural tendency of these changes to convert the prostrate and crawling servility of a priest-ridden race into the untamed, self-willed, self-sufficient and unteachable spirit that "opposeth and exalteth itself against all that is called God," 2 Thess. ii. 4, that calls in question all that is holy and venerable and true; and, in its onward "march," not only sets in peril all Governments and all authority, but tends to subvert the very foundations of human society*.

In animadverting so unsparingly upon the established system, I am particularly desirous that my remarks may be construed as little as possible in the light of personal reflections upon individuals belonging to either the general or local committees or upon any other persons. Many of these I believe to be upright and excellent men in every respect, and I am willing to hope as much of the others of whom I know nothing.

The fact seems to me to be that vague and ill-defined notions on the subject of native education have been long afloat in society—and the cause has been too frequently advocated in public prints by persons evincing more of the spirit of natural, but as I conceive ill-directed, benevolence towards their fellow-men, than of jealousy for their God; and even the best and the wisest are apt to be carried away by the errors prevalent around them.

In making this admission which I do most frankly and cheerfully, I must still maintain that religious men and honouring the Bible, who lend not only their time and talents, and the weight of their position in society, but the influence of their known character as Christians to a scheme expressly framed for training up children to manhood in ignorance of their Creator, and the way of access to him, act at best a most inconsistent part, and one calculated to offend and endanger the consciences of the weaker brethren. I put it to themselves whether the established system has not been approved and praised and gained the co-operation of Hindus (professed idolators), Musalmáns, Atheists, Deists, Infidels, Socinians and others equally far from true righteousness. I do not say there are any such upon any of the committees except the two first classes (Hindus and Musalmáns); indeed I cannot say I *know* there is one such; but has not the plan obtained the full connivance of all these classes? Now I do not question the propriety of Christians co-operating with persons of all these descriptions on a road committee for instance, or in organizing an Agricultural Society, or in framing a police bill, or a commercial tariff, but that they should find themselves in accordance on the principles in which immortal souls are to be trained is indeed surprising. Where is conformity to the world, Rom. xii. 2, to be avoided, if not here, or on what other occasion are Christians to contend for the faith once delivered to the saints, Jude 3, if not on this? or are they to contend for it only as a barren theory, while they surrender it as an operative principle?

* *Chartism* in England, and in France, Jacobinism, *couchant* as it is, and rampant as it was and probably will be again, are manifestations of the *political* tendencies of their spirit, in different stages of development. Its immoral and anti-social tendencies are exhibited in *Socialism*, of which Mr. Owen is the apostle; and in the cognate and now flourishing Society in France founded by the late Mr. Fourrier, marriage and due separation of the human race into families are among the constitutions against which Socialism particularly sets itself. Its fanatical hostility to the Bible evinces the hatred to the truth; it combines with a professed love of it, as well as of free and impartial inquiry; well fulfilling the words "ever learning and never able to come to the knowledge of the truth," 2 Tim. iii. 7. Amid the spread of education, too little combined with religious training in England, and in a far greater degree dissociated from it in France, the large and increasing number of persons led away by these and other "damnable heresies," 2 Peter iii. 1, (see the whole chapter) is a fact of notoriety as well as a subject of prophecy.

I am perfectly aware of the reply that will be made on the ground of charity. If on no other occasion, charity vaunteth herself sufficiently when invoked for the defence of any sinful practice or erroneous doctrine. But this is a spurious charity which the Bible knows not. True charity "rejoiceth not in iniquity but rejoiceth in *the truth*," 1 Cor. xiii. 6. "The wisdom that cometh from above is FIRST PURE *then peaceable*," Jam. iii. 17; but we are not to compromise the grand truths and duties of religion, and the honour of our God and Saviour, out of a cowardly or hypocritical regard for peace. Is it not enough for us if we are as our master, or do we think to set ourselves above our Lord? Matt. x. 24, 25. But did not the meek and gentle Saviour himself tell us that he "came not to send peace on earth but a sword," Matt. x. 34. And are we not further admonished by the spirit of Christ that, "this is love that we walk after his commandments. This is the commandment, that as ye have heard from the beginning ye should walk in it. *For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh, this is a deceiver and an Anti-Christ.* Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, *neither bid him God speed.* For he that biddeth him God speed is partaker of his evil deeds," 2 John 6—11. "If any man love not the Lord Jesus Christ let him be Anathema Maranatha," 1 Cor. xvi. 22.

With the persons I am particularly addressing it is a sufficient vindication of the precepts conveyed in these passages, that they are part and parcel of the Word of God. On the other hand since the "Scriptures of truth," that come from an unchangeable God must be every where consistent with themselves, no laboured proof is necessary to demonstrate that there is nothing in these or in any other similar passages incompatible with such injunctions as this, "Do good unto all men," Gal. vi. 10. Our Saviour himself prayed for his murderers, and surely then it becomes not us, lying as we do by nature under the same condemnation to restrain our benevolence even towards the enemies of God. What then is our duty to such? I should suppose we should treat them as we *ought* to treat our own enemies. Any thing more than this, I cannot imagine any thing less, would I conceive be unwarranted by the whole tenor of Scripture. But I say unto you which hear (says our Lord,) "Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you," Luke vii. 27,28. Now what are we to pray for in behalf of those who are our own personal foes, or are estranged from God? What more or what less than this? that God may bless them. And how does God bless men, but "in turning them away from their iniquities," Acts iii. 26.

Again more specifically, is not a carnal mind the cause of men's "enmity against God," Rom viii. 7. And an evil heart of unbelief, Heb. iii. 12, the occasion of their departure from him? Should not the perception of this lead us to pray for those who are thus "alienated and enemies in their mind by wicked works," Col. i. 21. That it may please the Father that granting them repentance unto life; and that faith without which it is impossible to please Him "he may make peace with them and reconcile them to himself through the blood of his cross," Col. i. 20. It is plain too that, in consistency and sincerity the ultimate and the highest end of our prayers should be the immediate object of our endeavours. But evil principles are not to be eradicated by pandering to them, or acting upon them and bestowing or taking credit for so doing.

In a system of education such as that I am animadverting on, where every honour is shewn to human science, and human literature, and the word of God excluded, the broad, necessary and obvious conclusion which (as I hope to shew more at length in a subsequent paper,) will be thus authoritatively impressed on the minds of a people peculiarly liable to be swayed by authority, is this,

that Christianity is either untrue or unimportant. This is the avowed tenet of many of those who are the loudest in commending the system; and do they not call it "liberal," and "enlightened," expressly because their hostility to Christianity is gratified by its proscription? But is this the definition of true liberality and enlightenment? To hold certain all-important doctrines to be true, and *act just as if they were false* and pernicious, and to the entire satisfaction of those who so account them? Above all, are those whose discipleship is something more than "a name to live," Rev. iii. 1, are they to "yoke themselves unequally with unbelievers," 2 Cor. vi. 14, and be consenting to acts that imply "the blood of the covenant to be an unholy thing?" Heb. x. 29. Truly they earn in this way "the praise of men; but does this compensate them? Is this the reward they seek? "Verily they have their reward," Matt. vi. 2, is a phrase employed by our Lord when he seems to shut up men into condemnation. But oh! can it fail to occasion those, who look for a recompense brighter and more durable, sore uneasiness and many misgivings, when they find themselves in unison and on such a subject, and by concessions, questionable at best, all on their own side, to have gained even the friendship of the men of the world, concerning whom as "God is not in all their thoughts," Ps. x. 4, so it is little wonder that he should be excluded from all their plans. But why should they who "set the Lord continually before them," Ps. xvi. 8, why should the righteous "help the ungodly and love them that hate the Lord?" 2 Chron. xix. 2. For "the friendship of the world is enmity with God," James iv. 4. And if this be a maxim universally true and greatly insisted on in Scripture, how much more does it hold when such friendship is founded on an agreement to prevent the name of Jesus being sounded, and his purposes of grace unfolded to so many of those for whom he left his throne of glory to die? Two enemies were reconciled of old the very day they began to compass the death of our Lord, Luke xviii. 12. The world that hated him has ever since hated his followers for his sake, John xv. 18—20. Do any of these now think by joining to "crucify the Son of God *afresh*," Heb. iii. 6, by a practical denial of him, to seal an hitherto incompatible friendship with the enemies of the cross of Christ? Phil. iii. 8.

These are solemn considerations, and I trust they will have their weight with some. In concluding this section I cannot follow them up better than by quoting the following very apposite exhortations of the Apostle.

"Therefore, brethren, stand fast and hold the traditions which ye have been taught, whether by word or our epistle. Now our Lord Jesus Christ, himself, and God, even our Father which hath loved us * * * * comfort your hearts and stablish you in every good word and work."

"Finally, brethren, pray for us, *that the word of the Lord may have free course and be glorified*, even as it is with you; and that we may be delivered from unreasonable and wicked men, for all men have not faith. But the Lord is faithful, who shall stablish you and keep you from evil (or rather "from the *evil one*," the Devil.) And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. * * * Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and *not after the tradition*, which he received of us. * * * * But ye, brethren, be not weary in well doing. Now the Lord of peace himself give you peace always by all means. The Lord be with you all," see 2 Thess. ii. iii. And again, still more emphatically. "*Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them: and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the*

Lord, and touch not the unclean thing; and I will receive you. And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi. 14—18.

PHILODEMUS.

July 1841.

Errata.—In an Essay on the Exclusion of Religion from the Government System of Education—*C. C. Observer for November* 1841.

Page	665	*line*	5	*from bottom*	*for* correction	*read*	corrector.
,,	669	*line*	14	,, ,,	,, bearing	*read*	barring.
,,	672	,,	17	,, ,,	,, baffles	,,	baffle.
,,	673	,,	22	*from top*	,, "tests"	,,	"texts."
,,	,,	,,	23	,, ,,	,, reverend	,,	reverent.
,,	676	,,	28	,, ,,	,, carefully	,,	compare.
,,	,,	,,	6	*from bottom*	,, they again	,,	these again.

Notes of Interrogation are here and there wanting.

III.—*Support of Idolatrous Feasts by Professing Christians.*

To the Editors of the Calcutta Christian Observer.

Dear Sirs,

I have for some time past wished to address you in reference to the great inconsistency of persons professing Christianity giving their money towards the support of *idolatrous feasts* in the native regiments. Very frequently when I have been addressing the natives in reference to the folly of idolatry and pointing out to them a more excellent way, they have asked me, why do you Christians give money towards the support of our feasts if they are all foolish and sinful?

Of course I have been obliged to tell them that such conduct is very wrong and inconsistent with a Christian profession, and that those who have any real love to God, and faith in Jesus Christ will not do such things.

I shall never forget a conversation which I had a few months since with a pensioned sipáhí at a village near this station. I asked him in the course of conversation what God he worshipped? he replied none. I then inquired whether he never worshipped any god when he was in the battalion. He replied that he worshipped his sword and other instruments, referring to the Dasará feast. I asked him why he worshipped such lifeless things? He replied that the European Officers sent round an order for them all to attend, and they also gave money towards the support of the feast. The order here referred to was, I suppose, merely a notification that as there was such a feast no military duty would be required of the sipáhís.

This, together with the money subscribed towards the feast, was no doubt considered by him and many others as a direct encouragement of their soul-debasing idolatry.

He afterwards asked me how it was that the European officers said one thing and we (the Missionaries) said another? I then replied, that all Europeans did not follow the true way, but those who truly

believe on the Lord Jesus Christ would never encourage idolatry or any other sinful practices. I then exhorted him to repent of sin and believe in the Lord Jesus Christ for salvation.

This is one amongst many instances which I have met with, of the sad effects of this practice on the minds of the poor ignorant natives. Anything given towards the support of their feasts, even attendance at their festivals (to see the show, as some would say), is considered by them as an honor done to the idol. The collecting of the revenues of those lands which are attached to their Pagodas, is also considered by them as a mark of respect shown to their idolatry.—Oh, when will such inconsistencies on the part of professedly Christian men cease! Christian men, both in the civil and military department, cannot be *too particular* in their conduct towards the natives: it becomes them, not only to give no encouragement to their debasing worship, but to manifest their greatest aversion to a system of superstition which is so highly dishonorable to God and ruinous to the souls of men.

Hoping you will give this a place in your valuable periodical,

I remain, your's sincerely,

A MISSIONARY.

Vizagapatam, Oct. 23rd, 1841.

IV.—*Why is the Spirit of God restrained in Northern India?*

To the Editors of the Calcutta Christian Observer.

My dear Brethren,

Will you allow me, through the medium of the *Observer,* to direct attention to a matter brought before us by J. M. D. in your number for October. The letters under that signature have impressed the minds of many in no slight degree. They have caused thought to me, and strengthened convictions and feelings, some of which I shall endeavour to state.

The solemn and, to a Christian, heart-rending thought, that the grace of God, in the conversion of men, is not manifested in Northern India demands great searchings of heart. We are called by it to deep humiliation and examination. In tracing the general procedure of God it causes us seriously to ponder, why there seems to be a reversion of his usual plans. We are called, when we hear that in Africa, Polynesia and Burmah numbers are turning to the Lord, to ask why it is not so in this degraded and sinful land, though the gospel has been preached for a longer period in it than in any of the others. If there is fault where is it? If there is a reason for the restraining of the Holy Spirit, and we know there is, then let us anxiously ponder and seek to discover where that lies. Our own salvation at the day of account—our duty to the churches—our position as the messengers of glad tidings to a race that will not receive them, and our regard to the glory of God demand this of us. J. M. D. left the question unanswered, but let it not continue so. Let us try to get the proper answer. Let us seek direction from the Father of Lights, and, whether the sentiments of this paper be assented to or differed from, we

may be sure that he will in one way or other fulfil our mutual requests for guidance. The Spirit is restrained. If there is blame or guilt, or whatever other name be chosen to express that on account of which it is restrained, where does it lie?

Is it in God? We know that the Spirit is withheld because our Heavenly Father has seen sufficient reasons why it should not be shed forth. The object of our inquiry is to know from what these reasons proceed. Our minds shrink almost instinctively from saying that the causes are in him. He has given too many and too great proofs of his willingness "that all should be saved" to allow us ever to settle into the belief that it is His will that this people should not at present be redeemed. We must not charge God foolishly; least of all when the Spirit—which is all that is necessary—is so expressly and freely given in answer to requests for it. The causes must be in one or other of the varied departments of human agency which He makes use of to execute His diverse designs. Amongst us there appear to be three things in which we may seek for them. In the Government, the People, or the Church.

Do the reasons for the restraining of the Spirit rest with the Government of India? There are two things in the procedure of this government which must strike every Christian as being peculiarly offensive to God. Its allowance of human sacrifices and its support of idolatry. That the former exists in a part of India—under the control of government—which Government therefore could cause to cease—seems to be beyond a doubt. To allow it to continue is an interference with the prerogative of Jehovah, and esteeming as of trifling moment that which the whole tenor of revelation stamps with inexpressible value. Its continued support of idolatry, however that support was guaranteed, is a daring and gross insult to His Majesty and to the glory of His name. It bestows upon the worship of the God of this world that which constitutes its energy, and cannot but be a cause of great displeasure to the God of Heaven and Earth. He is a jealous God, and what dishonours Him in the sight of the heathen must meet an appropriate and proportionate punishment. 'Shall I not be avenged upon such a nation as this?' But I am doubtful if God, under 'the dispensation of the Spirit,' withholds spiritual blessings from any land merely on the ground that he is displeased with its government. Human sacrifices were by no means uncommon in the South Sea Islands during the first sixteen years of the preaching of the Gospel. Yet then did 'fruits of righteousness' appear. God has greatly honored the ministration of the Gospel in South Africa. Yet even while he was thus blessing it many men's lives were taken, and our government passed it by. 'The murderer walked the earth,' glorying in having killed so many; and walked untouched by British law. Again, was it not under the Roman Government, and with the consent of its representative, that the Prince of Glory was crucified?—an act surely exceeding in enormity any that this government has been guilty of. Yet a few weeks after were not thousands turned from darkness to light? Were not all the governments in which the Gospel was so successfully preached in former times openly and in every respect idolatrous? Were not and are not many in the present time in like circumstances? Why then should there be so universal a restraint of the Spirit from us? True the allowance and support of government have been with a knowledge of Christianity. It has had the light of the word of God. This aggravates the guilt of the acts. But if God has so blessed nations under wholly idolatrous governments, I am disposed to believe, that he would not restrain his grace from India simply on the ground of the partial support of idolatry by its government. Such considerations lead to the conclusion that God does not withhold the showers of blessing because government permits

human sacrifices and supports idolatry—that while it is very displeasing to Him it holds but the position of a strengthener,—if such expression be allowed—of other and more operative causes.

Do we find these causes in the People? Truly and faithfully have their apathy, levity, subtlety and cowardice been set forth, but placed in their real light as causes of Missionary trials, not as grounds for no conversions. For no one surely can imagine that these features in the character of the natives are causes for the restraining of the dews from heaven. If there have been conversions—and every evidence necessary has been given to prove this—the same power that can change one can as easily change all. Other fields which are now full of 'trees of righteousness' presented as many objects of discouragement as this does. The grace which has in so many instances changed the Hottentot or the Karen can as extensively convert the Hindu or Mussulmán. 'There is nothing too hard for the Lord;' and prophecy, in the promise of the out-pouring of the Spirit, has made no exception of any nation. But why should more be written? Many of us are strangers in a strange land because we fully believed that God would and could convert this people. I believe in almost every instance, this conviction has deepened instead of being unsettled by what is seen and felt. But many may be disposed to place it in this light, that the circumstances of this people are such that a great deal of preparatory work must be done. J. M. D. has treated this in the only way in which I think it can be treated. Why should it ever be urged? Is there more preparation required here than in Jerusalem and Corinth in olden time, than in Southern India or the Navigators Islands in latter times? Of what kind is it? Let us bring it vividly and distinctly before us and see if it really possesses any substance—if it is really so necessary that it leads to the belief, that after it is done God will work. It cannot be education, it cannot be chapels, it cannot be books. Without these God has wrought effectually; and, perhaps, they should be viewed as the result of conversion, not the means. The inhabitants of India will require a different mode of stating the gospel from many other people. The Spirit of God, if we are to judge from the past, will make use of a diverse operation; but as all agencies are under his control there is no difficulty to Him in bringing the proper one to bear. If we think otherwise we dishonour God. It would be throwing no small slight upon him to believe that the character or circumstances of a people were reasons why His Spirit was not immediately given. If then that character or these circumstances be no tenable ground for the restraining of the dews from heaven, are we not led to search further still in order to find the reasons, why the heavens over us have been as brass? And we have only another object left in which we can search for these reasons—that is in the Church.

Does the blame lie upon the Church—the Redeemed from among men? In this land are to be found some who represent all the large denominations of the Church of Christ. I do not believe there is one who does not lament over the want of faith and of prayer, the want of self-denial and of entire consecration in the body after whose name he is called. There is much for humiliation in her state. She may say, "To belong to me is fashionable and respectable. Science is paying me her homage, and literature is becoming baptized in my name. My efforts to extend have reached a height unknown before, and my contributions for that purpose have increased every year so as to astonish myself." But, alas! she knows not her true condition. While she says, like the Church in Laodicea, 'I am rich and increased with goods and have need of nothing,' she knows not that she is 'wretched, and miserable, and poor, and blind, and

* Reed's Sermon on the Day of Pentecost, p. 7.

naked.' She knows not of that 'eye-salve' by which her poverty and nakedness in the sight of God might be seen. Look to our public meetings. Does not their whole tenor bear the stamp of congratulation that so much has been done—not of painful sorrow that so much yet remains. "The prevailing temper of the church is not that of humiliation, but of complacency; not that of prayer, but of self-reliance. She reverts with satisfaction to her resources, her efforts, her sacrifices, yes; she is ready, if the world were only ready to receive her! She is not conscious of her distance from the Divine presence, of her conformity to the world, of her unpreparedness for spiritual service*."

But churches are composed of individuals, and when it is said that the church is unprepared for spiritual service, the meaning is that her members are unfit for their duties. And if we are to be faithful, the painful conclusion must be, that *we are not prepared for the service to which we are called.* And may not the causes of the withholding of the Spirit lie in us? Let us not generalise. Let us not merely acknowledge our deficiency. Let us, as in the presence of our God, and under vivid convictions of the final account, try to discover in what our deficiencies consist. Let us not imagine that we shall be attempting a matter too high for us, or trying to discover the divine purposes. All the inquiry will be, are we qualified to be the agents of the Most High in the sphere in which he has placed us? The agency which he will employ in his work is an agency intended and adapted to glorify him. He will not dwell with the man who is proud of his talents, or who seeks to have a name amongst the churches, he will not employ as a means of conversion the man who would take the honour in any degree to himself. The building of the second temple was to be 'not by might, nor by power, but by my Spirit, saith the Lord of Hosts.' Yet the instrumentality of a man adapted to the work was required and employed. So we may believe, that *the conversion of India* will not take place, until there is an agency thoroughly qualified for the work. If the present had been fitted would there have been such sad truths to utter as J. M. D. has done? Would no deliverance have been wrought in the land, 'if there had not been some serious defect?' Brethren, I am not your accuser. Far, very far be it from me to say there is greater deficiency in you than in others upon whom the Lord has shined. So far as I have seen of the Missionaries from different fields, in my native land, -for I have not been on any foreign field but India, —I could not say that the Missionaries from India were inferior to others in piety or devotedness. But still the truth must press upon us, *they have been adapted to their spheres of labour—we have not to ours.* They have been rejoiced by the Spirit of Grace shed forth abundantly—we have yet to wait for it. Many have preceded them to the heaven of glory—how few from this wide and populous land have gone before us. Meantime thousands after thousands are passing along and sinking for ever into hopeless torment. Meantime one Missionary after another is called to a higher service or a healthier clime, making the number of qualified agents in the country smaller. Oh! how deeply should those who remain, and who are able for the work, feel that a dispensation of the Gospel is committed to them, and how earnestly strive that they should be 'vessels meet for their Master's use.' May not the great cause of the deadness of this people lie in our unmeetness for His service? May He not have seen in us a spirit to which he could not have trusted success? May He not have seen a desire for being known inconsistent with doing all things to His glory? 'Them that honor me I will honor, and they that despise me shall be lightly esteemed.' Are we willing to be any thing that He will make us? willing to 'keep under our bodies and bring them into subjection?' willing to be sacrifices holy and acceptable to God? willing to be

esteemed as singular, as enthusiasts—aye as 'the offscouring of all things,' if He should thus be pleased to require of us, in order to his glory? We know little of our own hearts, if we should answer these questions in the affirmative, and think that it would be easy to bear all the self-renunciation, self-denial, and contempt that would be ours. Nay, if we were to judge from our present condition, would it not be more in accordance with truth to believe that *for such consecration we are not ready?* I have conversed with several; and, without an exception, we have all acknowledged that we were not so ready for work, so instant in prayer, so full of love, as we ought to be. I know not one who differs from this. But does not this involve the humbling confession that what God calls us to be *at present*, we are not? If we are not fit for present duty, say, are we prepared for more arduous and more spiritual work? Brethren! on our own acknowledgments let us go to the mercy-seat and plead for forgiveness and strength.

In our resorts to the Throne of Grace are we not chargeable with coldness and remissness and want of union? Have we not often taken the attitude of prayer, and often have been unable to say distinctly for what our supplications had been presented? Have we had that fervency which, while it came with boldness, had all the meekness and dependance of a pardoned transgressor? Have we pleaded with God for spiritual blessings as we have done for the averting of personal or family distress? Have we, like the Psalmist, had rivers of water running from our eyes because the law of God was not kept? Have we, like a greater than David, known of nights or even days spent in prayer? Have we continued to pray and not faint? Have we been importunate at the Throne of Grace? Have we not given God rest? Have there not been long intervals in our prayers? Has there been union in prayer? The day in which the 'fountain was opened for sin and for uncleanness' was a day in which 'the land mourned —every family apart and their wives apart.' Has there been a union of the members of the same Mission to mourn over the withholding of the Spirit, and to plead for its effusion? The conversions of the Day of Pentecost were preceded by the disciples continuing *ten days* with one accord in prayer and supplication. Have all the disciples in this land, who could meet together, ever met *one day* for a like object? Is there no cause in us for the inefficiency of our various efforts? I will not conceal from my brethren the sorrow of heart which took hold on me on coming to India. I did expect much more prayer. I looked, but thought I could not perceive that humbling in the dust before the King of Heaven, which our melancholy circumstances so much call for. I thought that the 'ambassadors of peace' would be striving and crying and weeping bitterly. Would that I could not have thought that the Spirit of Grace and of supplication was not poured out. Believe not, brethren, that I write thus with pleasure; it pains me more than I can express. But yet if I wished to find that which I am seeking for, I could not silently pass over what I must consider to be one of the principal reasons why India, with regard to spiritual life, is yet 'a valley of dry bones.'

Do we habitually realise the fact that we have been sent to preach Christ's gospel? Christ is to be our judge—are we sure that he will not condemn us for some deficiency? Have we besought him, so as to 'obtain mercy to be faithful?' It is no easy matter to be so in every circumstance, and it will be well for us anxiously to inquire. If we are not faithful, our ministry, even with regard to ourselves, will be unavailing. In our efforts have we regarded His glory? When we have mentioned his atonement and seen a scornful smile, was displeasure excited, or did we look up to Him for forgiveness of the contempt? When we have seen them disturbing or passing away was there a feeling of chagrin, or of pity for their

neglect of the great salvation? When we see them listening in apathy whether has the idea, that we were being disregarded, or that it was the word of God, been uppermost? Let us be faithful to ourselves in such inquiries. We should feel and labour for the glory of God. If we are not *the effects of his working*, and working in perfect harmony with him, our services cannot be accepted. He gives us the treasure—we are never to think of our own power or holiness, but be possessed with a strong conviction that we are earthen vessels, and that 'the excellency of the power is of God.' Have we acted under these feelings? Has it been a matter which we do not merely believe, but which works with the power of a principle and the strength of a passion? Have we lived in it, prayed in it, laboured in it? If we have not thus done all things to the glory of God, is it a matter of astonishment that he has not employed us for the wide promotion of his glory?

Have we had the character becoming the office we hold? Let us look to 2 Cor. vi 3—10. Could we, excluding the few features arising from the peculiarity of the Apostle's circumstances, say as he has said? Do we not regard worldly things too much, and thus are entangled in the affairs of this life? Have we not too much inclination to ask what will our neighbours say? Is our piety of that high stamp which is not worn away by our usual and necessary worldly occupations? Have we that strong belief of the eternal world which keeps our spirits ever mingling with its solemn realities? Have we the meekness and gentleness of Christ? Have we the spirit to become the servant of all and to forbear with all as he did? Are we willing to be all things to all men in order to gain the more? Do we sympathise with the poor, the degraded, the perishing inhabitants of India, and are we at the same time, grieved with them because of the hardness of their hearts? Do we feel for them as those whom the Saviour loves? Are our Christian brethren regarded as much as our natural, or even as our worldly friends? Are we in reality one with them as we are in truth? Is our delight in God and the remembrance of Him? And is this proved by complete devotedness to His service? being full of zeal to preach the glad-tidings? These questions are thrown out for consideration, they involve an examination of ourselves into which we should seriously, prayerfully, and impartially enter—an examination we should enter on at once; for if we cannot answer as Paul would have answered, as scripture would teach us to answer, we cannot expect the blessing of God. To know our sins is the first step to confessing and forsaking them. Compared with the example set before us—that of Christ—how far must we be from being acceptable to God? Compared with what we know we should be, what humiliating confessions of unholiness and unspirituality are we obliged to make. Our brethren from home look upon us and they say—as a correspondent who was lately a visitor has written—"I do not perceive the Missionary spirit even among the Missionaries—that there is among those who send them." Our brethren in this land look upon us, and with their opportunities of judging, they say—I quote the words of a resident in India—"I fear that the want of a blessing on the preaching of the Gospel is owing to some great fault in those who have professedly been set apart for the same." My brethren, if, with all these testimonies, we can rest in our present state of unpreparedness, I feel that I should not wonder that there are no conversions,—that I should wonder if there be any.

The tendency of these remarks, it will be seen, arises from the belief that the principal causes of the restraint of the Holy Spirit lie in the members of the body of Christ in this land. I should be far from saying that if all were what they should be, necessarily India would be converted. I have no hesitation in saying that, if such were the case, the Gospel of the Son of God

would be greatly and extensively felt, perhaps universally. I may be wrong. Others err with me. But it will be well to call our attention to the great responsibility which this opinion involves. If we so believe, we are bound immediately to change our conduct. In lowly prayer and the deepest self-abasement let us seek to our God. Let us humble ourselves before him for our great and open defects. Let us not be satisfied with general confessions. Let us bring all and confess all fully. Let us be in His sight as nothing. Let us ask Him to fill us with the spirit of holiness and humility, of faith and of prayer, of power and of a sound mind. 'Let us go forth to our duties with the determination not to know any thing but Christ the crucified one, to 'cease not to warn every man day and night with tears.' to 'be strong in the Lord and in the power of his might.' For our incitement let us call to mind the primitive ministry—its devotedness and success. Let us mark the difference between their character and our own—between their usefulness and ours. Let us not imagine that miracles—necessary to a new dispensation—any more than a full appreciation of the evidences of Christianity, ever can convert a soul. For assuredly if we had the same grace as the first teachers of the Church, we should be able to take the words of the apostle and to raise our thanksgiving, 'Thanks be to God, who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.' Little doubt, if any, exists in my mind that Paul would not have laboured so long in this land and seen so little fruit. The same Throne of Grace, from which he obtained supplies, is open to us. From it we shall not be sent away empty. Only let us not be satisfied with what has been or what is. Let us have purer motives and simpler aims than have yet been ours, and our labour in the Lord shall not be in vain!

Recal to mind the dishonour to God—I mean not the dishonour which the heathen are guilty of without reference to us; I mean the dishonour they commit because Christ has been preached. A few know of one or two—most know of none—who have become Christians. Like the heathen of old they take up the taunt 'Where is now their God?' They are regarding the Maker of heaven and earth as an insignificant and powerless, if an existing Being,—seeing no exertion of his power to save. And if we, the servants of the Highest—are not prepared for his working by us, so that that power may be put forth, does not the blame of this dishonor ultimately fall upon us? Again, does not the aggravating element of their guilt consist in their rejecting the great salvation Why do they refuse it? True, their own will is concerned, and theirs shall be the blame if we have preached faithfully; but we shall not be clear if we have not had that spirit through which God chooses to display His glory before the heathen. Shall not compassion move us? We are preparing a more intolerable punishment in the lake of woe by preaching the Gospel to them. We are heaping up upon them 'wrath against the day of wrath.' With what great anxiety and prayer should we search to see that no deficiency, no want of efficiency is in us. Let us not be the savour of death unto death, if we can be the savour of life unto life.

These remarks must now be drawn to a close. The prayer of the writer is that they may arouse thought and excite inquiry. Let not the subject be put off as common-place or stale. Nothing can be so—however inadequate—which directs attention to the salvation of souls—to the glory of God. It may be far, far short, but so far as it accords with the truth of God let it be received. I need hardly say anything concerning the vast importance of the inquiry. And our knowledge of the causes why India is not converted is a step to the adopting of that course by which it may be changed. If the fault is ours we require repentance and we must have pardon. Nor let us take refuge in the remark, that it is easier to blame than to praise.

We are too apt to be complacent to ourselves—too fond of self-congratulation. And if by any means our defects—for I am far from excluding myself —are pointed out, we ought to be thankful for the lesson, and in childlike confidence on God pursue another course.

May He whose will is that all be saved, descend upon his servants, to direct our inquiries, to quicken us in His work, and to give us grace to know and to do His will.

I am, my dear brethren,

Yours in a common salvation,

A YOUNG MISSIONARY.

V.—*The English School at Mysore.*

To the Editors of the Calcutta Christian Observer.

Sirs,

About twelve months ago I informed you, and through you, your numerous readers in all parts of India, that the generous Raja of Mysore had established an English school, under the direction of the Rev. T. Hodson, for the education of native and East Indian boys. I have now the pleasure of informing you that an examination of the scholars took place October the 7th *in the Palace* of Mysore, in the presence of his highness the Raja. It was I assure you a very animating sight to those present, and as the friends of Native Education in different parts of India will be glad to have some account, you will perhaps find a place for the following in your *Christian Observer.*

About 12 o'clock the first class, which consisted of 15 or 16 boys, was brought before his highness, who was seated in a most splendid room, having Colonel Stokes, the British Resident, and some other European officers on his right hand, and Captain Woodward, in command of the escort and several officers and gentlemen on his left. There were also in the room a great number of the most respectable native gentlemen.

The boys commenced by reading a small portion of the New Testament in English ; each boy then translated a few verses into Canarese. Their translation was correct and idiomatic, and their pronunciation of English very good. This lesson however was rather a specimen of what they did in the school, than an exhibition of their abilities.

The History of Mysore was next introduced. An abridgement of the history in Canarese and English, has during the year been printed at the expense of the Raja, for the use of the school, and out of this book they were examined, first in Canarese and then in English. Every boy seemed well acquainted with the principal events in each reign, and with the dates also—occasionally a small mistake was made, which the Raja instantly detected, shewing thereby the accurate knowledge he has of Mysore history. In English the questions were proposed by Captain Woodward, which were answered with scarcely a mistake. We never witnessed a better examination in history, of boys who

had been so short a time in the study of it. And this I believe was the opinion of all present.

A few questions in English history chiefly as to events, in the reign of George the III. were proposed, and were satisfactorily answered. This examination was also in Canarese as well as in English, but the Mysore history had occupied so much time, that the English history was prudently abridged.

Geography was the next lesson. A part of Europe and a part of Asia were the portions which they appeared to know—and what they professed to know they certainly knew well. They scarcely made a mistake in answer to the many questions which were proposed, and they were as ready in pointing on the map to the chief cities, towns, mountains, rivers, islands, &c. &c. as they were in answering questions respecting them. The Rev. J. Strut, a Chaplain, also happened to be passing through Mysore, was invited by the Resident to be present. He kindly examined the class in geography, and expressed himself well pleased with the progress which they had made in so short a time.

The same gentleman examined the boys in grammar. They had committed to memory the whole of Lennie's Grammar as far as the eleventh rule of syntax. Very many questions were proposed, but they answered all correctly. They also parsed two or three sentences given them at the time without a single mistake. Though they did well in geography, it appeared to be the general opinion that they did better in grammar.

They exhibited some very neat specimens of penmanship in various languages—viz. English, Hindustani, Canarese, Teloogoo, Tamil These were very much admired, as also were a map of the world in Canarese by an East Indian boy, and a map of Asia by a native boy.

Several boys in the class had written short essays, which were handed to the gentlemen present: one little boy was called upon to read his composition which he did with great propriety. The examination of this class must have occupied about two hours. Six of these boys are to have silver medals, varying from $3\frac{1}{2}$ to 5 rupees in weight, with a suitable inscription. This is the school arrangement. But this would not satisfy the generous feeling of the Raja; he was so pleased with their improvement, and felt so desirous of encouraging others to study, that he gave presents to every boy in the class varying from ten to four rupees. The second class containing eighteen boys were then called in, their studies were similar to the boys of the first class, but they had not advanced so far in each department. Their examination, making all due allowance, was equally satisfactory. They also received donations of rupees according to their merit.

The third class contained three or four divisions, from those in the alphabet to those who could read, spell, and give the meaning in Canarese of simple English words. They exhibited according to their ability: a few of them repeated short pieces of poetry with a very correct pronunciation. They also were rewarded and dismissed, with an expression of countenance which seemed to say, "I will soon get into the first class." The company shortly after dispersed and every one said it was a very good examination.

If all the native princes in India will patronize English education after the example of the generous Raja of Mysore—and preside at examinations of the scholars educated by their own generosity, the knowledge of the English language will rapidly spread, and India take her stand on a level with England, in every social, civil and moral excellence.

Mysore, Oct. 16th, 1841. BENEVOLUS.

VI.—*Mission Work in India at present chiefly preparatory.*

To the Editors of the Calcutta Christian Observer.

Sirs,

In the excellent pastoral letter of the Rev. Mr. Macdonald inserted in your number for October, I was sorry to see remarks made, the *tendency* of which was to depreciate the *preparatory* means at present so generally employed for the conversion of India, and particularly as the General Assembly's Institution was regarded as being to a considerable extent a failure, inasmuch as few conversions resulted from it. I know that this impression has been produced on the minds of several individuals from the perusal of Mr. Macdonald's statements. It is a false position, unwarranted either by Scripture, ecclesiastical history or the nature of the human mind, to assume that little good is being effected in the Mission field because *we* do not see the results in *direct conversion*, and also calculated to damp the ardour of those engaging in Mission work. While the great object of the missionary must ever be never to rest satisfied until he sees the new birth take place in the objects of his labours, still it must be ever borne in mind that conversion as being a *miraculous* operation is the direct work of the Holy Spirit, vouchsafed in the degree and to the extent it pleases *sovereign* grace to dispense it. "Paul may plant and Apollos may water, but God only giveth the increase." Success is no absolute test of religious labour, the missionary's motto is "*Duty* is ours, *events* belong to God." Many a missionary by adopting false views as to the results of Mission labour has sunk into despondency and abandoned his work in despair; and in the present state of morbid feeling among the Christian public at home as regards the success of Mission labour, it is very dangerous to propagate any principles tending to cherish those impressions. The majority of the friends of Missions in England are more inclined to judge of the success of Mission labour in India by the number of converts (how hypocritical many of them are is only known in this country) and the extent of congregations, than by the diminution of antiquated prejudices and leavening of the mass of minds. I therefore felt very sorry to see an esteemed missionary like Macdonald, lend in any degree his influence to that soul-deluding, heart-desponding opinion. Mankind are too impatient: they expect the crop often before they have sowed the seed. The phenomenon of the awakening at Krishnagur has indisposed numbers in England to hear of the regular and *progressive* movements connected with ordinary mission labours. Let any person peruse the accounts of the numbers of baptized so

blazoned forth for the last twenty years in India missionary periodicals and compare the present state of Missions in India and the fruits that those baptized individuals have produced, must not the solemn question occur—Have missionaries employed the *proper* means for the conversion of the country? Let then the public mind at home be disabused of the unscriptural, irrational opinion of the *speedy* triumph of Christianity in India, and let the *gradual* plans of God be the grounds of our expectation. The works of God are gradual, but man the creature of a day expects that great changes are to occur within the *scanty* limits of his own existence. To use the language of Bishop Sumner—"To seek for the real harvest produced by spiritual labours only in their immediate and *visible* results, would be not less absurd than to take our measure of infinite space from that limited prospect which the material eye can reach, or to estimate the never ending ages of eternity by a transitory moment of present time." Mission work in India then *at present* must be of gradual and slow operation, and through the instrumentality of certain means. We are warranted in this assertion by the authority of,

(1.) *Scripture.* Christ has prophesied the gradual spread of the gospel in the parable of the grain of mustard seed; and also in the parable of the leaven. "Cast thy bread upon the waters and it shall appear after *many* days." "Other men laboured and ye are entered into their labours." John xvi. 25. "The time cometh when I shall no longer speak in parables." Christ thus made the knowledge of the truth assume a progressive appearance in the human mind, as his constant use of parabolic language shows. "Train up a child in the way he should go." *Training* requires considerable time, labour and a system of preparatory means. attempting the conversion of a nation is only training a large number of minds on a more extensive scale. "Men are but children of a larger growth." "Pray ye the Lord of the harvest to send forth more labourers into his harvest"—why? Because otherwise the work must be delayed to an indefinite period; for "how can they hear *without* a preacher?"

(2.) *By the history of God's moral government in the world.* Are we warranted in expecting that Brahminism, a complicated mythology, the growth of ages, adapted so eminently to the depraved affections of the mind and intertwined with all the prejudices, customs and usages of the Hindu mind, is to be overthrown in a short period. The Apostolic model, in modern religious phraseology, has become a species of cant term; it has been set up as the invariable standard of all succeeding ages, as if Deity who employs such variety in the works of nature were bound down to link his operations to some certain narrow tract. If a Procrustian bed has been adopted in the region of taste, let us not apply it to God who adapts his agency to the shifting varying phases of society. Apostolic days were an age of miracles when numbers believed Christianity on the evidence of miracles, and not as in modern times from the slow, gradual deductions of reason. Now the implantation of knowledge and engrafting ideas on the mind is a process to which many mental powers must contribute their aid. The era of the *Reformation* is a much safer model for India Missionaries to adopt than the era of Apostolic times. At the

Reformation God introduced new agencies which did not exist in New Testament times; such as *Printing*, which multiplied copies of the Bible and religious books, thus rendering men more independent of receiving truth by the living voice of the preacher. How different from the *manuscript* system in Apostolic days. *Schools*—not before the time of the Reformation was the value of schools appreciated and the machinery for working them completed. A system of schools in Apostolic times must have been very deficient from the want of such an auxiliary as the press, and the apathy of the public mind with regard to the education of the *lower* and *middle* classes of society. The discovery of America and spirit of commerce were the agencies used by God chiefly to stimulate the diffusion of education. *Universities* at the time of the Reformation were a new agency unfolded, as then the human mind relaxed from the chains of prejudice, and from thence Providence produced his choicest instruments; the increased and diffused study of classical literature also played an important part on this mighty drama. But these agencies required an extended period of time in order to be brought to bear. They resembled "the path of the just which like the shining light shineth *more and more* unto the perfect day." Though at the Reformation a sudden change took place in some cases, yet what a number of preparatory agencies contributed to it. Thus *Wickliffe* had diffused his opinions and the scriptures widely. *Erasmus* had liberalised the minds of numbers by diffusing a classical taste; "he laid the egg which Luther hatched." The capture of *Constantinople* had scattered the Greeks through Europe, and the study of the language promoted the love of biblical criticism which has always proved a strong barrier against the despotic claims of Rome. The *Crusades* also contributed their quota: men by visiting other countries and having their minds thereby familiarised with a diversity of opinions, were the better prepared to throw off the yoke of prejudice. The injury inflicted on the feudal system, that powerful mental chain by the crusades also hastened mental emancipation. Since then the Jewish system was adapted to one state of the world, the "Apostolic times to another, and the era of the Reformation to another; why should we take the Apostolic age as our *invariable* standard? We are not bound by the Jewish model, why then should we be altogether shackled by the Apostolic? Why should God, who has constituted such a diversity in human minds, and not made two faces among the whole range of human beings alike, be bound in his agency for the conversion of the world to a system of means which we believe were expressly adapted to a particular era. The blood-stained code of English criminal law has erred grievously in its multiplying capital punishment by taking the Mosaic code adapted for a semi-barbarous people as its standard. Let us not then equally offend by using in India only the agency used by God as most suited for the time of Christ's advent.

Though Christianity was so essential for man's welfare, yet 4000 years elapsed, and over 130,000 millions of the human race passed into eternity without hearing the Gospel—why? The system of *preparatory* agency was not ready. "Christ came in the *fulness of time*," Gal. iv. 4. View the means employed: the patriarchal system, then the Jewish confined to a small number, who by the exclusiveness of their ritual and

ceremonies were enabled to retain the unity of the Godhead. Greece and Rome left for ages in darkness in order that they might feel the need of supernatural aid, then the long train of Prophecy gradually brightening, the Roman empire by extending widely its language and dominion enabled to afford greater facilities for the diffusion of truth: such was the system of means God employed to bring about the "fullness of time." Christ in spreading truth followed the same plan; he unfolded Christian truth to his apostles as their *minds were prepared* for it. Christ during his life time did not preach to the Gentiles, and even the views of his Apostles appear to have been very dim previous to the day of Pentecost. The Apostles acted on this preparatory system in choosing cities as the chief spheres of missionary labour, as the minds of men congregated in those cities were better disposed for the reception of the Gospel. The current of public opinion was used by Providence at the Reformation as a means of expediting the progress of true religion.

(3.) *By reason.* All reforms that are permanent have been of slow progress. National reform is the aggregate of individual Reformation, and according to the laws of mind, the wearing away of prejudices and implantation of truth require a considerable period of time. Since God has framed the laws of the human mind it is an imputation against the wisdom of God for us to plan any course of action without consulting those laws. God is a God of means, and it would be as presumptuous to leap into a fire with the expectation of deliverance from God, as to plan any system of philanthropy without conducting it in accordance with the dictates of mental philosophy. The great object of mission labour in India is now admitted by the friends of missions to be the raising up a native agency duly qualified; but this requires time and a considerable preparation. The establishing a native literature, the machinery of schools, the working of missionary societies, all these require a long system of means for their maturity. The progress of society now enters as a very important element into philanthropic enterprises where a current of improved public opinion gradually alters the state and condition of nations. It has been remarked: "The ancients were impelled by events, the moderns by thoughts; the order of the latter, though slower of kindling, ministers fuel to itself and prolongs itself after the immediate causes which gave birth to it have passed away." In the history of nations one generation sows and another reaps, the status of Society is not to be judged of by the scanty limits of man's life. Since God has been pleased to leave India so long immersed in darkness when he could have shed the light of the gospel on it, let us not be overhasty in drawing inferences as if the curse of God were on mission work in India because there exists *at present* little *apparent* fruit. The oak is the growth of a century, though the mushroom may spring up in a single night. The Christian temple in India may rise as Heber describes the building of the Jewish temple:

> "No hammer fell, no ponderous axes rung,
> Like some tall palm, the stately fabric sprung.
> Majestic silence!"

Your's very truly,

INDAGATOR.

VII.—*Christian Native Education.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

The subject of *native*—and particularly native *Christian*—Education, is one which frequently occupies a large portion of the *Observer*. And rightly so, for perhaps there is no subject of more general interest to the Indian public—foreigners and native—nor any of more importance to the country. It is not however, commonly, till about the end of the old, or beginning of the *new* year that the public examinations, which then take place, call forth remarks from you upon the various educational institutions. We trust that at that time something *editorial* may appear about the Entally Institution among others: but, in the mean time, will you allow me to make known something of its present state and circumstances, through the Observer that its readers —some of them at least—may be induced to take a greater interest in that native school and give somewhat to support it, as they can afford.

1st. As to its *history*. The day-school for native youth, opened by the Rev. Geo. Pearce at Chitpur about 13 years ago, was continued there for many years in connexion with the Native Christian Institution (a boarding school) under the superintendence, at first of the same Missionary, and afterwards of the Rev. J. D. Ellis, until at length from the unwholesomeness of the locality, that station was unavoidably broken up. The attendance had all along been numerous and much encouragement afforded to the teachers by the conduct and the progress of the boys. Circumstances subsequently led to the removal of the Native Christian Institution to Entally, and shortly afterwards a gentleman in England, having with Christian munificence contributed £1000 to the Baptist Mission for the building of a school and chapel in Calcutta or the neighbourhood, the present neat and capacious edifice was raised in the immediate neighbourhood of the native chapel and the Christian Institution at Entally. It might easily contain about 800 boys, but at present there are only between 200 and 300 in attendance.

2dly. As to the *present state* and *system* of the school. Although for the last six months the average attendance has been scarcely 250, yet, considering that it is little more than one year and a half since it was opened, and that there are several other schools conducted on the same principles and a similar system *in* and *around* Calcutta, this is a number not to be despised. These other schools cannot supply the wants of *all* the city and its suburbs; and the neighbourhood of *this* school is a populous one, with no school of the kind for several miles away. The attendance has been gradually increasing for the last six months. The system pursued is very much like that of the General Assembly's Institution—though on a smaller scale. The same *books* in general are read, and *plans* of *teaching* endeavoured to be followed. The school has laboured hitherto under a disadvantage

—that of having a small part only of the superintendance and attention of *one* Christian Missionary, whose time was necessarily *chiefly* occupied with the Native Christian Institution. But this inconvenience it is hoped is now removed. The Rev. Geo. Pearce having, on his return from England, consented to take the charge of the Native *Christian* Institution, this (the *Native* Institution) will in future, it has been arranged, engage the more undivided attention of another Baptist Missionary. The neighbourhood of the Native Christian Institution is in some respects advantageous, as the students of theology (Native Christians—converts, some of them from heathenism) are at hand to aid in imparting religious truth in classes or in private. There are at present several of the heathen scholars who are anxiously inquiring on the subjects of the gospel and eternal life. These have at all times opportunities of speaking singly or in company, either with the superintendent or with those who once were like themselves, but now have seen the *truth*. Under Messrs. Ellis and Pearce several felt impelled to renounce idolatry—forsaking all to follow Christ, and purchasing the pearl of great price at the peril even of their own lives. We look in faith for *more*. Large portions of the scriptures are committed to memory—both in English and Bengálí—and the *evidences* and system of Christianity taught, to *some* extent, in every class. Knowledge of every kind is imparted, as far as time affords, but the *beginning* of *useful* knowledge, the *fear of the Lord*, is sought to be first infused and chiefly praised. How different those schools where even the *name* of Christ or of the Bible is ridiculed or spurned!

The *last* thing we shall notice is the *funds*—the *means* by which this Institution has been hitherto *supported*. Though all along connected with the Baptist Mission, it has never been supported from the general funds of the Parent Society, but from special contributions, raised mainly by the Ladies' Missionary Society of Calcutta. This Society however—although able with exertion to provide for *ordinary* expenses—has of late been very much embarrassed by a serious debt of upwards of Rs. 2000, which was incurred chiefly in building the present school-house at Entally, about two years ago, (the greater part of the £1000, mentioned above, having been spent upon the chapel,) and which it has little prospect of defraying without extraordinary assistance for a very long time to come.

It is to assist in removing this debt that the present appeal is chiefly made to the public: and we trust and pray that it will not be made in vain. The school has hitherto been a blessing to many and it depends much on the liberality of God's people—with His own blessing—to how many more it may be useful. I shall add no more as I have already, I fear, transgressed in length, but that I remain,

Dear sirs,

Yours most sincerely,

GEORGE SMALL.

Entally, Nov. 12, 1841.

VIII.—*The Editors' Last Words for* 1841.

Dear Reader,—In the good providence of God we are brought to the close of another year—how many have fallen into the grave! how many have had their fortunes reversed and their temporal hopes blighted, since it opened on all! Sickness, separation, death, have all selected their victims from among many of those who started with us in all the vigor of life and hope at the commencement of the year—but we remain; and how fares it with our hearts and souls and lives? Have we amid all these lessons been drawn nearer to God, or are we still living careless about the things which pertain to our eternal salvation?—Ere the close of another year it may be said of us, as we now say of those that have gone before, *they were*, they were without God and hope in the world. And Oh, if you live forgetful of God in the midst of revolving years and die as you have lived, what an awful resurrection will your's be—what an unspeakably agonizing eternity will be your inheritance! Now resolve to give yourselves to Christ, and with the close of the year close your course of sin, and with the new year put on the new man which is Christ.

REVIEW.

The Church of the Fathers. London 1840.

(Continued from page 718.)

PARTHENOLATRY, OR WORSHIP OF THE VIRGIN MARY.

Above the saints, above the megalo-martyrs, above all the principalities and powers of the celestial hierarchy, in the imagination of her idolatrous worshippers, the Blessed Virgin sits enshrined the Queen of Heaven, ruling and shining with mild but irresistible power,

Velut inter ignes Luna minores.

Mysticism, polytheism, and blasphemy join in unholy union to furnish titles and attributes for a Christian woman. She is the Star of the Sea, the Flower of the Sky, the mystic Rose, the Ever Virgin, the Gate of Heaven, the Refuge of sinners, the Mother of God! "Mary," says the celebrated Chateaubriand, "the immortal mother of a Redeeming God, the youthful daughter of ancient Jacob, comes to the aid of human misery, and *sacrifices* a son to save the race of her fathers. Tender mediatrix between us and the Eternal, she

opens, with the amiable virtue of her sex, a heart full of pity to our sorrowful confidences, and disarms an irritated God.* * The most beautiful of the angels serve her; harps and heavenly voices form a concert around her.** She knows not the holy anger of the Lord; she is all gentleness, compassion, indulgence.* * The crowd of her adorers in our Churches is composed of poor mariners, whom she has saved from shipwreck, veteran invalids, whom she has snatched from death from beneath the swords of the enemies of France, and young wives, whose pains she has soothed to rest."—*Génie du Christianisme, tom.* i. *pp.* 46, *&c.*

This is a high flight of a layman not over-celebrated for the sobriety of his views, and therefore, it may be said, an unfair statement of ecclesiastical opinion: but there can be no doubt that the words (whatever be their authority) express, in high sounding poetical phrase, foul, gross and unequivocal idolatry.

Let them be put to shame by the voice of antiquity: let them fade and wither beside the bolder teaching of a Father in the Church. Ephrem Syrus, who died about A. D. 378, is neither the least known, nor the least esteemed of the Divines of the fourth century. Let us turn from the flimsy rhetoric of our own degenerate days to the calm and venerable accents of ancient and primitive times! "Inviolate, unstained, pure and chaste virgin," writes this Christian Father, "mother of God, Mary, queen of all, hope of the despairing, more dazzling than the splendour of sunshine, more honorable than the cherubim, holier than the seraphim, and incomparably more glorious than all the armies of heaven, only hope of our Fathers, BY THEE we are reconciled to Christ our God. THOU ART THE ONLY ADVOCATE (unica advocata es) OF SINNERS. Under thy tutelage and protection we are safe; therefore to THEE ALONE do we flee.* * In thee I place all my hope, and in thee I confide, who art more exalted than all the powers of heaven,—hail, best mediatrix between God and man!"

Solemnly and deliberately was this utterance given: it was the voice of a preacher from the sanctuary announcing in God's stead this message to the worshipping congregation. The preacher too was no novice, but a name of weight and authority. Nevertheless though he, and all the Fathers, and all antiquity should join in one accord, nay though an angel from the clouds of heaven should proclaim the same doctrine, if I believe that truth is to be found in God's written word, then am I of necessity constrained to hold such teaching false, damnable, and idolatrous, and to meet it with the apostolic sentence, "Anathema Maranatha!" "There is one mediator between God and man, the man Christ Jesus;" and they

who hold other language, and seek other mediators (I care not who they be, and I will not mince my words) are blasphemers and idolators; for "they make God a liar," and choose for themselves "refuges of lies."

On this subject the Patristic doctrine, as well as that of the Romish Church, may be condensed into three propositions.

I. They teach that Mary was Ever Virgin, that is, that she lived and died a virgin: and upon this (so called) fact the authoritative sanction for that virginity so extravagantly lauded by the Fathers is said by themselves chiefly to rest.

Now that Mary and Joseph lived together as man and wife after the birth of our Saviour, no one is hardy enough in the face of scripture (Matt. i. verses 18 and 25) directly to deny. But it is not a thing of yesterday to make scripture void by tradition; and accordingly Ambrose and Augustine, and after them the whole herd of the Fathers gravely assure us, on the authority of a convenient tradition, that both Joseph and Mary had taken vows of chastity, though they continued to live under the same roof as husband and wife! Not however altogether content with his tradition, Ambrose proceeds to establish the fact by six proofs. As a specimen of approved reasoning, that carried conviction to the minds of the fourth century Fathers, I shall quote them. How far they tend to increase our respect for the judgment and orthodoxy of our proposed guides and models, it is for the reader to judge.

1. Jesus *could* preserve for his mother this precious gift; therefore he did so.

2. Her virginity was necessary; else how could she be held forth as a model to all virgins?

3. Mary was designed as a pattern of every virtue: but there is none greater than virginity.

4. As the mother of God, she was too holy for mortal ties.

5. Jesus commended her to the care of the apostle John: therefore she did not live with Joseph. Dupin, here somewhat scandalized for his cause, remarks that St. Ambrose had already admitted that they did live together; and besides, he adds, if Joseph were then dead, what becomes of the Bishop's argument?

6. She is the shut gate (alluded to in Ezekiel xliv. 1, 2, 3) through which none enter save the Lord of Hosts.

II. They teach that Mary reigns in heaven, high over men and angels, and second only to God. Hence she is entitled to *Hyperdulium*, a worship technically inferior, but practically equal, to direct adoration.

Strange to say, for the truth of this proposition, they appeal to scripture. "Hail Mary," is the angelic salutation,

"highly favored," or, as the Church of Rome, in spite of the original, chooses to interpret it, "full of grace. Blessed art thou among women. All generations shall call thee blessed."

Blessed indeed was she, to whom these holy and sweet tidings were conveyed by a glorious angelic spirit. Imagination may not conceive the heavenly delight, the humble adoring grateful rapture, which filled her whole being, and overflowed in meek exultation; "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour! For he hath regarded the low estate of his hand-maiden?"

If grief may reach her glorious dwelling place; if her pure spirit knoweth aught of the follies and the crimes of her sinful fellow-creatures, how often hath she been wounded by the idolatrous blasphemy, of which her name hath been the innocent cause*. Vain is the showing of Paul, how *all* have sinned and come short of the glory of God: vain her own grateful exclamation that God was HER Saviour; vain her confession of her low estate as his hand-maiden: it hath been decreed by other authority, that she never sinned, never needed salvation, and, entering it, conferred dignity on that heaven, of which she is the queen.

She was "the mother of Christ:" but Christ saith of the humblest of his disciples—"Behold my mother and my brethren! For whosoever shall do the will of my Father in heaven, the same is my brother, and sister, and mother." Matt. xii. 49, 50. Most surely she was blessed among women, yet her Son himself saith, "yea, *rather* blessed are they that hear

* It would be difficult to find anything more apposite or beautiful than the following verses by Bishop Mant:

Blest among women is thy lot:
But higher meed we yield thee not,
Nor more than woman's name.

Nor solemn "Hail!" to thee we pay,
Nor prayer to thee for mercy pray,
Nor hymn of glory raise:
Nor thine, we deem, is God's high throne,
Nor thine, the birthright of thy Son,
The Mediator's praise.

Mother of Jesus, parent dear!
If aught of earthly thou could'st hear,
If aught of human see;
What pangs thy humble heart must wring,
To know thy Saviour, Lord, and King,
Dishonoured thus for thee.

the word of God, and keep it," Luke xi. 20. Upon no stronger foundation, strange as it may seem, rests the doctrine that Mary is "the mother of God," and the queen of heaven! If however the foundation be sure, it must bear more. Not only, as a believer, but "after the flesh," though in a more remote degree, David is said to be the father of the promised Messiah, and Christ to be the son of David. Therefore, from inevitable analogy, it follows that David is the father of God, and the king of heaven: the only difference being, that custom has made the one phrase familiar, and we are unprepared for the other*.

Away with those "great swelling words of vanity!" The Mary of the Scriptures is a holy, meek, and highly favored woman, a pardoned sinner, and nothing more. The Mary, round whom the Fathers and the Romish Divines have gathered such a mass of superstition and idolatry, is the figment of their own imaginations, and, even like other idols, the work of men's hands.

But there was a "queen of heaven" famous through all the East, and worshipped for ages by the Gentiles. She was the Syrian Astarte, the Bible Ashtaroth, the Egyptian Isis, the Syrian Venus, the classical Diana: she was Cybele, and Hecate, and Juno, and Vesta, and Luna, and Lunus: for the moon, as a deity, was both male and female. She was a goddess, and no goddess, and all these goddesses at once. Such is heathenism! To me there is something inexpressibly awful in the thoughts it suggests of diabolical influence. The poor miserable idolators, who are led captive by Satan at his will, are tormented with a horrid cruelty that unnerves, and a mocking derision yet more devilish. They seem to be held by their task-master as something lower than the brutes. To believe that a cat, or a lump of clay, or a block of wood, hideous for meanness and obscenity, is the God of the universe;—that this block is a god, and a goddess, and both, and neither, and inferior to others, and the Creator of all, and a monster of vice and impurity, and holiness itself, and nothing

* The bugbear of the Nestorian heresy, and the θεοτόκος of the Council of Ephesus have plainly nothing to do with Bible evidence. No one pretends that there is any *real* difference between the phrases "mother of God" and "mother of Jesus:" and it is of the worst precedent to introduce a term for which there is no countenance in the Word of God, which in its literal meaning is both absurd and blasphemous, available too (as it has been used) for the encouragement of idolatry, and which, even under the most favorable light, can only afford exercise for minds that love to play with the cups and balls of metaphysical juggling.

In like manner, Hesychius, (about A. D. 343) as quoted by Gieseler from Photius, calls David Θεοπάτωρ, or Father of God: and the early Apocryphal Gospels call James Αδελφοθεος, or Brother of God?

at all, and illusion:—in stupid brutal unreasoning folly to bow down before this block adoring, and to strike and abuse it, and to offer to it the lives of men, of their children, of themselves;—to feed it with blood and torture, and to worship it in horror, fear, petulance, and lasciviousness;—such are the set tasks, such the daily practice of the heathens! May God pity and enlighten them! for they hug their chains, and hate to the death the messengers of peace and love.

The "queen of heaven" had other titles: she was called the Ever Virgin, the Great Mother, the Mother of Gods; she was worshipped by bands of virgins: her priests were voluntary eunuchs: in her hand she bore a staff, with a cross; her head was encircled with the well-known glory, (circumfusa lumine;) and to her, we learn, from Jeremiah, ch. xliv., they offered cakes, and poured out libations. Is the resemblance of the false and legendary Mary to *this* queen of heaven accidental or fanciful? At least it was so close that a sect was condemned in the fourth century, as we are informed by Epiphanius, for offering cakes to the Virgin Mary as "the queen of heaven*."

But with equal zeal did the Fathers put down the heretical Antidicomarianites, who dared to affirm that Mary and Joseph lived together as man and wife after the birth of Jesus, and that she was a mere mortal, having no claim to worship or adoration. Being however more concerned about the existence than the origin of this soul-destroying falsehood, I proceed to show, in bringing forward the third proposition on this subject, that

The Puseyites sanction and recommend the idolatrous worship of the Virgin Mary in its grossest form.

On the 15th August is celebrated the solemn festival of the Assumption of the Blessed Virgin, according to the ritual of the Romish Church. In the Ecclesiastical Almanac, published with the sanction and approval of the Puseyites, it is thus noticed:—"On this day, the Church (what church?) celebrates the happy departure of the Virgin Mary, and her translation into the kingdom of her son, in which she received from him a crown of immortal glory, and *a throne above all the saints and heavenly spirits.* This solemnity, in ancient martyrologies, is promiscuously called the Assumption, Passage, or Repose of the Virgin Mary, and was celebrated with the utmost solemnity at Jerusalem in the 5th and 6th ages."

* They were called Collyridians, from the species of cake offered, known in Greece under the name of κολλουριον.

In another place they talk of "the *advent* upon earth," and "the transcendant dignity of that glorious creature." It is not at first perhaps obvious, that this Assumption means the ascent of the Virgin Mary into heaven, in her mortal flesh and blood! The germ of the legend belongs undoubtedly to the fourth century: when Epiphanius, arguing that she was sinless, is driven by his own logic to the manifest consequence, that the sentence of Adam could not pass upon her, and that her flesh was neither liable to corruption, nor to death. Hence he holds it as most probable that she never died! Does not this throw a new and startling light on the extract I formerly quoted from Mr. Newman's sermons?

"And here perhaps we learn a lesson from the deep silence, which Scripture observes, concerning the Blessed Virgin after the resurrection: as if she, who was *too pure and holy a flower* to be more than seen here on earth, even during the season of her son's humiliation, *was altogether drawn by angels within the veil*, on his resurrection." *Ser. vol.* iv. *p.* 382.

In the 6th volume of the works of Augustine there is a sermon on the Assumption of the Virgin, teaching, of course, precisely this same doctrine. Dupin rejects it with contempt as a forgery of the twelfth century: yet upon the authority of this spurious document, says Jeremy Taylor, the Assumption of the Virgin has become a Roman Catholic truth. But though received, it is not put forward as a point of faith: one may believe without heresy, that her body was conveyed to heaven by the angels after her death. The Church of Rome indeed inserts in her breviary an account of the corporeal assumption of the Virgin Mary, from the works of John Damascenus, and St. Bernard, and orders it to be read as proper to edify and to excite her children! *Butler, vol. II. p.* 236. Leaving such matters to those whom it may concern, I submit to the reader the following specimen of the service recommended to the Church of England by her Puseyite members. It is a hymn chanted annually on this day in the house of God, by men and women who profess to believe that there is one God, and one mediator between God and man, the Lord Jesus Christ:

1.

Plaudamus cum superis;
Arca novi fœderis
Templo sedet gloriæ.
Alto regnat solio,
Juncta mater filio,
Particeps victoriæ.

2.

Quos est passa pectore,
Quanto natus fœnore
Dolores remunerat!
Circumfusa lumine,
Solo minor numine,
Quot bonis exuberat!

3.

Ipsa fit fons gratiæ,
Quæ fontem justitiæ
Sinu suo protulit.
Quis per matrem filium
Rogavit auxilium,
Et dona non retulit?

4.

Virgo cœlo celsior,
Angelisque purior,
Nobis sis propitia!
Regnet in pectoribus,
Regnet in operibus,
Quâ dives es, gratia.

5.

Ad Deum ut adeant,
PER TE vota transeant!
NON FAS MATREM REJICI!

The following is a rough translation:

"Let us rejoice with those above: the Ark of the new covenant sits in the temple of glory. On a lofty throne she reigneth,—the mother joined to her son, sharer of his victory. The woes she suffered in her heart, with how large recompense does her son repay! Encircled with light, second to God alone, her cup overflows with blessings. She becomes *the fountain of grace,* who brought into the world the fountain of justice! Who ever asked help from the son through his mother, and received not the thing desired? O Virgin, higher than the heavens, and purer than the Angels, *be propitious to us!* May that grace, in which thou art rich, reign in our hearts, rule in our actions. May our prayers pass through thee, that they may find access to God. It is not right that he should refuse aught to his mother."

Here follows the beginning and end of another chant in the same service:

"Sub tuum præsidium confugimus, sancta Dei genitrix:—sed a periculis cunctis libera nos semper, virgo gloriosa et benedicta!"

"To thy protection we flee, holy mother of God!—but ever deliver us from all peril, O blessed and glorious Virgin!"

Here not only is the Virgin addressed as the fountain of grace, and invoked to be "propitious;" but it is said that our prayers, to reach God, should pass through her, and that it is not right, fitting, or possible for Him to refuse His mother! Nay more, the concluding petition of the Lord's prayer is deliberately transferred from the God of Glory to a mere fellow-creature of our own. What can be more impious, what more loathsome, than this jumbling together, in miserable jingle of doggrel, prayers addressed by the heathen poets to the devils whom they worshipped, with the holy titles of Christ, and the breathings of Christian adoration? What more idolatrous and profane than to hear such a chant raised by Christian voices in a Christian Church in gross creature worship?

Once more, (and let it be specially remarked) the extract which I have quoted from the Ecclesiastical Almanac, the Puseyites have taken verbatim from Alban Butler's account of this festival. From that same account I too shall extract a few sentences for the edification of Protestant readers:

"Though *she had no sins to satisfy for*,—though she was the mother of God, never defiled with the least stain of sin, and *by a singular privilege of grace free from concupiscence*, yet she was not exempted from the cross of her Son." *Alban Butler in loc. vol.* ii. *p.* 238.

"With what honor do we think God himself received His mother into His kingdom! The seraphim, angels, and all the glorious inhabitants of his kingdom, seeing the graces with which she was adorned, and the dazzling beauty and lustre, with which she shone forth, as she mounted on high from the earth, cried out in amaze. Accustomed as they were to the wonders of heaven, in which God displayeth the magnificence of his power and greatness, they are nevertheless astonished to behold the glory of Mary! They pronounce earth blessed for having given her birth; but their heaven much more so, in now receiving her for eternity!!! *pp.* 236,237.

Such is the source from which the Ecclesiastical Almanac draws its inspiration. As surely and solemnly as I believe that idolatry is a foul and spotted thing, hateful, and accursed of God, so surely do I believe that such worship of the Virgin is rank idolatry,—so solemnly do I avow my conviction that into this abyss Puseyism is rushing headlong.

Note. It is time to bring these papers in their present form to a close. Hasty and rapid as my sketches have been, much remains untouched. The monastic system, celibacy, the state of morals and religion among clergy and laity, the false and extravagant principles of Scripture interpretation, the worldly persecuting and Jesuitical policy of the fourth century Church-men, the Gnostic, Manichean, and New Platonic errors and deviations from the majestic simplicity of the Gospel, and [not least] Tradition, the authority of the Church, and the Rule of Faith, all demand and invite notice at a time when they are again held up for our imitation, and approval.

If God will, I may yet find time and opportunity to proceed with my task in in the pages of the C. C. O. In the mean time after reading these most imperfect sketches, with the most untouched, with the worst untold, will any Protestant exchange his own Hall and Leighton, Usher and Edwards, Howe and Owen, Brainerd and Eliot, for Athanasius and the Gregories, for Basil and Chrysostom, for Cyril, Ambrose, Augustine, and Jerome with all their glory, all their Trinitarian orthodoxy, and all their many and grievous errors and sins? Take away the specious name of antiquity: weigh doctrine against doctrine, learning against learning, life against

life : compare them by the Bible standard : look in their works and conduct for the loving spirit of Christ ; and, if a man will still cling to the Fathers, and dare not read his Bible without their aid, let him go with the Puseyites, let him go before them, and, flinging himself into the arms of the apostate Church of Rome, give up his own responsibility, saying as she says, and living as she bids him.

W. S. M.

Note.—Something has been written lately in the *Englishman* on the worship of Mary. The following extract is of the latest, and in daring impiety inferior to none. It is to be found in a Manual of Instructions and Prayers for a new Society, meeting in the Church of Notre Dame des Victoires at Paris, full of the wildest fables, but sent forth into the world under the sanction of the Archbishop of Paris, in the year 1838! After telling us that Christ, in his tenderness, desires and wishes that we should plead with him the omnipotent mediation of the heart of Mary, it proceeds thus—"A heart, which exercises on the divine heart of Jesus such influence that not one of its wishes can fail to be on the instant, and superabundantly, fulfilled ; *for it is the heart of Mary which has furnished the adorable blood, which animated the heart of Jesus,—that precious, that divine blood, by the merits and effusion of which the whole world has been ransomed.*

Missionary and Religious Intelligence.

1.—Missionary and Ecclesiastical Movements.

We regret to state that our esteemed friend and colleague in editorial labor the Rev. T. Smith, is obliged to proceed to the Cape for the restoration of health, he sails on the Owen Glendower. The following respected friends take their departure in the same vessel. The Rev. G. Gogerly and family, the Rev. A. F. Lacroix and family, the Rev. J. Weitbrecht and family, the Rev. J. Hutton and family, Mrs. Parsons, the widow of the late Rev. G. B. Parsons of Monghyr. The German brethren mentioned in our last have proceeded to the Upper Provinces. The Rev. J. Campbell and Mrs. Campbell who were obliged to seek for restoration of health on the river have returned perfectly restored. Many of the brethren in the Upper Provinces connected with the different Societies are contemplating Missionary tours. We shall be happy to receive information from them on men and things.

The Bishop of Calcutta has returned to the Presidency.

The following arrivals have taken place since our last:—The Rev. A. Sutton, accompanied by the Rev. J. Brooks of Midnapore, for the purpose of establishing the Oriya Mission. On the *Pekin*, the Rev. J. A. Budden of the London Society ; Rev. Mr. Grant and Mrs. Grant ; Mr. Brooks, Missionary Printer, and Mrs. Brooks and Miss Derry of the General Baptist Mission ; Rev. Mr. and Mrs. Paine and family of Bellary arrived at Madras on the *Pekin*.

2.—Baptism.

The young Parsí inquirer, Sorábjí, who was mentioned in our May number as having sought refuge with the Missionaries of the English Church from the violence of his countrymen, was baptized on the 3d instant in Byculla Church, by the Rev. J. S. S. Robertson.—*Oriental Christian Spectator for October.*

For use in Library only

For use in Library only

I-7 v.10
The Calcutta Christian Observer
Princeton Theological Seminary-Speer Library
1 1012 00310 2326